

## Education for Values Among Arab Ethnic Minority in Israel: Educators' Perspectives

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**Abstract:** Values education in educational systems serves as the foundation for building a healthy society, with educators playing a central role in delivering it to their students, in making them ethical, value-oriented and capable of discriminating between right from wrong, involved and contributing to the community. The present study aims to explore the perceptions and attitudes of values education among elementary school educators within the Arab society in Israel. It looks to provide actionable recommendations on how to present values when modeling and teaching them to their students. A qualitative research method was conducted using semi-structured in-depth interviews. Data was collected during the 2023-2024 academic year. It was done through semi-structured interviews of 158 educators from 34 public elementary schools in various Arab towns across the state of Israel. The findings revealed that educators consider values education to be of the utmost importance, with an emphasis on social values such as empathy and consideration for others, alongside personal values like excellence and achievement. The study also highlighted the necessity of tailoring values education to align with the contemporary era, specifically in the context of technological advancement and media influence. Educators emphasized that values education is a long-term process demanding structured implementation and effective collaboration and coordination between educators and parents. In light of these findings, it is important to continue to promote the training and professional development of educators and provide them with additional and effective tools for values education, in addition to increasing cooperation and coordination with parents.

**Keywords:** Education for Values, Curriculum, Educator-Parent Cooperation, Dynamic Changing Society.

The discourse surrounding values education, particularly within the context of a technologically driven and evolving society, places a significant responsibility on educators (Oeschger et al., 2022). This aspect of education is a reflection of the unique values system of the society. Values education aims to provide learners with a structured understanding of values, with the potential to shape their future conduct in accordance with societal norms and to influence their

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interaction with other individuals and the broader society (Oztaş, 2018; Sagiv & Roccas, 2021). The relevance of this subject has surged in recent years, primarily due to significant shifts in both the perception of values and education (Mimer, 2013; Munro & Kirya, 2020).

Values education is grounded in two fundamental components. The first, "Education," represents a continual learning process whereby individuals acquire knowledge, skills, values, and attitudes. This process contains a series of deliberate actions that influence an individual's behavior, personality, and thought processes (Ben-Dov et al., 2004; OECD, 2021), and is facilitated through various pedagogical tools and methodologies aimed at achieving educational objectives (Şahin, 2019; Hamilton et al., 2021). The second component, "Values," constitutes the beliefs or principles that guide individuals in discerning right from wrong and navigating diverse situations. Moreover, values serve as standards for determining the quality of various entities and are characterized as foundational positions and concepts that direct an individual's actions (Gabatbat & Santander, 2021; Gamage et al., 2021).

Values education is deemed a crucial and ongoing educational journey throughout an individual's lifespan, particularly during the transition from childhood to adulthood (Can & Soyulu, 2025). Its primary goal is to assist individuals (or trainees) in solidifying their personal value systems (Kaur, 2019). This process unfolds both formally and informally, encompassing family dynamics, formal educational settings, youth movements, street experiences, social interactions, and various communication mediums. Part of this process is intentional, guided by parents or school teachers as natural and required actions, while other actions occur unintentionally through environmental influences, both positive and negative (Edri & Movshovitz-Hadar, 2014; Oeschger et al., 2022).

There is a consensus that values education constitutes a primary educational process in a person's life, especially during adolescence. This process unfolds within a diverse educational milieu, including the home, school, street, youth movements, social life, media, and various virtual environments (Downer & Myers, 2010). Traditional pedagogical approaches emphasize the adult-led transmission of societal morals through direct instruction, encouragement, and the application of rewards and consequences, aiming to produce morally upstanding individuals. In contrast, progressive or constructivist approaches underscore the active role of children in constructing moral understanding and developing a personal commitment to principles of fairness and concern for others through social interaction and moral discourse (Pantic & Wubbels, 2012; Thornberg, 2008).

Values education, in its essence, aims to cultivate education to socially accepted norms (Oztaş, 2018). Social norms are a set of beliefs, aspirations, and attitudes that a particular group deems "good" and "right." In this regard, the educator acts as a societal representative, charged with conveying these norms to students. These norms are not explicitly taught but are subtly inculcated into students, who internalize them through observing the behaviors of adults around them (Körükçü, 2021). Aloni (2005) and Packham et al. (2024) posit that values education helps to protect society, enabling individuals, both independently and as community members, to identify immoral aspects in their environment and act effectively to uphold standards of human dignity and equality (Sagiv & Schwartz, 2021).

### **Values Education in Early Childhood: An Examination of Its Significance**

Extant literature underscores the profound significance of values education during early childhood (Almog, 2004; Etherington, 2013). Scholz-Kuhn et al. (2023) has highlighted the critical role of values education as foundational to moral development in children. This educational aspect

is pivotal, as it serves as an initial framework for morality. Other researchers suggested that a child's moral maturation is integral to their overall development as a member of society. Further research by Keefer (2006) and Maitles & Gilshrest (2006) supports this view, suggesting that children, aged between 6 and 11 years, possess the capacity to distinguish between various types of values that inform their judgment. This early onset of value perception facilitates the formation and grounding of their moral compass (Lovat et al., 2023).

The necessity of educating, instilling, imparting, and internalizing values in students is central. As Topol (2019) argues, these values become an intrinsic property of the students, invariably reflecting in their actions, conduct, and demeanor. Additionally, values education plays a crucial role in societal cohesion. Turkkahraman (2014) asserts that education in social values can significantly reduce instances of violence. Echoing this sentiment, Şahin (2019) asserts that a child imbibed with values carries these principles throughout their life. These values profoundly impact their judgments and decision-making processes. Such values, deeply embedded in an individual's psyche, will manifest in their manners, behavior, and positive societal engagement. Sagiv and Roccas (2021) further elucidate that these values engender a sense of belonging, care, and loyalty towards society, thus contributing to the cultivation of positive societal values.

In summary, the cultivation of values from a young age is not only beneficial for the individual's moral and personal development, but also plays a crucial role in fostering a more harmonious and less violent society.

### **Education for Values in Israel**

The role and significance of the education system, particularly in the context of values education, remains a pivotal issue in contemporary discourse within Israeli society. This discussion encompasses the responsibilities of educators and schools, with a specific focus on values education. Some believe that schools should refrain from engaging in values education to avoid the imposition of specific values under the cover of authority. Instead, they advocate for a focus on nurturing and enhancing students' critical thinking skills (Oeschger et al., 2022). Contrarily, the objectives of the education system, as drafted by the Education Law (Nissan, 2019; Knesset of Israel, 2000), articulate a comprehensive array of goals with an evident value-laden context.

Weiss (2003) underscores the significant role of values education in fostering a sense of caring and empathy towards others. Educational settings, ranging from kindergartens to high schools, inherently impart values through their fundamental role in the upbringing of children and adolescents. This impartation happens both directly and indirectly (Ariav, 2020).

Thus, values education within schools endeavors to guide students towards behaviors and actions deemed appropriate or desirable (Toker, 2021). It encourages the development and adoption of character qualities considered virtuous (Lam, 2001). Furthermore, values education is instrumental in creating a "common good," a collective objective pursued by all involved in the educational process. This common good forms the cornerstone of a reformed and stable society (Lipset, 2018).

### **Values Education Programs Around the World**

The burgeoning interest in the development and implementation of values education programs in school systems globally is noteworthy. This interest is evident in various countries, as educational institutions strive to incorporate "education for values" into their curricula (Ladwig et

al., 2010; OECD, 2021). Numerous state education systems, colleges, and schools worldwide have adopted such programs, indicating a significant trend in contemporary education (Aspin & Chapman, 2007; del Río et al., 2024; Gingrich, 2019).

For instance, the Philippines' Department of Education, Culture and Sports developed the Values Education Program (VEP) in 1988. This program, integral to the curriculum, offers a dynamic list of virtues, aiming to foster internalization and practical application in various contexts. The VEP, under the educator's guidance, facilitates the formation of values, attitudes, and habits as learners interact with their environment. It aspires to nurture values education across all educational levels, emphasizing the formation of a humane, just society and a democratic, independent nation. The underlying premise of the VEP is that behavioral influence is contingent upon experiencing values and committing to them in belief and attitude (Quisumbing, 1994).

In the United Kingdom, the Ledbury Primary School's Values-Based Education Program exemplifies a teaching approach grounded in values to develop a robust learning environment. This environment not only promotes academic performance but also enhances students' social and relational skills. The program profoundly influences the entire curriculum, particularly impacting spiritual, moral, social, and cultural (SMSC) development, personal, social and health education (PSHE), and the teaching of British Values. This approach has been adopted by other schools, evidencing its efficacy and appeal (Ledbury Primary School, [n.d.]).

A third example is the Living Values Education Program (LVE), developed by Tillman (2018) for the Association for Living Values Education International (ALIVE), which serves as a global initiative. This non-profit association oversees the development of values education programs worldwide. LVE's objective is to provide principles and tools for holistic personal development, acknowledging the physical, intellectual, emotional, and spiritual dimensions of the individual.

### **Values Education Program in the Arab Israeli Education System**

In Israel, values education holds a prominent position within its education system. One notable program is "The Key to the Heart - Education for Life in Society" (Israel Ministry of Education, 2017). This program is also implemented among the Israeli Arab ethnic minority schools within Israel society and significantly influences Arab educators' perceptions and approaches to program implementation. It emphasizes cultivating values and social skills, interconnecting various social-value circles such as individual-group relations and different life cycles (classroom, school, and national). The program advocates for experiential learning across diverse settings (class, committee, layer, school, and community) and is designed to yield long-term outcomes. It is administered during the "Education Hour," a dedicated weekly session for educators to engage with students on various class and individual matters.

Prior to the 2007 academic year, Arab elementary schools in Israel conducted an "Education Hour" without adhering to a standardized or obligatory Israeli based curriculum. However, beginning in 2007, this "Education Hour" was formally integrated into the Arab curriculum in elementary schools. In alignment with this initiative, the Department of Education for Life in Society, operating in conjunction with the Elementary Education Division within Israel, devised the "The Key to the Heart" Program- Education for Life in Society, specifically for the "Education Hour" in Arab elementary schools.

This program was designed to be a consistent element within the educational framework, with its objectives being multifaceted: it aimed to foster values and corresponding behavioral expressions; enhance the dynamics between individuals and different ethnic groups; establish

structures, rules, and procedures for a learning environment enriched with social and value-based experiences; and stimulate discourse on social values concerning contemporary issues pertinent to the classroom, school, community, and broader Arab-Israeli society.

The "Key to the Heart" Program delineates core social values and illustrates diverse methodologies for their implementation, as observed in the monthly overviews throughout the academic year. The program places a strong emphasis on social learning, characterized by ongoing, evolving experiences and activities tailored to various age groups, expanding from individual and group interactions to broader community involvement. It focuses on nurturing values and social competencies, such as diversity, cooperation, responsibility, safety, generosity, conflict problem management, and respect. These are integrated within the concentric social-value circles: individual-group relationships, classroom dynamics, school life, and national events and anniversaries.

The program's implementation enables the Arab based educational team to address the pedagogical objectives set before them, responding to the growing need for value-based education in Arab elementary schools. This is achieved through significant experiential learning, grounded in the principles of quality teaching—these include continuity in learning experiences, active learning, a focus on social dimensions, explicit and direct instruction, and training specifically targeting social-emotional skills and cultural sensitivity. Educators are responsible for implementing the principles and objectives of the program (Israel Ministry of Education, 2021).

As a component of the program, each month, a specific value from a pre-defined set is highlighted and taught through structured activities and workshops, tailored to different educational levels. These activities often incorporate games, based on the premise that games effectively inculcate social and cultural values in students and serve as a potent educational tool (Bozkur, 2019). Educators are provided with a monthly values chart, including themes such as cooperation, participation, social involvement, diversity, conflict management, responsibility, giving, unity and diversity, respect, teamwork, and safety and security.

### **The Context of the Research – The Arab Minority in Israel**

The context of this research focuses on the Arab minority in Israel, a multifaceted ethnic group comprising approximately 2 million individuals, with an additional near half-million residents in East Jerusalem. This demographic constitutes around 21% of Israel's population and is segmented into three primary religious groups: Muslims (84%), Christians (8%), and Druze (8%) (Central Bureau of Statistics [CBS], 2022). Characteristically, Arab society is characterized by its conservative and traditional cultural values, and is deeply influenced by psycho-cultural factors (Dwairy, 2006).

The Arab society in Israel grapples with multifaceted challenges including economic strife, social issues, and a critical housing crisis (Shani & Ettinger, 2021). There is an alarming and escalating trend of violence among the youth, with an increasing rate of unsolved murders, predominantly stemming from clan disputes, criminal organizations, and gangs (Majadla, 2022). The resolution and management rate for these murders by Israeli police is less than 10%. This dire situation has prompted calls from politicians, community members, and government officials for a comprehensive, multi-systemic strategy to combat crime and delinquency within the Arab society in Israeli (Klor, 2023).

The representation of Arab children and youth in the Israeli education system is approximately 24%, underscoring the significant role of education in this community. Despite its

importance, the educational system has been ineffective in bridging socio-economic disparities. It continues to perpetuate issues such as high dropout rates, low academic achievements, and subpar matriculation and psychometric scores (Ben-David & Kimhi, 2017). In the 2023 academic year, around 450,000 students in the Arab education system comprised about 24% of the total student population in the education system. Of these, 23% were from the Bedouin community, approximately 7% from the Druze community, about 5% from the Christian community, with a few hundred from the Circassian community, and the majority from the Muslim community.

In the educational landscape of Israel, the predominant model for student enrollment at all levels is within the state-sponsored official schools. These institutions, both Arab and Jewish, are funded, administered, and regulated by the Israeli Ministry of Education, and adhere to the curriculum set forth by the Ministry as they cater to the vast majority of the student population. Conversely, a relatively small segment of the student body, approximately 46,000 Arab students—predominantly of the Christian faith—opt for education in church-run institutions. These institutions, while recognized, hold unofficial status and have greater latitude in diverging from the Ministry's official curriculum.

In East Jerusalem for the 2023-2024 academic school, a total of 83,000 Arab students were enrolled in primary and elementary education. Within this demographic, about 55% were enrolled in the official Israeli state education system, while the remaining 45% were part of the recognized but non-official education system. Notably, only 20% of East Jerusalem's student population engaged with the Israeli curriculum, with the majority opting for the curriculum of the Palestinian Authority.

The Israeli curriculum encompasses a broad spectrum of subjects including mathematics, science and technology, languages (Arabic, Hebrew, and English), cultural heritage and religion (encompassing Islam, Christianity, and Druze teachings), citizenship, history, geography, physical education, and art. Additionally, it offers a range of elective and enrichment subjects. This curriculum is meticulously prepared and approved by the Pedagogical Secretariat within the Ministry of Education. This Secretariat holds the key role of formulating the educational and pedagogical policies of the Ministry, including the establishment of curricula, study content, requisite skills and values, and the articulation of desired student outcomes. Furthermore, it is instrumental in developing learning methodologies that facilitate the acquisition of the prescribed content and skills, as well as in sanctioning textbooks, educational materials, and study aids.

The influence of the Pedagogical Secretariat extends to all demographic sectors in Israel and spans across all age groups, from kindergarten through the twelfth grade. The significance, function, and jurisdiction of the Pedagogical Secretariat are firmly embedded within the State Education Regulations (Law) (Zard, 2023).

## **The Current Study**

The issue of values education, its content, methods, and status in the education system is an issue that concerns many stakeholders. These include policy makers, decision-makers, as well as those responsible for implementing these decisions and policies such as: educators, teachers, administrators, managers and other staff members, Parents also play a critical role as partners in the educational journey of their children. A key aspect to values education relates to essential values, which can take on different meanings depending on context. For example, the needs of the period and the era as they change from time to time, thus also changing the way in which these values are understood, assimilated and acquired.

Responsibility for explaining the content of values and implementing them according to a structured curriculum falls primarily on educators. Therefore, the approach, perception, and stance of educators towards these issues are important for the proper management of the values education process.

The current study focuses on examining and describing the perceptions and approaches of school educators, within the Arab society in Israel, towards values and the process of values education. This is a pioneering research study in the Arab society, which is an ethnic minority that receives education and teaching through an educational system separate from that of the Jewish majority. The study aims to bridge a theoretical research gap on the subject under investigation.

It is important to note that research has been conducted in the field of values education among Arab teachers in Israel, however, this researches differs from the current research in that it dealt with values of a political nature and orientation, and addressed the issue of obstacles and barriers that teachers see in dealing with highly sensitive values, such as national and ethnic identity and the subject of democracy (Agbaria & Muff, 2025). These studies also surveyed the perceptions and attitudes of teachers in general and civics teachers in particular. For example, the research by Erlich and Gindi (2025) addressed civic and political values, conflict, and division of opinions when security or political events occur, the research also addressed the hesitation and confusion between the professional role and the social role and personal identity of the teacher. Another study conducted by Agbaria and Pinson (2018), addressed how to deal with Israeli citizenship and how Palestinian Arab teachers teach their students about citizenship. In a study conducted by Arar and Ibrahim (2016), on education concerning Palestinian Arab national identity as “values education”, the study presented and analyzed the strategies of school principals and teachers in dealing with national identity dilemmas (as part of values education) in Arab schools. As for the research conducted by Saada (2020), it focused on the concept of democracy among Islamic education teachers in Israeli Arab high schools.

This research stands out for its uniqueness, as it explores the views and perspectives of teachers, who bear the responsibility of instilling values, rather than subject matter teachers. Furthermore, the research focuses on social and human values, not political or civic values, and includes a large number of educators from various Arab schools. Therefore, it fills a gap and a deficiency in research on the subject of values education from the perspective of educators.

## **Research Purpose**

The purpose of this research is to thoroughly examine and elucidate the perceptions and attitudes of educators in elementary schools within the Arab society in Israel regarding values and the process of values education. Additionally, it seeks to provide actionable recommendations to educators on how to present values when inculcating and teaching them to their students.

## **Research Questions:**

1. What are elementary school educators' perceptions of values and the process of values education?
2. What are educators' attitudes towards values in general and towards values education process in particular?
3. How do elementary school educators perceive the role of parents in the values education process?

## **Methodology**

### **Study Design and Data Analysis Procedures**

Qualitative methods design was employed in the current study (Creswell & Creswell, 2017). Upon completion of the interviews, data analysis commenced. Reflective notes were documented alongside the interviews, and discussions were recorded and transcribed. The analysis process began by thoroughly examining the collected interview data. A color-coding method known as Lean Coding was employed to aid in data categorization (Creswell & Creswell, 2017). To protect participant confidentiality, pseudonyms were assigned, providing some information about the individuals involved in the study. Additionally, background information was provided and discussed to highlight the study's relevance, significance, and impact. The recorded data was subjected to data reduction during analysis. Punch and Oancea (2014) emphasized that data reduction involves editing, grouping, and summarizing and occurs in the preliminary stages of the study to achieve reduction without sacrificing essential information.

Categories aligned with Epstein's conceptual framework were determined following the process of data reduction. Themes and patterns were developed to facilitate analysis of the participants' responses and identify commonalities across the interviews. Keywords and pivotal responses from the interviews were coded with corresponding themes and patterns. According to Hatch (2002), data analysis establishes a format for organizing and utilizing the data, identifying themes, exploring communications, and interpreting findings. Thus, themes and data were cross-referenced with the research findings. Pattern codes, such as significant short phrases or symbolic word patterns, were employed to aid in data interpretation (Saldaña, 2015).

### **Population and Participants**

The research population was comprised of all Arab elementary school educators in the State of Israel. This population is characterized by its heterogeneous and diverse nature, encompassing various subcultures and denominations, gender, generational, specialization, and educational levels.

Participants were selected through directed sampling, combining convenience and quota sampling methods. In the first stage, the localities from which the elementary schools would be chosen were selected. The localities were selected using the quota method, in which several localities were selected from each region of the country to cover all regions. In the second stage, one or two schools were selected from each locality, with the selection based on convenience and ease of communication with the school principals. In the third stage, 3 to 5 educators were selected directly from each school by the principal. It is important to note that the principals only provided lists of the telephone numbers of the educators who agreed to participate in the study, ensuring that no identifying information that might compromise the anonymity of the participants was included.

Preliminary telephone conversations were conducted with the educators, during which they received a comprehensive explanation of the study's objectives and the interview questions. They were invited to further participate in personal interviews, emphasizing the significance and contribution of their participation. Participants were assured of their confidentiality and anonymity, with the understanding that their provided data would be used solely for research purposes. The interviews were conducted during the 2023-2024 academic school year.

A total of 158 educators, representing 34 elementary schools across various Arab communities in the State of Israel, participated in this study. The participant group was diverse and

heterogeneous, encompassing variations in gender, religion (including Muslim, Christian, and Druze affiliations), age, years of seniority, marital status, and educational level. This diversity enhances the representativeness and credibility of the research findings and their potential applicability. The following table shows the distribution of participants according to the demographic variables.

**Table 1**  
 The distribution of participants according to their demographic variables

| Variable          | N (%)     | M (S.D.)      |
|-------------------|-----------|---------------|
| Gender            | Male      | 117 (74%)     |
|                   | Female    | 41 (26%)      |
| Religion          | Muslim    | 122 (77%)     |
|                   | Christian | 21 (13%)      |
|                   | Druze     | 15 (10%)      |
| Marital status    | Single    | 27 (17%)      |
|                   | Married   | 119 (75%)     |
|                   | Divorced  | 9 (6%)        |
|                   | Widowed   | 3 (2%)        |
| Educational level | B.A.      | 67 (42%)      |
|                   | M.A.      | 91 (58%)      |
| Age               |           | 42.15 (10.63) |
| Seniority         |           | 17.82 (9.28)  |

### Research Tool and Data Collection Process

This study adopted a qualitative research paradigm. The primary instrument utilized was a semi-structured in-depth interview conducted during the 2023-2024 academic year. In alignment with qualitative research standards, the interview questions were developed based on an extensive literature review. These questions aimed to elicit responses pertinent to the research questions. The interview protocol was comprised of 12 questions, including general inquiries, core questions, and those focusing on conclusions and recommendations.

Examples of interview questions included: How do you define values? What example values do you deem critical for emphasis within the education system? Is education for values integrated within the formal education framework? As an educator, how do you impart values to children? Is there active involvement or cooperation from parents in the process of imparting values? What recommendations would you offer to fellow educators concerning the implementation of values education?.

Some of the interviews with participants were conducted face-to-face by the researcher himself, and some were conducted online by three graduate students, who received detailed training and instructions for this purpose. The interviews were conducted in Arabic, and each interview lasted about 20 minutes. The interviews were recorded and transcribed into Arabic, and the quoted passages were translated into English by the principal investigator.

### **Ethical Considerations**

This study adheres to the ethical standards set by the Institutional Research Committee and aligns with the principles of the 1964 Helsinki Declaration. A permit was obtained to conduct the data collection from the ethics committee of the academic Arab college for education in Israel prior to data collection.

All participants were informed that their participation was voluntary, with the option to opt out or withdraw from the study at any time. To ensure privacy and confidentiality, participants were assured that their names or any specific details that might reveal their identity would not be announced.

### **Methods for Establishing Trustworthiness**

Creswell's six-step model (2017) was utilized to analyze the data in this study, ensuring its validity and credibility. The model encompasses developing the research paradigm, selecting appropriate sampling techniques, recruiting participants, collecting data through interviews, observing, and recording, as well as transcribing any field notes obtained from parents and school personnel. Throughout the study, the author assumed the role of an impartial researcher committed to fairness, support, and objectivity and consciously guarded against any implicit or explicit biases. Striving for an objective and equitable perspective, the author welcomed diverse ideas and ideals from individuals, granting them a platform to express their personal attitudes, perceptions and experiences as educators, as well as their perspectives on what they deem crucial in the values education process.

### **Findings**

The findings resulted in the identification of six categories which were clustered into three themes as responses to the research questions. These themes and categories encapsulate the educators' perceptions and attitudes towards values and the education of values, as well as their views on the impact of parental involvement in this domain.

## **First Theme: The “Value” Concept**

This theme explores teachers’ perceptions on the concept of “value” across three aspects: defining the concept of "value" according to educators perspective and knowledge, example values within the education system, and the evolution of the concept of “value” in a dynamic contemporary world. This theme includes two categories.

### **The First Category: Educators' Perception on the Concept of "Value"**

The exploration of educators' perceptions on the concept of "value" forms the crux of this thematic category. This category emerged from the analysis of responses to two integral interview questions: "How do you define values?" and "What example values do you deem critical for emphasis within the education system?"

A striking similarity was noted in the educators' definitions of "value." They collectively described values as societal codes essential for reforming society and guiding behavior, as being deeply rooted in cultural ethos. Despite this consensus on the definition of “value”, educators employed a diverse array of concepts in their definitions, ranging from "compass," "norms and codes," and "educational social ideas" to "standards," "foundational behaviors," "worldview", "ideals", "positive guidelines and guidelines", "navigation", "milestones", "axis", and "moral principle". Such terminological variety underscores the educators' profound understanding of values.

For instance, one interviewee, R., a 41-year-old Muslim female educator with an M.A. in Science Education, said, "Value is a compass guiding our behaviors, nourished by our culture." Similarly, another interviewee H., a 32-year-old Muslim male educator with an M.A. in Language Education, highlighted, "Values are the norms and codes shaping child education and adult behavior,". Interviewee S., a 51-year-old Druze male educator with a B.A. in History, referred to values as "a socially and educationally agreed-upon idea."

The participants were asked to provide examples of values they considered essential in conveying to their students. The responses revealed two distinct categories: values centered on the individual (e.g., independence, responsibility, creativity, devotion, fairness, truth and integrity, sacrifice, modesty and kindness) and those focusing on the 'other' (e.g., giving, respect, accepting the other, tolerance, empathy and inclusion, partnership, listening, human value, helping others, justice, rights of all kinds, and equality). Educator S., a 29-year-old Christian female with a B.A. in Biology, emphasized the importance of values like respect and empathy, while SL., a 47-year-old Muslim female educator with an M.A. in Mathematics, pointed out the significance of mutual respect, understanding others, acceptance of others, discipline, inclusiveness, and maintaining privacy. Another respondent, R., a 32-year-old Christian female educator with an M.A. in Arabic Language added: "Truth, belonging, volunteering/contribution to society, acceptance of difference, sacrifice, modesty, and mutual respect are all important."

In summary, educators not only possess a nuanced understanding of the concept of “value” but also recognize a broad spectrum of values as integral to educational practice. Their insights reveal a deep commitment to nurturing both individual and societal values within the education system. It is worth noting that this conclusion was reached without any direct link between teachers' responses and their personal characteristics.

## **The Second Category: The Evolving Perception of the Concept of Value in a Changing World**

The investigation into the evolving perception of the concept of value in a contemporary, dynamic world constitutes the second category of this study. This exploration was observed by posing two relevant inquiries to educators: firstly, whether the values to be imparted to students in the current era differ from those in previous times, and secondly, if there has been an adaptation in teaching methodologies and activities to effectively convey these values.

Educators outlined a distinction between historical and contemporary values. In earlier times, values were predominantly universal, religious, and socially oriented. In contrast, present-day values are increasingly personal, centering on the individual (e.g., the student) rather than their societal or environmental context. This shift is attributed to technological advancements and diverse media influences. However, some educators maintained that values remain consistent over time.

It is important to acknowledge that extensive engagement with digital devices (e.g., PCs, smartphones, tablets, etc.) and scrolling on them for long periods has stimulated a value system that prioritizes individualism (Me\Mine), encompassing personal interests, pleasures, performance, and achievements, often at the exclusion of societal, communal, or familial needs. Educator C., a 38-year-old Muslim female with an M.A. in Arabic Language, observed, "In the past, there was an emphasis on values that depended on others, and on respecting others, but today the values are focused on personal values." Similarly, educator D., a 31-year-old Druze male with a B.A. in Sports and Physical Education, remarked, "Nowadays, individualism is more important; the "me" and what it encompasses from independence and excellence in performance when competing with others. However, in the past, the group was more important. It was about cooperation and solidarity."

Educator N., a 49-year-old Muslim female with an M.A. in English Language, expanded on this, stating, "In the past, people who enlightened students were educators, teachers, kindergarten teachers, and parents. Today, additional elements such as television, the Internet, computer games, etc., have become an influential tool in young people's life. Therefore, today the challenge is more significant in the education of values." Contrarily, Educator S., a 55-year-old Christian male, who holds an M.A. in Physics, expressed a differing viewpoint, "A value remains a value, irrespective of its temporal context, whether past or present."

The educators concurred that current methods and curriculum content require revision and modernization to align with the demands of values education in this new era (John et al., 2018; Zulfadhli Khairuddin et al., 2023). Educator T., a 37-year-old Muslim female with a B.A. in Special Education, emphasized, "To effectively instill values, it is imperative that both the method and content align with contemporary values." Supporting this notion, Educator K., a 28-year-old Muslim female with a B.A. in Computer Science, emphasized, "Teaching methods must be adapted to value education because teaching methods in general should be updated and enhanced." Likewise, Educator R., a 46-year-old Druze female with a B.A. in Arts, advocated for curriculum adaptation, noting, "I think that the teaching methods should be adapted to the younger generation. Today's students are more alert and smarter; they are also selective." It can also be noted here that no differences were found in educators' responses attributable to their personal characteristics.

In conclusion, a dichotomy emerges between historical values, which are more universal (respecting others, cooperation, solidarity, etc.), and contemporary values, which are more individualistic (independence, excellence, personal interest, etc.). This divergence is a consequence of technological progression and digital media proliferation. Consequently, there is a pressing need

to revise and modernize existing teaching methods and curricular content to aptly cater to values education in this new epoch.

## **Second Theme: Instilling and Educating Values**

This theme explores three main aspects: the importance of integrating and instilling values within the educational framework; the method of conveying values to students at both the formal and informal levels; and the role of parents in the process of educating and instilling values. This theme includes two categories.

### **The Third Category: The Implementation of Instilling Values in the Education System**

The exploration of the third category, concerning the implementation of instilling values within the educational system, is approached through a structured inquiry. This inquiry is centered around three pivotal questions directed towards educators: 1) Is education for values integrated within the formal education framework?; 2) As an educator, how do you impart values to children?; 3) Can you reference a text on conveying values to students in everyday life?

The responses garnered from these educators illuminate a fundamental notion: the educator's personal value system serves as the primary source for the values they impart to their students. Furthermore, it becomes evident that there are two distinct strata for instilling values within the educational system. The first is a planned, formal level, and the second, is an informal level, which manifests in everyday practices.

For instance, Interviewee P., a 44-year-old Muslim female educator with a M.A. in Hebrew Language, articulates, "Imparting values, first and foremost, by personal example." Similarly, Educator K., a 37-year-old Christian female educator with a B.A. in Computer Science, notes, "Some values I endeavor to instill in my students stem from my personal value system and worldview. On a secondary level, it arises from a conscious decision, like wanting to promote mutual respect and positive values within the educational framework."

Other participants highlighted the significant role of formal programs and activities designed by the Israeli Ministry of Education in values education. An example of this is provided by A., a 51-year-old Druze male educator with an M.A. in Geography: "The Ministry of Education introduces programs such as "the Key of Heart". Additionally, Interviewer M., a 62-year-old Christian male educator with an M.A. in Sociology, shares an innovative method employed in his school: "A higher class adopts a lower class, fostering values of cooperation, generosity, responsibility, and more through peer teaching."

The educators unanimously agreed on the importance of personal experiences and role modeling in imparting values. They emphasized that appropriate behavior within the school environment, fostering cooperation, genuine respect, and acceptance among students, serves as an optimal approach to instilling values. For instance, S., a 46-year-old Muslim female educator, with an M.A. in Religious Education, mentions, "The acquisition of values occurs in the classroom, during activities, trips, in the yard, on sports day, and so forth."

Many educators also stressed the necessity of integrating real-life scenarios into values education. Most provided examples of how they manage actual situations to instill desired values in learners. R., a 28-year-old Muslim male educator with a B.A. in Civics, explains, "I use real-life cases that embody a specific value, like integrity. I present these scenarios to the students, prompting them to consider their actions in situations that emphasize these values. I would give

them a scenario like, if you were buying from the neighborhood store, and the cashier made a mistake and returned more change by mistake. Would you tell the cashier about this mistake and return the money or not?"

Principal D., a 37-year-old Christian female with an M.A. in General Science, elaborates on an activity that weaves values education into everyday life: "There is collaboration between the school and external institutions, like nursing homes and kindergartens, where activities centered around values like helping others, respecting elders, cooperation, and volunteering are conducted."

Some educators argue that the integration of values education into the education system is fully realized, while others express reservations regarding its implementation and dissemination. They contend that the Israeli education system may not comprehensively address this issue due to two primary factors. Firstly, the prevalence of violence within the Arab society, stemming from a dearth of common values, detrimentally impacts the education system and school environments. Given that schools serve as microcosms of society, encompassing students from diverse backgrounds, alongside the entirety of school staff, they are particularly susceptible to societal influences. Secondly, technological advancements and societal modernization have led to a shift in values, resulting in the erosion of traditional values and the emergence of new ones.

One interviewee, referred to as educator A., a 54-year-old Christian female with an M.A. in Counseling, reflects on the evolving landscape of values in contemporary society. She asserts that while certain values remain timeless and universally applicable, technological advancements and societal changes have contributed to the alteration and introduction of new values. Conversely, another interviewee, referred to as educator T., a 33-year-old Muslim female with an M.A. in History, observes that although educators endeavor to instill values, their efforts may not yield optimal results, as she suggests may be evident in the frequent occurrences of verbal and physical violence, as well as instances of bullying among students.

In conclusion, values education in schools is executed on two levels: a formal process involving programs and activities, and an informal process based on personal experiences and role models. Its implementation ranges from complete to partial, signifying a complex yet essential aspect of the educational landscape. It is noted that educators' responses overlapped, despite their different personal characteristics.

## **The Fourth Category: Parents' Involvement in the Process of Values Education**

The fourth category encompasses the involvement of parents in the process of values education. This section explores the extent and significance of collaboration between schools and homes, particularly between educators and parents, in imparting values. To gain insights into this aspect, educators were posed with three interview questions: 1) How reliant is values education on the teacher or the education system compared to the parents?; 2) Is there active involvement or cooperation from parents in the process of imparting values?; and 3) Do educators observe the impact of values education on their students?

A thorough analysis of the educators' responses suggests a bifurcation in perspectives as two levels were identified in this aspect:

### **1. Teacher-Parent Relationship**

There is a consensus among educators that the efficacy of values education stems from a synergistic relationship between the home and the school, consisting of a collaborative effort between parents and teachers. Each plays a complementary role. For instance, educator Ro., a 37-

year-old Muslim female with a B.A. in Science Teaching, remarked, "The children arrive at school with values they have acquired at home. We, as educators, attempt to modify or reinforce these values, correct or enhance a wide array of values." Similarly, educator S., a 29-year-old Muslim female with a B.A. in Arabic Language, stated, "The educator plays a definitive role in instilling values, and parents are equally pivotal. The home and school environments work in tandem, and they complement each other." The educators believe that the success of values education relies on the cooperation with the parents. Educator Y., a 50-year-old Christian female with an M.A. in Hebrew Language, further added, "Education for values hinges not only on the teacher or the education system but also significantly on the parents, and the alignment or disparity between values taught at home and at school."

## **2. Readiness for Cooperation Between Teachers and Parents**

When queried about the existence and extent of cooperation with parents, a notable portion of educators affirmed the presence of practical collaboration, though some indicated that this cooperation is only partial. For example, educator R., a 46-year-old Druze female with a B.A. in Arts, observed, "Parents do collaborate with the school staff in matters concerning the child's academic and values education. However, their awareness and methods in values education are sometimes lacking. Consequently, the school organizes workshops to enhance parental understanding and engagement. That way they will be complementing what the school is leading." Interviewer P., a 36-year-old Muslim female with an M.A. in Science Education, also noted, "Parents are actively involved in values education, often participating in school activities. The educational staff endeavors to engage parents through workshops and training, fostering a collective approach to values education."

In conclusion, the success of values education is predicated on the collaborative efforts of both the home and school. This cooperation is crucial and the roles of teachers and parents are complementary. A child's world, encompassing the family environment at home and the educational setting at school, provides a comprehensive framework where they acquire tools, skills, norms, and values through various agents of socialization. It is noted that educators' responses indicated that there were no differences attributable to their demographic characteristics.

## **Third Theme: A Future Outlook on Values Education**

This theme explores two main aspects, the education for values as a long-term process, and a future outlook on values education and its applications in the educational system. This theme includes two categories.

### **The Fifth Category: Education for Values as a Long-Term Process**

The fifth category outlines the concept of education for values as a protracted journey extending throughout a student's life, commencing in early childhood and continuing into adolescence. This category elucidates that the imparting of values is a phenomenon that yields results over an extended period, rather than instantaneously. The essence of this educational process is inherently gradual, with its impacts manifesting for years subsequent to its initiation. Furthermore, this category underscores the formidable challenge posed to educators in instilling values. Therefore, it is advocated that the initiation of values education should occur at an early

stage. There exists a necessity to either construct or assimilate values education programs from various countries and modify them to suit the specific demographic.

Educator Po., a 45-year-old Muslim female with an M.A. in Language Education, said, "Values education imparts values in a consistent manner, enduring over a lengthy period, from kindergarten through high school and across the lifespan." Educator Na., a 41-year-old Christian female with an M.A. in Educational Counseling, augmented this perspective by stating, "Education for values begins at birth and is a lifelong endeavor, incrementally integrating values appropriate to each developmental stage of a child." Furthermore, educator Sa., a 30-year-old Druze male with an M.A. in Special Education, expressed, "I believe that the process of values education is perpetual, beginning with the parental role at birth and persisting through kindergarten, elementary school, and up to high school."

The educators expressed diverse outlooks of the alterations values education's may have on children's behavior. A significant number of educators observed these changes during their routine professional activities. For instance, a lawyer commented, "I perceive the influence of values education in my interactions with students. It becomes evident in various scenarios where students demonstrate an understanding of appropriate conduct and verbal responses." Other educators observed a gradual emergence of values, as expressed by S., a 35-year-old Christian female with an M.A. in Sociology, "Certain values are immediately observable in students, while others become apparent over time. This not only depends on the individual child but also on the method of value assimilation."

In conclusion, the endeavor of values education presents a significant challenge to educators. It is a slow, yet impactful process, reaping benefits over a prolonged period. Despite its potency, this educational approach necessitates persistent consistency and determination. It is noted that educators unanimously, and without bias based on personal characteristics, that values education is an enduring process.

### **The Sixth Category: Future of Education for Values and its Application Within the Education System**

In the realm of educational research, the sixth category of focus is the future of education for values and its application within the educational system. This category primarily deals with educators' perceptions regarding the prospective trajectory of values education and its integration into the educational framework. To explore this area, educators were posed with the query: "What recommendations would you offer to fellow educators concerning the implementation of values education?"

Responses highlighted two main aspects of educators' perceptions. The first aspect concerns the level of commitment and the approach educators adopt towards the sustained implementation of values education over time. The second aspect involves offering strategic recommendations for the effective integration of values education.

One of the critical insights shared by the educators pertains to the substantial investment of time, effort, consistency, and perseverance required for values education. Its impact is perceived to be long-term and gradual. One educator, referred to as M., a 49-year-old Christian female with an M.A. in Teaching and Learning, said this perspective succinctly, "The change will stand out over time, you need patience and a lot of time until you see internalization of values." This sentiment was echoed by educator D., a 52-year-old Druze male with an M.A. in Politics and Civics. He stated, "I see the results of the values education in my students, precisely the values that I passed

on to them, and the values that complement the values they acquired at home, during meals, during class, in the yard, on trips, etc. It is true that it took a lot of time, and a lot of determination."

These responses underscore the educators' collective view that the journey of instilling values in education is a gradual and ongoing process, demanding considerable dedication and resilience. The insights offered by these educators provide valuable contributions to the discourse on the future of values education and its practical application in the educational system.

In regards to the second aspect, which involves offering strategic recommendations for the effective integration of values education, the research highlights significant insights and recommendations from educators. Central to these recommendations is the imperative for educators to cultivate a deep knowledge and understanding of the subject matter. This is augmented by the necessity of acquiring practical experience, ideally through mentorship under an experienced educator or parent adept in values education. The educators underscored attributes such as persistence, determination, and unwavering commitment to the goal as indispensable qualities for any educator aspiring to effectively impart values.

During the interview process, K., a 37-year-old Christian female educator with a B.A. in Computer Science, emphasized the educator's responsibility in actively seeking knowledge and experience in the field of "values education." This pursuit, as K. articulated, should be supported through the guidance of seasoned educators or consultants, utilizing resources such as the "The Key of Heart" Program, which is characterized by its explicit instructions. Likewise, educator Sa., a 30-year-old Druze male with an M.A. in Special Education, highlighted the paramount importance of the educator's personal beliefs. Furthermore, educator C., a 38-year-old Muslim female with an M.A. in Arabic Language, expressed, "First of all, the educator has to believe in the values they wants to impart to the students. In that sense, they can convey them correctly. You have to be consistent, not to give up, and not to despair." Here too, it should be noted that no correlation was found between teachers' responses and their personal characteristics.

The findings suggest that values education demands considerable investment in terms of time and effort, with its impact being long-term. It is evident that educators must not only acquire knowledge and awareness but also gain practical experience. This can be achieved through the mentorship of a veteran teacher or parent. Moreover, characteristics such as persistence, determination, and steadfastness towards the goal are identified as crucial for educators who are committed to imparting values.

### **Summary of findings**

In conclusion, it can be noted that the answer to the first research question, "What are elementary school educators' perceptions of values and the process of values education?" can be found in the first theme, "The Value Concept", and its categories, "Educators' Perception on the Concept of Value" and "The Evolving Perception of the Concept of Value in a Changing World", so that educators define the concept of value according to their perspective and knowledge. They also mentioned examples of values that students encounter during the educational process. They also described how the concept of value is evolving in a dynamic contemporary world. It can be noted that educators have a deep understanding of the concept of "value," recognizing a wide variety of values as an integral part of educational practice. Regarding the second research question, "What are educators' attitudes towards values in general and towards values education process in particular?", the answer can be found in the second theme "Instilling and Educating Values" and its category "The Implementation of Instilling Values in the Education System", and an expanded

continuation of the answer can be found in the third theme "A Future Outlook on Values Education" and its categories "Education for Values as a Long-Term Process" and "Future of Education for Values and its Application Within the Education System", educators believe that values education poses a significant challenge for them. They believe that it is a slow but influential process, requiring ongoing consistency and determination, in which educators attach importance to integrating and assimilating values in the educational framework and instilling them in their students; whether at the formal or informal level. Educators demonstrated a commitment to fostering both personal and social values in the education system. Regarding the third research question, "How do elementary school educators perceive the role of parents in the values education process?", the answer can be found in the fourth category of the second theme, "Parents' Involvement in the Process of Values Education", The educators noted that the success of values education is based on cooperation between parents at home and teachers and educators at school.

## **Discussion**

The present study delved into the perceptions and attitudes of educators towards values education, as well as their effectiveness in imparting and assimilating these values among students. The research findings revealed six main categories. These encompass the educators' perceptions of values education, the implementation of instilling values in the education system, shifts in the perception of values in the contemporary changing world, parents' involvement in the process of values education, education for values as a long-term process, and the future outlook of values education and its application within the education system.

### **Perception of Values among Educators**

In the academic discourse on the perception of values among educators, it is evident that the concept of "value" is defined in a multifaceted manner, mirroring the diverse interpretations found in scholarly literature. The educators in this study elucidate "value" through various prisms, such as norms, codes, benchmarks, baselines, and scales, among others. This aligns with Mimer's (2013) assertion that values serve as standards for assessing quality, and are fundamental positions and concepts guiding individual behavior.

The results of the current study regarding the definition of values are also consistent with research by Toker (2021), as they pertain to values classification and definition of moral values, professional values, and cultural values. Likewise, in a study conducted by Thornberg & Oğuz (2013) among Swedish and Turkish teachers, the definition of values focused mainly on how to deal with others and self-responsibility, which is acquired through daily practice. Furthermore, Arweck & Nesbitt (2004) and Gamage et al. (2021) highlights the significance of values, describing them as "standards" systematically organized, enabling individuals to evaluate themselves, others, and events within the framework of values education. Similarly, Hoch (2017) employs the term "norms" in his definition, underscoring the extensive knowledge and awareness of values education among educators. These educators not only recognize the significance of values education but also understand its role in influencing student behavior.

The current research findings categorize values into two distinct categories: universal values, which focus on the student and their environment, and personal values, centering on the student alone. This dichotomy resonates with the results of Ozani's (2011) research. Oeschger et al. (2022) posted that a majority of the participants lean towards personal values as the most prevalent in contemporary contexts, with a lesser emphasis on universal values, including

excellence and achievement. Despite this inclination, Aloni (2005) stated that educators demonstrate a preference for universal values, acknowledging their critical role in societal preservation. Aloni (2005) emphasizes that education in these values is imperative for safeguarding society, enabling individuals and community members to timely and accurately identify immoral traits in reality.

### **The Implementation of Values in the Education System**

This current study explores the pivotal role of educators in instilling values within the educational framework. According to the research findings, educators primarily derive their values from their personal belief systems. This personal value set becomes a fundamental source for apprentices to draw upon. Given that educators are primary conduits of these values, their responsibility is notably significant. They not only impart knowledge but also act as ideal figures and role models, thus carrying a dual responsibility in shaping the value system of trainees.

These results were found to be consistent with those found by Thornberg & Oğuz (2013) when it came to methods of teaching values. One of the main methods mentioned by teachers participating in the research was to be a good role model in daily interactions with students, with values education generally described as an everyday practice embedded in the context of social interactions. Thornberg & Oğuz (2013) study has reinforced what was reached in the current research that in order to effectively assimilate these values into the trainees' value sets, engagement at various social levels is imperative, including family and community environments. This also aligns with Ozani's (2011) research, which highlights the importance of social values and their impact on attitudes towards others. Similarly, Körükcü (2021) presents these findings in his study.

The integration of trainees into society by fostering social values, is instrumental for their active future participation in societal affairs. This process nurtures values such as cooperation, altruism, forgiveness, and tolerance, resonating with the assertions of Wolff and Wolff (2002), who posited that the internalization of values and socio-cultural influences enables an individual to actively engage and adapt to societal needs and demands.

Moreover, personal values such as autonomy, perseverance, and inquisitiveness are deemed crucial in the trainees' perception. Such examples include: freedom of choice, perseverance, and curiosity, as the research suggests. However, the emphasis on social values, particularly in relation to interpersonal attitudes, remains predominant according to the majority of educators. Moreover, Turkkahraman (2014) asserts that education in social values significantly reduces violence, an aspect that cannot be overlooked in contemporary society. The research also sheds light on the challenges posed by rapid socio-economic and technological transformations, leading to societal issues due to inadequate value transmission to newer generations, as noted by Gabatbat and Santander (2021). In this context, fostering empathy becomes a critical component in reconciling personal needs and desires with moral and value-based decisions, a viewpoint supported by Eisenberg & Strayer (2005).

In conclusion, the implementation of values education within the educational system is feasible through a multifaceted approach. This encompasses the educator's role as a moral exemplar, active social engagement, practical life examples, and the effective execution of programs like Israel's Ministry of Education's "The Key to the Heart." The combined impact of these factors can significantly contribute to the holistic development of trainees, equipping them with essential values for their personal and societal growth.

## **Changes in the Perception of Values in the Contemporary World**

The results of the current study indicate that educators recommended the need to adapt values to the contemporary era, emphasizing the importance of continuous monitoring of the value acquisition process. This finding is consistent with the finding of Etherington (2013) which underscored the necessity of integrating values education into the education system, ensuring alignment with the context and period, and maintaining consistency. Further support for this finding can be found in a study by Demir & Çetin (2022), which concluded that schools and educators must remain consistent and adjust education to reflect changes occurring within the education system, society, and the world at large.

Excessive engagement with technological devices such as personal computers, smartphones, and tablets for extended periods of time has resulted in the prioritization of individualistic values such as self-interest, personal pleasure, and achievement, often at the expense of societal, familial, and interpersonal relationships. This finding is not consistent with Oeschger et al. (2022) study, which emphasized Schwartz's higher order values of openness to change (core values: self-direction and motivation), conservatism (tradition, conformity, security), and self-transcendence (benevolence and universality). On the other hand, the values belonging to the higher order value of self-enhancement (power and achievement) did not play a significant role in the investigated approach.

Moreover, educators highlight that technological advancements have precipitated socio-cultural shifts, necessitating an adaptation of education to reflect these evolving values. This observation is consistent with the findings of Philbeck et al. (2018), who emphasized the importance of awareness regarding the impact of technological development on values, prompting corresponding adjustments within relevant social systems. Similarly, educators in the current study demonstrate awareness of this issue.

Furthermore, it was found that the "The Key to the Heart" program, initiated by the Israeli Ministry of Education, effectively imparts values to Arab students by accommodating social and cultural changes. As society transitions from collective-oriented values to individualistic tendencies, this program aligns with evolving societal norms (Leijen et al., 2022). In addition to the "The Key to the Heart" program, educators suggest adapting educational activities to optimize values education. This recommendation aligns with Bozkur's (2019) findings, indicating that games can serve as effective tools for instilling social and cultural values.

## **Parental Involvement in Values Education**

The study's findings regarding parental involvement in values education emphasized and underscored the crucial role of collaboration between parents and educators in fostering the effective transmission of values to students. This crucial role of a cooperative approach aligns with Downer and Myers' (2010) ecological model, which emphasizes the interplay between home and school systems in shaping a child's development. Likewise, Wolff and Wolff (2002) highlight the active role of parents and educators in mediating values education within social experiences, thereby creating a seamless educational continuum between the school and home environments. Many studies have confirmed the need for active cooperation between parents and teachers in various fields (Zedan, 2024; 2025).

Edri and Movshovitz (2014) further reinforce this perspective, identifying values education as a pivotal and significant educational process, particularly during adolescence. This process occurs within a complex educational milieu encompassing both the home and school settings.

Ozani (2011) specifically underscores the critical contribution of parents in early childhood, particularly in inculcating values such as health maintenance and familial relationship nurturing.

Veugelers and de Kat (2003) also emphasize the significant role of collaborative efforts between school educators and parents in imparting values to students. In a similar vein, Hauser-Cram et al. (2003) contend that the absence of such cooperation substantially diminishes the effectiveness of values education. These findings collectively highlight the integral role of parental involvement and educator collaboration in the successful implementation of values education.

### **The Education for Values as a Long-term Process**

The participants of this study emphasized that the inculcation of values is an inherently slow and extensive process, with its impacts becoming discernible only after a considerable duration. This educator perspective aligns with the insights presented by Almog (2004) and Maitles and Gilshrest (2006), who underscored the critical significance of initiating values education in early childhood. Complementing this perspective, Bloom (2010) illustrated through his research that infants, even those younger than one year, possess the ability to differentiate between what is deemed "good" and "bad". This finding substantiates the argument for commencing values education at an early age.

Conversely, it is noteworthy to mention that some hold the view that the outcomes of values education might manifest in a shorter span, potentially within a single academic year. Educators attribute such immediate changes among students to their own roles as exemplars and role models. This observation is in concordance with the findings of Turiel (2002), who posited that while immediate alterations in a student's value system might arise due to educational interventions, these changes tend to develop and solidify over the long term, a notion further supported by Toker (2021). In the discourse on values education, it is broadly acknowledged that this is a protracted endeavor (OECD, 2021).

### **Perceptions of the Future in Education for Values**

The future perceptions of educators regarding values education are manifested through the advice and recommendations they offer. These insights highlight the educators' foresight, their anticipation of the impact and significance of values education in their professional sphere.

The recommendations of these educators can be summarized as follows:

- Learning from Experienced Educators: It is imperative to gain knowledge in the realm of values education through interaction and engagement with seasoned educators. This approach underscores the noteworthy and crucial role of values education in their perspective. Such engagement may occur within the educator's own school or extend to other educational institutions. This notion aligns with Wang's (2002) research, which emphasized the efficiency and depth of insight gained from the practical experiences of veteran educators, particularly in handling atypical scenarios. New teachers must be cognizant of both the duration of their own experience and the period of their mentorship as nascent educators. This mentorship fosters close collaboration and aims to enhance the quality of instruction through a shared understanding of norms, culture, and values inherent in the teaching profession.

- **Continuous Professional Development:** Knowledge acquisition in values education can also be achieved through participation in further training courses. Engaging in such educational opportunities not only heightens awareness but also imparts crucial knowledge and exposure to practical experiences in this field. Cooperative learning, coupled with brainstorming, can significantly augment a beginning teacher's understanding. It should be stated that participation in the Ministry of Education's "The Key of Heart" Program is a compulsory component of professional development for every novice Arab teacher (Israel Ministry of Education, 2017).

- **Personal Beliefs and Role Modeling:** In relation to values education, educators have emphasized the importance of cultivating and reinforcing their personal convictions, especially at the outset of their careers. These beliefs, grounded in the philosophy of education for values, serve as a foundational element in the educational process. By imparting significant values derived from their beliefs, new teachers not only strengthen their self-perception as educators of values but also position themselves as role models for their students. This concept resonates with Kaur's (2019) findings, which pinpointed a correlation and a natural alignment between the aspirations of the educator and those being educated.

- **Social Values:** In the realm of educational methodologies, the integration of social values within the teaching framework is paramount. Educators have underscored this significance, positing that novice teachers must prioritize these values. The incorporation of values education is not merely a component of the curriculum but a vital contributor to fortifying societal cohesion, bridging the gap between academic institutions and the broader community. This perspective aligns with Berkowitz's (2021) assertion that value-based education serves as a pedagogical approach designed to instill profound insights and equip students for effective social engagement.

Moreover, the consensus among scholars, as noted by Philbeck et al. (2018), is that values education stands as a fundamental aspect of human development, particularly during adolescence. This process occurs within a diverse array of environments, encompassing the home, school, community spaces, youth movements, media, and various virtual platforms.

- **Cooperation between Educators and Parents:** The collaboration between educators and parents emerges as a critical element in the educational landscape. The educators' unanimous opinion suggests that this partnership significantly enhances the overall educational experience, particularly in values education. A harmonious relationship between the school and the parents aids in bridging educational gaps and mitigating value conflicts within the learning process. This concept echoes the ecological theory proposed by Downer and Myers (2010), which emphasizes that the efficacy of each system's (school and home) contribution to a child's development is heavily influenced by the quality of the parent-school interaction.

- **The Age of the Trainee:** Regarding the optimal timing for values education, the educators highlighted the efficacy of early intervention. They advise that novice educators should not delay the implementation of values education, underscoring its importance from the outset of a student's academic journey. This recommendation is supported by research (Almog, 2004; Maitles & Gilshrest, 2006) suggesting that the inception of values education in early childhood significantly influences the development and formation of values, as affirmed by Keefer (2006) and Maitles & Gilshrest (2006).

- **Stories:** The use of storytelling is identified as an exemplary method for imparting values, particularly among students. Stories serve not only as a medium for illustrating and reinforcing desired values but also as an effective pedagogical tool. Consequently, it is advised that new educators experiment with and incorporate storytelling into their teaching methodologies to effectively convey their intended messages.

## Conclusion

### Recommendations and Practical Implications

This study delved into Arab educators' perceptions of values education, underscoring the significance of these perceptions, the methodologies employed in instilling values, and the crucial role of collaboration between educators and parents. There was a consensus on the major importance of values education, with educators offering methods and recommendations for effectively imparting values to learners. The findings revealed that educators consider values education to be a pivotal aspect of their professional responsibilities. They recognize that this education is a continuous process throughout a student's life, encompassing both school and home environments. Educators acknowledge their instrumental role in transmitting values to students, placing high importance on the conveyance of social values and the adaptation of education to contemporary societal values.

The study yielded several recommendations from educators to ensure the successful impartation of values to students. These include the need for educators to:

- Enhance educators knowledge and skills in two key areas. Firstly, they should expand their understanding of social values that are pertinent to both the system and society at large. Secondly, educators are urged to develop skills to identify cases of value impairment among students, which can be fostered through continuing education courses offered by the Ministry of Education.

- The integration of values education into the daily lives of students is imperative, ensuring that significant social values are woven into the educational process. Therefore, game activities and simulations that focus on values should be incorporated, in order to experience the acquisition of values in a practical way.

- There is also a need to periodically update the values database to remain relevant to the current context and era. This is particularly important for values such as teamwork and cooperation, relationship building, sacrifice for the group, perseverance and determination, follow-through and commitment to the goal, and more.

- The collaboration between educators and parents is highlighted as a critical component in values education. This collaboration should be used to strengthen and focus on aligning expectations and emphasizing a unified approach to teaching essential social and personal values.

- Using literature, stories, and research findings as effective tools for instilling values among various groups.

Finally, the study suggests avenues for further research. It recommends engaging with other groups of school officials and exploring various age groups to assess the actual extent of collaboration between parents and schools in values education and whether there is effective coordination. Moreover, it is essential to investigate the impact of social media and the Internet on Arab students' values systems and to evaluate the efficacy and efficiency of Israel's Ministry of Education's programs in this domain.

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### Notes on Contributor

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