HISTORY OF PERSONAL VALUES IN ARABIC COUNTRIES

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ABSTRACT

That attention to the study of values enabled the establishment of a building or an integrated perception through the answer to many questions such as: What personal values to be studied? How do you organize? And how was it measured? And its origin ... etc.? It is also possible to study the values in society to determine the ideology or general philosophy of this society. Values are only a reflection of the way people think about a particular culture and in a given period of time. It also guides the behavior, judgments, and attitudes of individuals in relation to desirable or undesirable forms of behavior in the light of norms and standards set by society. Values exceed the immediate goals of behavior to determine the optimal goals in life. In the words of Rokeach, it is an important indicator of the quality of life, the level of advancement, or the urbanization of any society. In this paper, the researcher seeks to shed light on the value system of the Arab society to determine its characteristics and knowledge of its orientations in order to benefit from it in establishing relations and development projects with other countries in the world.

KEYWORDS: Personal Values, Arab Value System

INTRODUCTION

The real engine of community culture is a value system that is embedded in the imagination and minds of its members, and formulate peculiarity to distinct them, and they become proud of their identity. due to these centrality of value systems in shaping the structure of societies , Cultural, political and economic modernization plans need to be based on monitoring the prevailing values expressed in common ideas, Preconceived notions, Adage, dominant tendencies, With what these ideas and concepts and sayings and tendencies predict from mental, psychological and emotional readiness, and what it translates from behaviors, actions, activities, and actors, So that this monitoring can be used to extrapolate the role of values in the success of the modernization process or hindered.

Each value system is founded on a favorable basis for progress, and others hinder progress. If value systems are an indicator of the inequality of nations in progress and backwardness, they may be these bases form a scale for development and indicators of urbanization

However, the classification of value bases into a category that helps to progress and one that is backward is also has a values consideration, because what a people sees as a way of progress and prosperity may be seen by another people as a way of backwardness. Some research has sought to adopt the signs of consensus of the international community through pledges and rights charters.

All societies, without exception, have recognized the human characteristics that distinguish them from all other living beings, yet they have important and fundamental differences between them, which are related mainly to the values they adopt.

The study of values in a society can determine the ideology or general philosophy of this society. Values are only a reflection of the way people think of a particular culture and in a particular temporal period.

The researcher also seeks to help scientists, decision-makers, policymakers, visionaries, and strategic plans to understand changes,and transformations in beliefs, values, and motivations, and to provide data that can be used to link cultural factors on the one hand and economic prosperity, and political and social modernization processes On the other.

Definition of Value

The Definition of Value in Arabic Literature

The values are treated as the judgments issued by the individual guided by a set of principles and standards. It is defined by Omar Maher Mahmoud (1988) as a mental concept reflected in the general human view of things, resulting from his conviction of the judgments that relate to the best behaviors. Zahran (2000), agrees with them, which referred to values as a set of normative provisions related to the actual contents the individual embrace it through his or her interaction with different attitudes and experiences.

The second category of scientists considers value as a set of beliefs, (Baiyomi, 2002) has described it as a set of beliefs that guide an individual to achieve the desired goals or ends. He also explains that they determine the means of achieving them and the behavioral patterns they follow, it arises as a result of interaction between personality and social, economic and cultural reality, and reveals itself in attitudes and trends and verbal and actual behavior, as well as in the feelings that individuals have on certain topics.

The third category, the values were considered to be the preferred element of choice between alternatives or as the basis of preferential behavior. Abdel-Fattah (2001), explained that values are the normative provisions that direct selective behavior so that it governs human selection in certain situations. Value is defined as a standard of conduct used by an individual or group to choose between alternatives in situations that require decision or conduct (Yusuf, 1990).

Other scholars have addressed values through their traditional view of ideal goals or objectives. Abdel-Fattah(2001), has shown that they are ideals that human seeks for itself and does not seek for the purpose he desires.

There are those who view the values as a personal view where it is seen as an expression of the personal preferences of the individual and so, (Zahran, 1985)defined values as a judgments derived from the social conditions that the individual interprets and governs, determines the areas of his thinking, determines his behavior and influences his learning.

Abdul Rahim (1981) believes that it is a general tendency to prefer certain things on others. Shuhayb explained that values represent the preferences of the individual and not what they should prefer. They refer to what has proven to be true to the personal judgment of the individual even if he is wrong or socially unacceptable. Gabbari and others (2011) define it as a human's judgment on something guided by a set of principles and norms that the society in which he lives.

In contrast to the above, there are who addressed the values from the point of view of the social analogy as a social product, which was defined by (Muhammad, 2002) as the provisions formed by the cultural and social environment of the person and specific to the trends in his behavior and actions.

By meditating on previous definitions, we find that although there is a clear difference between them, they all agree on only one truth: thatvalues are the frame of reference or the basic vector of an individual's behavior. Each behavior is determined or driven by a certain value.

Defining Value in Universal Literature

Kluckhohn (1951), defined *value* as"a conception, explicit or implicit, distinctive of an individual, or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action".

Guth & Tagiuri (1965), defined value as "A *value* can be viewed as a conception, explicit or implicit, of what an individual or a group regards as desirable, and in terms of which he or they select, from among alternative available modes, the means and ends of action" (pp. 124-125).

Hutcheon (1972), defined value as "…*values* are not the same as ideals, norms, desired objects, or espoused beliefs about the 'good', but are, instead, operating criteria for action…" (p. 184).

Rokeach (1973), defined value as "A *value* is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5).

Schwartz (1994), defined value as "a belief pertaining to desirable end states or modes of conduct that transcends specific situations; guides selection or evaluation of behavior, people, and events; and is ordered by the importance relative to other values to form a system of value priorities" (p. 20).

Braithwaite & Blamey (1998), defined value as "Values…are principles for action encompassing abstract goals in life and modes of conduct that an individual or a collective considers preferable across contexts and situations" (p. 364).

Friedman, Kahn, & Borning (2006), defined value as "A *value* refers to what a person or group of people consider important in life" (p. 349).

Cheng& Fleischmann (2010), Defined value as "serve as guiding principles of what people consider important in life,".

Finally, the researcher believed the values are 'the relatively fixed principles and beliefs that an individual espouses and uses to guide his behavior so that he can take them as a criterion for judging the validity or misconduct of his behavior as well as in judging all the situations he faces.'

Conceptualization of Value in Different Disciplines

Since the end of the 1960s, scientists have complained of chaos in the concept of values, as Brewster Smith pointed out in 1969. In 1987 Abbasi and Hollman pointed to the persistence of the problem. McDonald offers evidence that this chaos in value research is due to differences in cognitive origin. At present, theories of value research have developed in social sciences, including anthropology, sociology, psychology, philosophy, and economics. A definition of value will be given based on what each discipline suggests the following:

The most prominent anthropological conceptualization of values in organizational science is Kluckhohn's (1951: 395) definition of value as: "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available means and ends of action."

American sociologist Parsons (1951), defines a value as: "an element of a shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation,"

Kluckhohn (1956), compared his concept with Parsons' schematization, he said: 'Parsons takes the actor and the social system as his central concepts, while I addressing' qualities 'or focusing on cultural values. The anthropological and sociological perspectives emphasize ''what ought to

be" in an operative sense.

Psychologists define values as individual behavioral preferences gained, usually at an early age, through developmental processes (Hall & Lindzey, 1978): psychology focuses on micro-structures (the individual).

Values from a philosophical perspective are ideological phenomena as opposed to normative

(anthropology/sociology) or conative (psychology) elements. Morris (1956)) developed a typology of thirteen values (ways to live). The philosophical perspective emphasizes ''what ought to be" in an ideal sense.

 Lundberg (1947), define values from an economic perspective as follows: "a thing has or is a value if and when people behave toward it so as to retain or increase their possession of it".

Table 1: The Conceptualization of Values across Foundation Disciplines As Described By (Mcdonald, 1993)

	Psychology	**Sociology**	**Anthropology**	**Philosophy**	**Economics**
Definition	Values as personal" preferences'	Values as societal "standard"	Values as "conceptions of the desirable"	Values as Ideal "ways to live"	Values as objective "utilities"
Source	Rokeach, 1973	Parsons, 1951	Kluckhohn, 1951	Morris, 1956	Lundberg, 1947
Focus	Individuals	Societies	Natural Groups	Universalist	Nations

The Process of Acquiring the Values

Sticking to the basic and final formula in which individuals acquire their values is still something that researchers are dealing with from the perspective of complexity, and thus the generality severe, through which one is unable to identify the dynamics of the acquisition process in individuals and groups, the scientists in this area, distinguish between the process of acquiring values and the process of changing them.

Rusher defines the process of values acquisition as: the process by which an individual adopts a certain set of values in exchange for abandoning other values, the change in values is intended to move the value position on this connection, acquiring means the existence or non-existence, but the change is in the degree to which this existence is determined. Rusher sees that; the individual's acquisition of his values goes through different stages: the individual's adoption of a certain value, the redistribution of that value and the giving of a certain weight, followed by the breadth of its work within the general construction of the values and then the high standards of this value in the presence of certain objectives and what it achieves of the benefit to its adopters, but the disappearance or abandonment of value takes quite opposite forms. (Khalifa, 1996)

Determinants of Values Acquisition

Morris divides these determinants into three main categories:

Category 1: Environmental and social determinants where the similarities and differences between individuals can be explained in the light of differences in environmental and social influences.

Category 2: Psychological determinants Many aspects include personality traits and their role in determining the value orientation of individuals.

Category 3: Biological determinants and consists of features or qualities of the body such as length, weight, and changes in these features and what associated changes in values.

Category 1: Social determinants:

(Bengtson, 1975) believes that values are the product of three social levels:

- Level 1: A level at which culture defines desirable concepts.

- Level 2: The family and its orientation towards specific values and goals.

- Level 3: It is the sub-social aspects such as the economic, social, religion, sex, occupation, educational level and so on.We will briefly present each of these levels:

Level 1: The role of the cultural framework in the acquisition of values: The individual's ascendancy is influenced by the method of formation and attitudes he receives from his culture, society, and family. Socialization is the process by which the individual acquires his behavior, beliefs, standards, and values(Khalifa, 1996).

In a study by (Kluckhohn, 1951), which concluded that each culture has its own profile or pattern of value orientations, it attempts, through socialization processes, to instill it in its members.Morris also pointed out that there is an impact of culture and cultural framework in highlighting differences in value systems, in the Indian society, for example, self-control value comes at the top of the list or arrangement, while the value of freedom is in the rear, in American society, the opposite is true, so the individual adopts his value system based on his willingness and interaction with others, and the encouragement, support, or frustration of these values.Both the Emile Durkheim and Parsons agree on the importance of the first years of formation and their impact on the formation of the personality of the individual according to the values and patterns of behavior prevailing in the society. In addition, the elements learned during this period are among the most acquired social elements that lead to stability. (Khalifa, 1996)

Level 2: the role of the family in the acquisition of values: The family is the first source in the composition of individual values and trends, and social habits, which is provided by the first balance of social values and customs, and thus provide the light that guides him in his behavior and actions, in the family, the child receives the first lesson about right and duty, and the right and wrong, good and ugly behavior, and what is to be done, what should be avoided, and even determined for him even the religion that embraces him.

In general, the method of socializing that parents follow with children affects the adoption of certain values, but (McKinney, 1971) concluded that there is a correlation between the value orientation of children and their prescriptive orientations or perception the patterns of parental treatment. , Parents with a more formal orientation know that parents are

more rewarded and less punished and therefore tend to do what is right, in that parents understand that they are proscriptive orientations when the children with the infinitely more punitive and less rewarding tend to focus their attention on not doing what is wrong.

Level 3: The role of specific or sub-variables within the civilizational framework: It includes the following:

A. Value and Socio-Economic Level

The values that parents seek to instill in their children vary according to the social class to which the parents belong. The middle-class fathers tend to instill certain values in the souls of their children, such as the value of creativity and the value of achievement, While parents of the lower class do not care (Al-Alfi, 1975).

It is also shown that mothers with high socio-economic levels give importance to the values of Pleasure, and self-control, as well as to instill these values in their children. Low-level mothers are given importance to the values of obedience and clean (Abdullah, 1992).

B. Values System and Education

Some studies have shown a difference in values between the high and low ineducation. The change in the values of males and females students is achieved with the progress in the educational stages. The correlation was found between 36 values of the values measured by the Rokeach scale of values and the level of education, Indicates that the level of education received by the individual has an impact on the change in his value (Al-Afizan, 2006).It also shows that there is a difference between high school students and commercial secondary school students, where public education adolescents attach great importance to values such as achievement, ability to behave in the future, leadership, aesthetic value, diversity of interests and innovation, while students of business education give greater importance to other values such as Income, public service, and relationship with co-workers, and the physical working environment, this difference is in part due to educational conditions or the type of education for each group(Jameel, 1973).

C. Values and Gender Format

Women are found to have higher scores in aesthetic, religious and social values than males and lower degrees of economic and political values. These results correlate with Feather's findings that adolescent females are more religiously oriented and honest than males, It was also found that there was a difference between males and females in moral values for females. The researchers attributed this to the difference in the sex role and the criteria determined by society for each sex and that there is a kind of stereotyping social for the role of each sex and what is expected of it(Al-Maayta, 2000).In his study of values on a sample of students at the United Arab Emirates University, (Abu El-Nil, 1979)pointed out that the economic value of male students is higher than that of female students. The male students are more interested in the physical and economic aspects of the female students and the related factors. The importance of social value among male students is also increasing, while the religious values in females students are more important than male students.

D. Values System and Age

(Al-Alfi, 1975) a study showed that the value system changes with the increase in age in interaction with the qualitative factors required by childhood and the transition to the most comprehensive and general factors in adolescence. Therefore, age is a factor influencing the value system adopted by individuals.

E. Values and Religion

It is found that there is a difference between religious and non-religious in their values, giving religious people great importance to moral values such as obedience, honesty, and tolerance, whereas less religious people have the virtuous values of competence and ability such as independence and rationality, or interest in mental and logical activities of great importance.

F. Values and Type of Profession

R. Center's studied the labor values and their relation to social strata reveals that there are differences between the prevailing values of members of different professions. Workers tend to work for security, while higher-level professionals or clerical professions tend to work in a way that allows them to express About Self (Khalifa, 1996).

Category 2: Sociological Determinants

We will address these sociological determinants of values in light of the following:

- -The psychological analysis.
- -The attitude of behavioral theory.
- -The cognitive theory.

Psychological Analysis

The School of Psychoanalysis believes that the process of acquiring values begins from early childhood, where the child acquires the highest self through parenting. The parents act as representatives of the system. They teach the child the moral rules and traditional values and ideals of the society in which the child is raised, Theydo this by rewarding the child when he does what he should, and they punish him when he makes mistakes.

Behavioral theory

The authors of behavioral theory believe that the process of acquisition of values takes place through positive reinforcement and negative reinforcement and they treat values as either positive or negative and are nothing more than conclusions of the apparent behavior of the individual. Behavioral considers the values are the behavior as other behaviors. All behaviors are learned as a result of the learner's interaction with the environmental stimuli and the reinforcement of their responses. The desired behaviors or values are taught, as well as undesirable, that based on the school's learning principles are strengthening of responses and reinforcement.

Cognitive theory

The authors of this theory believe that the acquisition and advancement of values are based on the change in cognitive structures through the various stages of life. This change in cognitive constructs is accompanied by a change in the individual's thinking with impartiality. This influences the emotional development and the values system that the individual adopts (Piaget, 1970).

Category 3: Biological Determinants

The results of the study were conducted by (Morris, 1994), in this regard, the importance of certain physical features of the individual (body size, height, and weight) in relation to the value trends of individuals and that with the

growth of the individual change these features and accompanied by a change in value trends, with the increase in body size decreases the value trends related to independence and competition, While the trends of community participation, obedience, inner life, and joyful experiences are increasing. This is supported by the findings of (Eysenck, 1963a) in his studies of the existence of a biological basis for the basic personality traits such as introversion, inclusiveness, and neuroticism. The results of the studies conducted in this field revealed significant changes in values during adolescence due to biological and physiological changes during which it occurs to a high degree. Physical changes are accompanied by social and emotional changes experienced by young people, those biological changes are accompanied by a change in value trends (Fahmi,1999).It is clear to us from the foregoing of the social, psychological and biological determinants that it is difficult to rely on one source in our interpretation of individual acquisition of its values. We must take all these factors into account. The change in values is the result of cumulative changes in the social, psychological, and biological side.

Personal Values System in Arab Countries

System 'is a group of units arranged in a specific order, and related to one another, in order to achieve a specific purpose, or to perform a special function (Khalifa & Abdullah, 2001).In general, the system is considered to include the following:-is a set of parts or elements.There are relationships and interactions between elements.The elements of the system are gathering and work collectively to perform a specific function. The idea of a value system emerged from a perception that we could not study any value from values alone or in isolation from the other values whichmake up the system, therefore: The meaning of the value system is the set of interrelated values, which regulate the behavior and action of the individual, often without the awareness of the individual, in other words, is the hierarchy of the set of values adopted by the individual or members of society, and governs his or their behavior.

Islam Culture in the Arab Countries

The Arab boasts of his Islamic religion, where Islam almost deviates from all aspects of life in the Arab world and shows Islamic culture in spiritual, material and transaction aspects. Islam regulates the political and legal fields where we see it in the laws of marriage and divorce, inheritance, the penal system, commercial aspects, and banks, all of which we find in the Koranic texts. The Prophetic Sunnah also represents an important aspect in the life of the Muslim through the honorable Hadiths of the Prophet Muhammad (Peace be upon him), in which we find an explanation of how to apply the Quranic texts, as well as guidance to the transactions between the slave and the creator, and between man and man, which includes women, children, elders, prisoners of war, non-Muslim neighbor treatment, parental rights and other values. That Islamic law is a comprehensive set of orders, regulations, prohibitions that God Almighty mentioned in the Koran, which governs almost every type of human activity Shari'a (meaning "path" or "way") is also a legal institution, a code of ethics and a guide to the behavior of the individual. The shari'a also covers everyday aspects of life, including family relations, washing, and even birth control.

The difference between the Sharia and the laws in force in the Western countries is not a difference of terminology but is a discussion about the duties of Muslims on the foundations described in the Koran and Sunnah. There are some Arab countries have introduced laws to separate the mosque and the state. In some Arab countries, Sharia is strictly enforced and includes aspects of domestic and civil law (Saudi Arabia, Libya,Sudan). In the Maghreb, the application of Sharia is more lenient and the laws in force include many European laws. The colonial era of the Arab world

at the hands of the West was painful for many, given the practices practiced by the colonizer, which the Arabs regarded as subjugation and even weakening of the Arab nation, and a source of resentment for politicians, religious scholars, and citizens alike.

One of the most important things that creates social tension in the Arab world is the growing penetration of the Western cultural values and symbols of the Arab world, where Western culture is seen as a threat to traditional Islamic norms, especially directly against Islamic constants such as gender mixing, alcohol, and consumerism (Charles Harb, 2007).

The Personal Values System in Arab Countries

Many of the Arab studies in the measurement of the personal value system have tended to use the Allport-Vernon-Lindzey approach, which consists of six values (religious values, theoretical values, social values, political values, economic values, and aesthetic values), although it did not provide significant value categories as sufficiently stated (Cheng & Fleischmann, 2010). The researcher reviewed twenty-five studies of personal values in the Arab region in the period of time (1965-2014). Table (2) summarizes the results of these studies as follows:

Table 2: Prepared by the Researcher, Summarize the Results of Arab Studies in Term of Arab's Personal Values

No	Researcher& Time	Site	Category	Religion Value	Theoretical Value	Social Value	Political Value	Economic Value	Aesthetic Value
1	Al Ghuzi, 1965	Egypt Qatar	University Students	3 1	2 5	3 3	1 6	4 4	5 2
2	Abdu Allah, 1976	Egypt	Workers Rural Urban	1 1 1	4 5 4	3 3 3	5 2 5	2 4 2	6 6 6
3	Zahran, 1985	Egypt Saudi	S.S Students	1 1	3 3	2 2	4 5	5 4	6 6
4	Hana,1986	Egypt	Arab students in USA	3	6	1	4	2	5
5	Wahib, 1989	Iraq	University Students	1	3	6	2	5	4
6	Rashad, 1994	Egypt	University Students	1	6	2	3	5	4
7	Abo-Alfadel, 1995	Egypt	Public managers	1	3	2	5	4	6
8	Al-Kurdi& Al-Naji, 1996	Saudi	M. Manager F. Manager	3 1	1 2	4 4	5 5	2 3	6 6
9	Sufian, 1998	Yemen	University students	2	3	1	4	5	6
10	Rashed, 1999	Saudi	Teacher Students	1 2	3 4	2 1	5 5	4 3	6 6
11	Zedjani, 1999	Oman	S. school managers	2	1	3	4	5	6
12	Al-Ani, 2000	Iraq	Teachers of Primary school	1	2	6	3	4	5
13	Al-Omari, 2000	Saudi	Managers of s. school	1	3	2	4	5	6

	**Table 2 Contd.,**									

14	Al-Samadi, 2001	Jordan	Teachers	3	1	2	6	4	5
15	Al-Tal, 2003	Jordan	M.U.student F.U.students	1 1	3 3	2 2	4 5	5 6	6 4
16	Al-Tuwajr, 2003	Jordan	Managers in Ministries	1	2	3	4	6	5
17	Al-Omari, 2003	Saudi	University students	1	2	3	4	5	6
18	Al-Jawhari, 2005	Libya	University students	4	6	1	2	5	3
19	Al-Jubouri, 2005	Iraq	Primary school student	2	3	1	4	5	6
20	Al-Yusufi, 2006	Iraq	University Students	2	1	3	4	5	6
21	Hamed, 2006	Libya	University Students	2	5	1	4	3	6
22	Al-Ahmadi, 2007	Saudi	Heads of departments	1	2	3	4	6	5
23	Al-Makhzoumi, 2008	Jordan	University students	2	1	3	6	5	4
24	Al-Rashidi, 2013	Iraq	School's managers	3	1	2	4	6	5
25	Taouririt & Shekhawe, 2014	Algeria	Heads of university departments	1	2	4	5	3	6

Abbreviations Meaning: S= secondary, S.S= secondary school, M.U= male university, F.U= female university.The results of previous studies obtained by the researcher showed that the study of values was carried out extensively in Egypt, Saudi Arabia, Iraq, and Jordan, while the concentration was lower in Libya, Yemen, Algeria, Qatar, and Oman‹while published studies were not available for other Arab countries. The value system that these results show illustrates the importance of religious values in the Arab society, due to the prevailing and inherited Islamic faith, As the effect of the Islamic faith also appears in the adoption of social values as the second value in the Arab value system, where Islamic law urges for family building, social solidarity and interpersonal relations. The theoretical values come in third place among Arab citizens. This may be due to the nature of the participants in the studies. Most of them represent university students and directors of departments. This value represents the aspiration to keep pace with science, innovation and the use of the mind. The fourth value was the political value, this value is not of interest due to the nature of the systems of government prevailing in the Arab world that ranging from the govern absolute royal, and regulations of the Republic of authoritarian, where there is no way to practice political work only in narrow scope. The fifth value in the system of Arab values is the value of the economy, this arrangement shows the extent of participation of the Arab citizen in the economic process, as well as the lack of orientation of the Arab youth to work in the economy due to some factors that make youth move away from the economic experiment, such as past experiences, lack of funding, government discontent, as well as government monopoly of certain economic activities. The aesthetic values were the last concerns of the Arab citizen, and we did not have an advanced arrangement except in three studies, one for Arab students in America, one in Libya and the other in Egypt. The lack of interest in showing aesthetic aspects of cities and lack of care for gardens and architectural designs in the resulting construction On the one hand, and the lack of resources on the other, reflected

negatively in the construction of this value within the Arab citizen, in addition to the ladder of life needs that precede the aesthetic values of the Arab individual.

In a recent and comprehensive study conducted from 2010 to 2014 under the auspices of the World Values Research Foundation based in Stockholm under the Global Survey of Values (Sixth Wave), the values were studied in 60 countries worldwide,(12) Arab countries were selected to participate in the survey (Morocco, Algeria, Tunisia, Libya, Egypt, Palestine, Lebanon, Iraq, Jordan, Kuwait, Qatar, Yemen). The random Arab sample size was 15,222 male and female. The survey included (252) questions, the researcher extract (31) items to making them the focus of the Arab system of values prevailing in the Arab society for that period. The researcher chose the sentence (this is very important to me) to be a measure of the answer to the questions. The researcher calculated the highest results, represented by percentage, and the values in the value system were arranged as in Table (3).

Table 3: Prepared by the Researcher, Summarize the Arab Value System throughout the Results of "Global Survey of Value, 2014"

Rank	These are Very Important for me	%	Rank	These are Very Important for Me	%
1	Family	93.7%	17	Reserved	33.3%
2	Religion	88.9%	18	Unselfishness	32.9%
3	Work	73.2%	19	Leisure time	30.8%
4	Defending the homeland	70.2%	20	Women have the same right as men	29.3%
5	Tolerance & respect for other people	67.7%	21	Spoil oneself	28%
6	Feeling of responsibility	66.4%	22	Civil rights	27.3%
7	Maintain order in the nation	58.9%	23	Imagination	24.3%
8	Friendship	52.3%	24	Relaxed	21.5%
9	Obedience	48.6%	25	Politics	21.1%
10	Independence	43.4%	26	Self-expression	21%
11	Long run hard work usually brings a better life	40.9%	27	Protect freedom of speech	18.8%
12	Sociable	40%	28	Exciting life	15.5%
13	Competition	39.1%	29	Confidence in my surroundings	14.4%
14	Helpful	37.9%	30	Artistic interest	11.9%
15	Avoid doing wrong	37%	31	Make cities more beautiful	6.9%
16	Achievements	33.9%			

The results of Table (3) show that the sample adheres to the religious and social values in the highest value system, while the political values and aesthetic values are in the last interest of the respondents. This result is no different from the results of the previous studies.

Value Classifications

In order for us to understand any concept we must consider all its different aspects, and this includes the concept of values. Where there are different views of the classification of values and how to deal with them.One of the proposals that dealt with the classification of values (Rescher, 1969), which set six criteria for the classification of values and how to deal with them namely:

- Compiling common values into totals, such as personal values \\ professional values \\ work values \\ ... etc

- Sort by Subject: Values are placed in a set of appropriate denominators such as object values \\ environment values \\ individual values \\ societal values ...

- Sort by purpose: such as the negotiated values / masked values of the argument.

- Sort by benefits: such as religious values \\ material values \\ aesthetic values \\ economic values.

- Sort by the relationship between the subscriber and beneficiary: such as self -oriented values \\ directive values \\disinterested values.

- Sort by Relationship Value in other values: It means the dependence of some values to other values, such as The subordinate values may be classified as instrumental or mean values.

Personal Value Scale (PVS) (Scott, 1965)

In 1965, Scott asked open questions to university students. What traits do they admire in others? Through the answers, he designed a questionnaire that asked about the values that impressed the students. There were 12 values, called the personal values system (PVS). Each value was given a short definition followed by several typical questions. The scale included the following value elements:

Intellectualism, (2(kindness, (3) social skills, (4) loyalty, (5) academic achievement, (6) physical development, (7) status, (8(honesty, (9) religiousness, (10) self-control, (11) creativity, and (12) independence.

Personal Values Questionnaire (PVQ) (England, 1967)

The Personal Values Questionnaire (PVS) is an instrument England (1967) designed for use in a business context to study the value systems of business managers. It was designed from an item pool of 200 concepts selected from the literature dealing with organizations and with individual and group behavior, then the list was refined down to 66 concepts through expert judges and a pilot study of managers.

England, 1967 compiled 200 concept studies that dealt with individual and group behavior and with organizations, and then extracted 66 concepts through expert judges and a pilot study of managers to design a personal value questionnaire for use in value systems study for business managers.

In the PVS, 66 value concepts were organized into five categories to distinguish the values of individuals, organizational goals, and personal goals. However, some concepts do not in and of themselves constitute values. For example, employees, customers, and government are concepts specified as groups of people that do not value-laden.

These 66 value concepts (although some do not have a value such as government and employees) have been organized into five categories to distinguish between individual values, personal and organizational goals, these categories are:

The PVS contains the following 66 value items organized by five categories:

- **Goals of Business Organizations**: *high productivity*, *industry leadership*, *employee welfare*, *organizational stability*, *profit maximization*, *organizational efficiency*, *social welfare*, and *organizational growth*.

- **Personal Goals and Individuals:** *leisure*, *dignity*, *achievement*, *autonomy*, *money*, *individuality*, *job satisfaction*, *influence*, *security*, *power*, *creativity*, *success*, and *prestige*. **.**Groups of people: *employees*, *customers*, *my co-workers*, *craftsman*, *my boss*, *managers*, *owners*, *my subordinates*, *laborers*, *my company*, *blue collar workers*, *government*, *stockholders*, *technical employees*, *me*, *labor unions*, and *white-collar employees*.

- **Ideas Associated with People:** *ambition*, *ability*, *obedience*, *trust*, *aggressiveness*, *loyalty*, *prejudice*, *compassion*, *skill*, *cooperation*, *tolerance*, *conformity*, and *honor*.

- **Ideas about General Topics:** *authority*, *caution*, *change*, *competition*, *compromise*, *conflict*, *conservatism*, *emotions*, *equality*, *force*, *liberalism*, *property*, *rational*, *religion*, and *risk*.

Rokeach Value Survey (RVS) (Rokeach, 1973)Rokeach's goal, 1973 to create a theoretical value system "RVS" that links values and behavior on an intuitive basis through his study of values and personality traits. In 1973, Rokeach divided the value system into two parts under the name of terminal values and instrumental values, where terminal values represent ultimate goals that are self-centered or focused on society, while the instrumental values are the standards of behavior guidance and are composed of moral values and competency values

The RVS contains the following 18 terminal value items and 18 instrumental value items.

Terminal Values: *an exciting life, pleasure, mature love, true friendship, inner harmony, social recognition, a sense of accomplishment, family security, national security, self-respect, health, a comfortable life, freedom, salvation, equality, wisdom, a world at peace, and a world of beauty.*

Instrumental Values: *ambitious, broad-minded, capable, clean, cheerful, courageous, forgiving, helpful, honest, imaginative, independent, intellectual, logical, loving, obedient, polite, responsible, and self-controlled.*

List of Values (LOV) (Kahle et al., 1988)

Kahle et al. (1988) designed the List of Values (LOV) to measure consumer attitudes and behavior. It is focused on personal values that apply to people's daily lives. The LOV contains nine values which were derived from Rokeach's list of 18 terminal values, Maslow's (1954) hierarchy of needs, and other values research literature. It has been widely used in advertising and marketing research as well as other fields.

Kahle et al. (1988) designed a list of values to measure consumer attitudes and behavior, used(Rokeach, 1973) terminal values scale, focusing on personal values that apply to people's daily lives, also used the (Maslow,1954) sequence for human needs as well as other research values.

The LOV is based on the importance of people in value fulfillment (Kahle et al., 1988). For example, values can be fulfilled through interpersonal relationships (warm relationships, sense of belonging), personal factors (self-fulfillment, being-well respected), or other needs (security, excitement, fun, and enjoyment).

Kahle believes that values are realized by the extent of people's interest in achieving them through personal factors that characterize individuals, as well as interpersonal relationships.

Kahle et .al organized the LOV as following: *(1) fun and enjoyment, (2)warm relationships, (3) self-fulfillment, (4) being well respected,(5) sense of accomplishment, (6) security, (7)self-respect, (8) sense of belonging, and (9) excitement.*

Schwartz Value Survey (SVS) (Schwartz, 1994)

Schwartz,(1994) conducted a survey of values SVS in twenty countries, with a comprehensive study of psychological value theories, to determine the dynamic relationships between the types of stimulus values. He adopted 56

basic human values organized at three levels in a sequential hierarchy, placing four dimensions in the first level, 10 value types in the second level, and 56 basic human values at the third level. These types of values can be seen in a two-dimensional space: the first dimension determines the spectrum of conservation to openness to change. The second dimension identifies a spectrum of self-enhancement to self-transcendence.

The SVS composed of 10 value types contains   56 basic human values as following (Schwartz, 1994):

- *Power*: *social power*, *authority*, *wealth*, *preserving my public image*, and *social recognition*.

- *Achievement*: *successful*, *capable*, *ambitious*, *influential*, *intelligent*, and *self-respect*.

- *Hedonism*: *pleasure*, and *enjoying life*.

- *Stimulation*: *daring*, *a varied life*, and *exciting life*.

- *Self-direction*: *creativity*, *curious*, *freedom*, *choosing own goals*, and *independent*.

- *Universalism*: *protecting the environment*, *a world of beauty*, *unity with nature*, *broad-minded*, *social justice*, *wisdom*, *equality*, *a world at peace*, and *inner harmony*.

- *Benevolence*: *helpful*, *honest*, *forgiving*, *loyal*, *responsible*, *true friendship*, *a spiritual life*, *mature love*, and *meaning in life*.

- *Tradition*: a *devout*, *accepting portion in life*, *humble*, *moderate*, *respect for tradition*, and *detachment*.

- *Conformity*: *politeness*, *honoring of parents and elders*, *obedient*, and *self-discipline*.

- *Security*: *clean*, *national security*, *social order*, *family security*, *reciprocation of favors*, *healthy*, and *sense of belonging*.

Allport-Vernon-Lindzey Study of Values

The Allport-Vernon-Lindzey Study of values was picked due to its capability to distinguish between particular interests values with a high level of validity and reliability. They designed the Study of Values to measure the relative significance of motives in personality or six fundamental interests in adult personalities: the theoretical, political, religious, economic, social, and aesthetic. The classification goes back directly to Eduard Spranger's Types of Men, which guards the view that the men personalities are best known through evaluative attitudes or an investigation of their values. The test consists of a set of questions, depended on a variety of familiar status to which two other answers in Part I and four alternative answers in Part II are given. There are 120 answers in both parts, twenty of which allude to each of the six values. The subject records his ancestor numerically by each answer option. His scores on every page are then inserted and the aggregates translated onto the score sheet. The page aggregates belonging to every one of the six values are then summarized.

CONCLUSIONS

Arab society is a conservative society, the religious dimension has a clear impact on its value system, where an overwhelming majority of Arabs condemn Islam. Arabs adhere to traditional societal values, they attach importance in their lives to families, religion, work and friendship, they tend to adhere to customs and traditions, and appear willing to

fight in defense of the homeland. Arabs take a positive attitude toward science and technology. A high majority of Arabs fully agree with the argument that science and technology have made our lives better, and that there is greater opportunity for new generations thanks to science and technology. The Arabs prefer the democratic system, but some of them take opposing positions. There is a clear presence of rentier culture in exchange for a culture of work and production. The majority of the Arabs believe that the government should assume greater responsibility in securing the needs of individuals. Some Arabs believe in the importance of enhancing state ownership of industry and business and some see the need to enhance private ownership of industry and business. Arabs tend to pay attention to the environment and aesthetic aspects and preserve the sources of life, however, some prefer to have environmental conservation as a priority on economic growth.

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