

## **An Analytical Study Of Some Values Among Rural Youth**

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### **Abstract**

*The current research aimed to conduct an analytical study of some values among rural youth "An applied study on the villages of Yanbua Industrial and Al-Ubaid in the Kingdom of Saudi Arabia". To achieve this goal, the researchers applied a questionnaire form to a sample of youth from the villages of Yanbu Industrial and Al-Ubaid Agricultural, which amounted to (400) samples, with (200) samples from the youth of Yanbua Industrial Village (the industrial village), and (200) samples from the youth of Al-Ubaid Village (the agricultural village). The results of the research showed that there are statistically significant differences between the two study samples (the industrial village - the agricultural village) in social values. The results of the study also showed the existence of statistically significant differences between the two study samples (the industrial village - the agricultural village) in family values. There are statistically significant differences between the two study samples (the industrial village - the agricultural village) in family values attributed to the agricultural village. There are statistically significant differences between the two study samples (industrial village - agricultural village) in economic values attributed to the industrial village. The study also revealed that there were no statistically significant differences between the two study samples (industrial village - agricultural village) in educational values. There is also a positive relationship with statistical significance between (social, family, political, economic), where the correlation coefficient reached (.978) with a significance level less than (0.01).*

**Keywords:** Social values - family values - political values - educational values - economic values – youth.

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### **I. Introduction:**

Values are a major part of the structure and construction of society, and play a fundamental role in forming and shaping the social system and its stability. They are characterized by continuity, generality and spread, and are considered one of the most important constants and developmental principles in rural and urban societies. They are one of the main social elements capable of adapting to transformations and changes, as in their emergence and development they are based on the terms and structures of society according to fixed social standards. (Boumediene, Makhlof, 2009, p. 51)

Some scholars believe that values are closely linked to life, as they are nothing but an expression of the appreciation of things, and are not isolated from life, but rather rise above it and transcend reality to acquire objectivity and generality. The generality of values means, according to Durkheim, that they exist in reality as things and that they are shared among a group of people and groups, and people find in them satisfaction for their desires that they search for among different topics in different situations, and each A unit in society, and every group has its own values that regulate the behavior of its members (Rashwan, 2004, pp. 160-161).

Values are one of the basic principles for building society and maintaining its structure and growth. They push individuals, in thought and behavior, to take positive positions towards various events and revolutions, especially the media and communication revolution, most notably the Internet technology. Values are beliefs and principles that members of society hold towards things, meanings, and various aspects of activity, which work to direct their desires and attitudes towards them, and determine acceptable and unacceptable behavior for them. The culture of the society in which the individual lives represents the general framework in which the values in which he believes are formed, as each culture is unique from other cultures in its standards by which it judges things. Social values are determined according to social standards determined by society "which are considered one of the most important foundations for building the individual's frame of reference, and include a large number of results of social communication between previous and present generations and their communication with other peoples and cultures, including religious and moral teachings, customs, habits, and other matters that society or the group has settled on accepting in determining what is socially acceptable or unacceptable, and the individual refers to them in his social behavior." (Rawan, 2007, p. 81).

Standards are the rules that govern the actions of individuals in society, and impose on them formally legal rules and regulatory texts, which is the predominant form in modern societies, or undeclared and unwritten rules that individuals acquire during socialization, and they are of great importance due to the impact they exert on the behavior of individuals and their relationships within the group to which they belong (Montoussé & Renouard, 2006, p68). The Islamic religion is considered the primary source of social standards that define values, considering that:

- The Islamic religion and what it includes of organizations and a system for social life in particular, provides standards for values through which regulatory standards can be chosen and that all human activities, whether on the personal or social level, should reflect the values of Islam (Bayoumi, 2004, p. 22)
- Religious values are considered the basic values in all societies and therefore they are what determine the standards (Al-Kafi, 2005, p. 4)
- Religious values are what determine the patterns of behavior of the individual and move him as a reference in judgment on his actions, and a framework for achieving societal cohesion (Fahmy, 1999, p. 175), and achieving its balance and development.
- Religious values form a system of standards by judging things as good or bad, and by acceptance or rejection, and they produce regular behavior characterized by stability, repetition, and pride (Al-Jalaa, 2007, p. 33)
- Religious values include political values such as equality, justice, freedom, religious and national affiliation, and the values of hard, productive work, all of which are values that instill in the individual a sense of his human strength, spiritual strength, and political strength, and push him to work hard in order to achieve himself, protect his group, support his patriotism, and strengthen his faith. Religious values play an important role in strengthening cohesion among members of society, and thus support its national unity (Al-Kafi, 2005, p. 60).

Social norms can be defined according to customs as “the repeated behavior that the group imposes on individuals and expects them to behave in order to be displeased and angry with the group. The concept of social customs is a broad, comprehensive, and inclusive concept for everything that is socially acceptable” (Fawzia Diab, 1980, p. 107). Social values and norms represent all the principles, rules, and tests that have acquired special social meanings during the human experience. In light of this, values are like waves that distinguish between what is desirable and what is rejected. Social values are classified in a given society according to the extent of their control over the various human domains. This means that we can distinguish in every culture between values that have control and other subsidiary values that do not have this characteristic. Values and norms have general functions for culture, as they are one of the components of cultural integration and social construction (Al-Suwaidi, 1981, p. 72). Social values are also considered the framework and reference principle that is consistent with the general societal framework. They are results that individuals learn through the process of socialization and gradually change and then add to their reference framework. They play an important role in the life of the individual, group and society, as values, from a social perspective, give balance to society and its development. Society determines them through certain standards.

### **The research problem of the study:**

Human behavior and society are formed based on their evaluation and the values they possess. We can judge a person according to the values they hold and we can evaluate society based on the values their members adopt. "From here it becomes clear that values and their standards are what represent the true essence of man. With values, man becomes human, and without them, he loses his humanity and returns to the lowest of the low and becomes an animalistic, bestial being controlled by whims and led by desires, so he descends to a level where he loses the element of his human distinction that God Almighty has bestowed upon him (Al-Jallad, 2006, p. 41). Accordingly, there is a prominent importance of values in shaping the individual's personality and behavior, as they play an important role in shaping the identity of society, and they are therefore called social values.

Social values "are those that give society as a whole a form and content that facilitates, after getting to know them, the possibility of re-broadcasting a set of other social values to suit the processes of growth and development in society and to suit the individual's behavior and his basic individual and societal needs in order to The renaissance, progress, and stability of society at the same time (Al-Kafi, 2005, pp. 18-19).

The youth stage is one of the most important stages for which various aspects of care must be provided through the combination of professional and specialized efforts, as the youth in any nation are the main source of the nation's renaissance, the center of its hopes, and the protective shield on which it depends to defend its entity and achieve its goals. (Mankarios, 2000, p. 386).

Therefore, efforts must be made by educators specializing in values to clarify the duty of those who are responsible for raising these youth on noble social values and what is specifically required of each educational institution towards this precious segment of society. This research will focus on rural youth as they are the youth group most exposed to contemporary social deviations.

From the above, this study attempts to answer the following questions:

1. Are there statistically significant differences between the two study samples (industrial village - agricultural village) in relation to the following values:

- 1 - Social values.
- 2 - Family values.
- 3 - Political values.
- 4 - Educational values
- 5 - Economic values.

2. Are there statistically significant differences between the two study samples (industrial village - agricultural village) in the order of the most prevalent values among rural youth?

### **Study objectives:**

In light of these questions, the study objectives crystallize as follows:

1 - Identifying the differences between the two study samples (industrial village - agricultural village) in relation to the following values:

- 1/1 - Social values.
- 1/2 - Family values.
- 1/3 - Political values.
- 1/4 - Educational values
- 1/5 - Economic values.

2 - Identifying the order of the most prevalent values among rural youth.

### **Importance of the study:**

#### **1 - Theoretical importance:**

The scientific results reached through this study constitute a scientific addition and a modest contribution to determining the social values of rural youth and how to advance and develop them and know the changes that have occurred to them. It is hoped that this study will open the way for conducting more future studies in this field, which will help to pay attention to this category and develop an integrated model for the fabric of the social structure in the Saudi rural society represented in the study sample.

#### **2 - Practical importance:**

The results of the study can provide the correct framework for dealing with the current value system and correcting its shortcomings, as identifying the value system of society helps to understand the human character of society, and enables researchers to explain the differences in behavior between its members. The study of values helps to correct points of view and ideas, and provides the necessary information in order to employ them in designing appropriate programs to support positive values. The study of values also helps to develop a strategy for this society in its various educational, cultural, media, religious, and political sectors in order to develop its value system in a manner consistent with the values of justice, equality, freedom, and equal opportunities, and other values that support social cohesion and cultural renaissance in society, and can contribute positively to the development plans that are hoped to be implemented, in the midst of a difficult and rapidly changing local, regional, and international environment.

### **Some basic concepts related to the study:**

#### **1. Values:**

Values are “that selected set of concepts of what is considered good, desirable and appropriate, or bad and undesirable, or inappropriate in a culture.” They refer to what people prefer and see as important in a particular culture, and what they see as morally right or wrong. (Schaefer and Lamm, 1995, p. 74)

There is also a definition of values as “a mental/emotional judgment on material or moral things, which guides human choice between alternative behaviors in different situations” (Okasha, 1998, p. 238)

#### **2. The concept of value in sociology: Values in Sociology**

Sociologists believe that the evaluation process is based on the existence of a scale and comparison in light of the interests of the person on the one hand, and in light of what society provides him with in terms of means and capabilities to achieve these interests on the other hand. In values, there is a selection process conditional on the available societal conditions, as values, as many sociologists know them, are “a level or standard for selection from among alternatives or social possibilities available to the social person in the social situation” (Khalifa, 1992, p. 39).

Value is a special organization of an individual's experience. This organization arises in situations of comparison and choice, and turns into a standard unit on the individual's social conscience. This organization or

value directs the individual's behavior in his daily life situations and helps him judge things, stimuli, and interacting elements in the environment, while the individual seeks to achieve a certain goal (Al-Sayyid, 1999, p. 257).

Values have an impact on social life because they contain the attractive moral element (doing such-and-such a thing is good, not doing it is not a good thing but may be bad), as well as because of the penalties that may be imposed on those who violate these values, because they are transmitted to new generations through social upbringing. For this reason, it was possible, and even likely, for certain values to continue to exist for several decades or even several centuries (Spates, 1983, p. 28).

### **3. Social Values:**

"They are things that have a certain value to a group of people, whether they are gathered or distributed" (Al-Kafi, 2005, p. 19), and examples include: cooperation, honesty, love of work, loyalty, respect for neighbors, respect for the rights of others, loyalty to promises, belonging, generosity, participation, freedom, democracy, and other examples.

### **4. Development of Social Values:**

It means raising the level of commitment to societal values, customs, and standards by which what is desirable and undesirable, good and bad are judged, according to what is consistent with what our true religion has brought.

### **5. The concept of youth:**

At first glance, it may seem easy to define youth, as the connotations of the word youth seem obvious and simple, but the concept of youth is considered a controversial concept, as is the case with many concepts in the social sciences, as specialized researchers have differed about defining this concept, depending on the approach taken by each Specialization.

Linguists have defined the word youth in the Intermediate Dictionary as "one who has reached the age of puberty to middle age" and youth is "modernity" and the youth of something is "its beginning".

"Youth: youth and modernity" and youth is the plural of young man (Ibn Manzur, 1997, pp. 338-389).

As for the technical definition, as mentioned previously, it is a difficult matter in the social sciences and all attempts at definition are procedural and for methodological purposes, and this is a result of adopting different trends in defining the concept of youth and these trends are:

**Demographic trend:** This trend attempts to define the concept of youth according to the age criterion, as they consider youth an age stage or a phase of human growth in which physical and organic growth is completed as well as mental and psychological maturity in a way that makes a person able to perform his various functions, but they differ among themselves in defining the beginning and end of this age, as there are those who see that youth are the age group under the age of twenty and others see It is the segment between fifteen and twenty-five years old, and others extend it until the age of thirty.

**Biological (physiological) trend:** This trend emphasizes the connection between the end of the youth stage and the completion of the individual's organic structure in terms of height and weight and the completion of the growth of all internal and external functional organs and systems in the human body. They explain this by saying that the growth of the human body does not occur at a constant rate after birth, as it grows rapidly in the first years of life and then the growth rate begins to gradually slow down until it stops almost at the age of twenty-one. Accordingly, biologists define the age of youth as the age between sixteen (16) years and thirty (30) years, considering that it is the period that contains the maximum functional performance of the body and mind together (Al-Zayoud, 2006, p. 36).

**Psychological trend:** Supporters of this trend believe that youth is not an age stage determined by a specific age, but rather a psychological state that has nothing to do with chronological age. You are young to the extent that you feel vitality, enthusiasm, movement, ambition, hope in life, and the importance of the role assigned to the individual. This reflects a person's outlook on life. To the extent that he can generate in others the desire to work and live, he is young. When he fails to do so, he feels despair, frustration, and a desire to escape. This is the beginning of the stage of old age, during which processes of change and selection take place in the internal structure of the personality and the formation of the self, and the direction of the individual's mental abilities towards completion. In other words, according to the opinion of psychologists, the stage of youth is linked to the completion of the individual's motivational and emotional structure in light of his readiness and basic needs, and the completion of the growth of all aspects of his emotional, moody, and mental personality in a way that enables him to interact properly with others (Khawaja, DN, p. 100).

**Social trend:** This trend views youth as a social reality and not just a biological phenomenon. Meaning that there is a set of traits and characteristics that if they are available in a group of people they were young. Sociologists depend in defining the concept of youth on the nature and extent of the completion of the roles performed by the young person. They believe that the period of youth begins when society attempts to qualify the individual socially, culturally and professionally to occupy a social position in which he plays a role or roles in building society. This period ends when the individual is able to occupy his social position and begins to perform his roles in the social context in a fixed and stable manner according to the standards and systems of this society (Abyad, 1984, p. 57).

Young people are procedurally defined by researchers as individuals who are characterized by the completion of the organic structure in terms of height and weight and the completion of the growth of all internal and external functional organs and systems. They are not linked to an age group determined by a specific age, but rather a psychological state that has no relation to chronological age, as they are characterized by a set of traits and characteristics if they are available in a group of people who were young. At this stage, society attempts to qualify these young people socially, culturally and professionally to occupy a social position in which they play a role or roles in building society.

In 1980, the United Nations adopted the age standard as a determinant of the youth period, which is the segment that extends between 15:30. (Fahmy, Zaki, 2007, p. 86)

The age standard, with its simplicity and clarity and its distinction in realism, is difficult to agree upon among all societies. In primitive societies, the beginning of this stage may be associated with certain ritual ceremonies that may not often be associated with age, and thus the features of its beginning or end are not clear. As for developing and advanced societies, the features of this stage are prominent and even occupy a distinguished position in the structure of society, and in consistency with its social systems such as education, family, legislation, work, recreation, and others. The time period of this age group is expanded with the aim of enabling it to acquire the appropriate knowledge and experiences that enable the individual to meet the requirements of social and economic growth and exercise his societal responsibilities. Despite these differences, most opinions agreed to define the youth stage as an age period of ten (10) years, falling between fifteen (15) years and twenty-five (25) years, and within two years around the starting and ending point. The difference remains from one gender to another, and from one culture to another (Abdul Mawjoud, 2006, pp. 250-251).

### **Theoretical framework and previous studies of the research:**

#### **First: The nature of values:**

There are many points of view regarding defining the concept of value despite the many developments that have occurred in this cognitive field. This is due to the lack of clarity of the concept on the one hand and the multiplicity of fields of values on the other hand, in addition to the difference in ideological considerations and philosophical schools among thinkers, scientists and philosophers.

1- There are those who view values from a philosophical perspective: there are idealists who view values as absolute and fixed and do not change with time and place, their source is the world of ideals, and there are realists, pragmatists and existentialists who view values as depending on a person's experience, intelligence and life experiences, and therefore they are relative and change with time, place and situations they are exposed to, and the importance of values is measured by the extent of their benefit and the development they bring to a person, while Islamic philosophy balances between the previous points of view, emphasizing the existence of absolute values that do not change and which are explicitly stated in the text and the existence of relative values that change and relate to the lives of individuals (Zaher, 1996, Qansouh, 1984, Ali, 1995, Ibrahim, 1989).

2- There are those who view values as a belief: a value is the beliefs by virtue of which a person is directed to the behavior he desires or prefers (Kazem, 1970 , p. 11), and Lemos confirms this by saying that values are abstract concepts available in the thoughts and beliefs of individuals, such as justice, altruism, cooperation, loyalty, and sacrifice (Lemos, 1995, p. 17).

3- There are those who view values as standards: Abu Al-Ainain defined them as "social standards with a strong and general emotional formula that are closely related to the moral levels provided by the group, and the individual absorbs them from his external social environment and establishes from them scales with which he justifies his actions and takes them as a guide and a guide, and these values spread in the lives of individuals, defining for each of them his friends, companions, and enemies" (Abu Al-Ainain, 1988, p. 34)

Ali Al-Tarrach defined them as "standards for behavior and desirable and undesirable trends that society gains for its individuals through the socialization processes carried out by the family as a social institution, and the school as an institution Educational, and means of collective communication represented by radio, television, cinema, theater, press, books, mosques, churches, etc.. They are considered among the most important guides of individual and collective behavior, and play a major function in organizing social relations, whether between individuals with each other or between individuals and the prevailing system, and the value system is characterized by relative stability (Al-Tarrach, 2001, p. 84)

4- There are those who view values as preferences: Charles Morris defines values as "preferential behavior", and therefore Morris designed a scale consisting of thirteen styles of living life, and the examinee must estimate each of them based on a seven-point rating scale ranging from "I like this style very much to I hate it very much" 0 and by preferring one of these styles, it is possible to infer what values the individual embodies in his life (Hassanin, 1981, p. 36) quoted from (Morris, 1956)

5- There are those who link value to direction: Abdul Rahman (1983, p. 156) believes that value is an organization of experience that arises in a differential situation, and grows and becomes consistent until it becomes a nearly fixed standard unit in the social conscience of the individual, while direction is an organization of experience of a special kind that colors the individual's behavior

The individual is not born equipped with any value Towards any external subject, but rather acquires its values in the context of its contact with many and varied situations in an environment that has an impact on it, so some special tendencies are formed in it that are later gathered in what is called values (Mahmoud, 1991, p. 33). Murray confirms this by saying: Values represent the individual's position towards people and things and are linked to the tendencies that serve as a primary indicator for them, and they are determined within the framework of the relationship between the individual and the experiences that he acquires, or is exposed to in a specific situation (Murray, 1999, pp. 41-50).

In light of these philosophies that the concept of values has been presented around and through which two things become clear:

First: There is a lack of agreement on the subject of values in terms of whether they are relative or absolute.

Second: There is agreement that values are standards that guide the behavior of the individual and society, for the benefit of the individual and society.

A procedural concept of value has been formulated, which is represented in it being: a set of standards and judgments that are formed in the individual through his interaction in individual and social situations and experiences, such that it enables him to choose goals and directions for his life that he sees as worthy of employing his capabilities, and is embodied through interests, trends, or practical or verbal behavior in a direct or indirect manner.

## **Second: The concept of values in different sciences**

Various philosophical schools agree that values are part of reality. The following is a presentation of the technical meaning of value according to the context in which it appears, given the lack of a specific technical meaning for value:-

- Values in philosophy.
- Values in religion.
- Values in sociology.
- Values in economics
- Values in psychology.
- Values in philosophy:-

In the field of philosophy, the researcher's task in this field is to know the source of values, whether they are from the human being himself. They are defined as "social standards with a strong and general emotional nature that are closely related to the moral levels that the group provides and the individual acquires from his external social environment, and from which he establishes scales that justify his actions and takes them as a guide and a guide, and spreads these values in the minds of individuals, so that each of them is defined as his friends and enemies" (Salton & Yang ,1973, p. 362).

Value is one of the philosophical concepts that was and still is to a large extent the focus of fundamental differences between different philosophical schools and doctrines, and opinions related to the subject of values vary greatly. In this regard, John Dewey says that opinions on the subject of values vary between the belief that what is called "values" are in fact nothing more than signs or vocal expressions, and the belief on the other side that rational a priori standards are necessary and that art, science, and ethics are based on them (Ismail and Ibrahim, 1981, p. 92).

The subject of values is one of the subjects that have crept into the concepts of modern philosophy and entered the schools of philosophers through agreed doors and under many names, but it was not a subject or a legitimate topic until the 19th century. However, the opinions revolving around values at this time no longer go beyond the scope of philosophical subjects that are subject to growth and development - the importance of the problem of value in the history of philosophy did not become clear gradually and slowly (Qansouh, 1981, p. 11).

**A. The idealistic thought of values:** The idealistic view is based on the belief in the existence of two worlds, one material and the other spiritual and heavenly, and that the perfect human being derives his values from the heavenly world (Zaher, 1986, p. 12). These are absolute, eternal values that were discovered before and recorded in sacred books and are kept in libraries and the minds of scholars, and are limited to the values of truth, goodness,

and beauty (Al-Zayoud, 2006, p. 28). The idealistic thought of values is based on the belief in the existence of two worlds, one material and the other spiritual, and the perfect human being derives his values from the world of heaven, which are absolute and complete values.

**B. Pragmatic thought of values (pragmatic view):** It believes in the absence of absolute values, as our judgments about values are subject to change, and are subject to experience through which the choice is made, and the source of values is human experiences, as people's judgments, views and desires for values are variable, and values exist to the extent of their impact on human life. If they do not affect, they become non-existent and useless, and thus values are subjective and not objective, and they are relative, variable and not absolute, and the value of anything lies in the benefit it provides (Al-Farihat, 1998, p. 38).

**C. Realistic thought of values:** This thought views values as a reality that exists in our material world and is not an imagination or a perception, and that everything has a value, as values are independent of man and stem from nature. Things, in the view of realists, are neutral, that is, neither beneficial nor harmful in themselves (Ahmed, 2003, p. 249). The proponents of the realist theory believe that values exist in our material world and that man can discover them using the scientific method and scientific steps, that is, by using the mind. For realists, values are absolute, but they cannot be obtained and estimated by observation. For them, values are social values that bring man happiness, pleasure, and benefit and motivate him to work and strive (Zaher, 1995, p. 120).

#### **Values in religion:**

Values are studied by religious scholars through two main points: the first is related to the function of values and the second is related to the source of those values, as they see that they regulate the relationship of man with his Lord and with the surrounding society, and thus right and wrong are measured (Al-Harbi, 2000, p. 49). The source of values is those who see that religion is the primary source of those values, as it determines their ugliness and goodness, and through this source we can determine and judge values, so if their source is religion, they consider that to be right.

Given the importance of values to the individual and society, the goal of Islamic education is to build a society dominated by a set of values, ideals and virtuous morals, stemming from the Qur'an and Sunnah. It is worth noting that Islamic values were formulated by the Creator of man, the universe and life in a manner that is consistent with the characteristics of human nature, as they are humane and social, and they are not abstract values far from reality and practice (Sultan, 1981, p. 92).

**Sociology:** - The dictionary of sociology defines value as: "the belief that something has the ability to satisfy people's desires," and it is the quality of something that makes it important to the individual or group. Value in the specific sense is a psychological fact, and it is not measurable by any of the means of measurement that scientists have arrived at so far (Academy of the Arabic Language, 1983, p. 151). Values, as defined by many sociologists, are "the level or standard of selection among the alternatives or social possibilities available to the social person in the social situation (Abdul-Mut'i, 1971, p. 84). They are also viewed as the basis for linking the individual to society, and therefore have a social dimension. This is due to the nature of sociology in its attempt to study values by knowing the values that determine the relationships between individuals, as they are classified in light of their spread in society into two main categories: the first is a general value in society, and the second is values specific to certain social groups (Khalifa, 1992, p. 40).

#### **Values in economics: -**

From the point of view of economists, the term value means the material wealth by which buying and selling can be done. Economists have referred to two types of values: - Production values, consumption values, and the issue of supply and demand in the markets. They have defined the elements of values in two basic elements: raw materials, work, and effort (Abdul-Mut'i Economists are credited with being the first social scientists to use the word value in its technical sense in the theory of value, "the value of prices for various goods and services," which is also related to material benefit and wealth, such as interest in what is economically beneficial, working to obtain and invest wealth, and interest in production, marketing, and consumption (Ahmed, 1992, pp. 24-36).

#### **Values in Psychology: -**

In psychology, psychologists are greatly interested in studies related to the individual, as they determine an important aspect of the aspects that determine and direct human behavior.

They are defined as "a set of beliefs and imperative and prohibitive ideas that the individual believes in, which are characterized by relative continuity, and direct his behavior, and determine for him what is desirable

and undesirable, so he prefers some goals, means and actions over others, and acts as standards for him in different behavioral situations" (Raslan, 1996, p. 7).

Social psychologists' view of the concept of value differs from other economists and sociologists, as sociologists are interested in building social systems and their function, and are interested in the types of collective behavior issued by groups or categories of people in their relationship only with other social systems (Jamal al-Din, 2009, p. 86).

As for social psychologists, they are interested in every aspect of the individual's behavior in society, and it is not determined by a framework Specific to a specific system or order, social psychology focuses on the individual's traits, readiness, and responses in relation to his relationships with others (Khalifa, 1992, p. 40).

### **Third: The relationship of values to other concepts:**

There are many models of definitions of values in order to understand the meaning and nature of values.

Therefore, the current study will divide these definitions from other multiple perspectives: -

- Values and need - Values and motivation - Values and interest
- Values and trait - Values and belief - Values and preferences
- Values and direction - Values and desires - Values and behavior
- Values and judgments - Values and goals - Values and standards.
- **Values and need:** - Need is the individual's feeling of missing something and may be internal or external, and it results in certain motives related to the subject of the goal or barrier, and responding to the subject of the goal leads to a reduction in motivation and these goals and needs take - Some scholars, such as Maslow, see that the concept of value is equal to the concept of need (Maslow, 2013, p. 32).
- **Values and motivation:** - Motivation is considered an emotional state that pushes the individual towards a specific goal, as it is a feeling of tension and internal readiness that contributes to directing behavior, as motivation is the moral content of behavior, as it lies behind Behavior to guide and give it meaning (Barry, 1990, p. 7). Hence, some see values as motives or a driving force for individual behavior, and direct the individual towards one direction rather than another.
- **Values and interests:** - Some saw that the concept of values - as any subject that one tends towards or cares about - is identical to the concept of interest. "Barry" neglected objective theories that deal with value as inherent in the subject and presented his general theory of values, which is based on dealing with values as stemming from personal experience. He found that the way to do this is interest, despite his recognition of the existence of a difference between value and interest, as value arises as a result of interest in a specific thing. The thing has value when it is the subject of interest. In light of this, "Barry" formulated the following equation: - The value of the thing = the interest it receives (Khalifa, 1992, p. 44).
- **Values and traits:** The concept of a trait is one of the basic concepts addressed by some personality theories. It is nothing but a group of relatively fixed traits. Some claim that a trait does not accept change (Ibrahim, 1987, p. 61).

We find that most of those who studied the trait have linked a group of needs to another and then carried out a logical analysis of these traits. Values are not traits, but there are differences between them, as follows:

- Values are what form personality traits.
- Values are characterized by the presence of the normative aspect.
- Traits describe realistic human behavior, while values may refer to realistic or desirable behavior, and may refer to further goals and objectives.
- Values require descending order, as some values occupy a more central position than other values, and this is what distinguishes values from traits (Ibrahim, 1987, p. 62).
- **Values and Beliefs:** - Values represent a set of beliefs common among members of a single society, especially values related to what is good or bad, and what is desirable or undesirable. In other words, values are a complex system that includes evaluative judgments (positive or negative) that start from acceptance to rejection, of an intellectual and moody nature towards things and different life topics, and even towards people. Values reflect our goals, interests, needs, and the social and cultural system in which they arise, due to the religious, economic, and scientific aspects they include. According to this concept, value includes the belief that a certain topic satisfies a certain desire or follows it in the individual. The importance of these topics varies according to the individual's interests and motives (Abu al-Nil, 1978, p. 144).
- **Values and Direction:** - Direction is considered the organization of several beliefs related to a tangible or abstract topic, or a specific situation. Direction makes the individual ready to respond to a specific topic or situation in a way that he prefers over others. There are several Differences between values and attitudes:
  - Values relate to a type of behavior, or a specific goal, and attitude relates to a specific topic, or a specific situation



- Values guide behavior, judgments, and attitudes, and attitude makes the individual ready to respond to a specific topic or situation in a way he prefers over others.
- Values are distinguished from attitudes in that they are final goals and not a means, like many attitudes. (Scott, 1965, p. 24)
- **Values are behavioral activities:** Values are behavioral determinants or indicators of behavior, as people like "Bayer Toner" see that the values that people boast about are important factors that determine their behavior. When a person performs a humiliating behavior or chooses a preferred path over another behavior or path, he does this with the mind that the first behavior or path helps him achieve some of his values better than the other behavior (Hussein, 1981, p. 37).
- **Values and preference:** - Values are a preference for something beloved or desired, and they are linked to satisfying the individual's desires and achieving his goals, and confirming his concept of himself. It is an abstract, implicit concept that often expresses the merit, privilege, or degree of merit that is linked to people, things, meanings, or aspects of activity (Al-Abd, 1994, p. 14).
- **Values and goals:** - Some see values as goals that individuals or society embrace or accept. Among these definitions is Kaelin's definition: Values are goals that are hoped to be reached, not means to achieve goals (Fawad, 2001, p. 96).
- **Values and desires:** - Values are defined as desires that involve questions about good and evil, what is desirable and undesirable, and "Dodd" defines value as: that thing that represents a wish or desire that is chosen from among many alternatives, and is desired by the individual for a certain period of time, and the value may be positive or negative (Fawad, 2001, p. 66).
- **Values and judgments:** - Values are preferential judgments issued by the individual on his social and material environment. These judgments are the result of his evaluation and assessment, and they are also a social product that the individual has absorbed and accepted. These judgments are used by the individual as standards by which he measures his behavior (Al-Sheikh, 1980, p. 23).

Whatever the nature of the contradiction, ambiguity, and multiplicity in the definitions of values that surround their concept, it is possible to come out with some general indicators about the meaning of values:

- Values are dynamic, and can change if there are forms of interaction between the individual and his society and some external indicators.
- Values are characterized by the ability to choose and select
- They work to direct human behavior.

Therefore, we find that values represent a reflection of people's ways of thinking and the methods they use in a specific social context in a specific period of time. They are moral standards that the individual acquires from the environment surrounding him with its various material aspects, including technology and its non-material aspects also selected from religion, customs and traditions, which help the individual to take a correct path in his life that is accepted by members of society (Rashwan, 2004, p. 3).

Based on the above definitions, researchers believe that values are "a set of standards that govern the individual and society, through which human behavior is determined within the group, and also individual and collective positions in terms of their suitability or value, and they have been established in the form of intellectual and psychological foundations that derive their strength from religion."

#### **Fourth: Sources of Values:**

The issue of the origin and source of values has remained a subject of debate among philosophers and scientists alike, which has led them to adopt four opinions:

**The first opinion:** This is the opinion of the individualist trend that links values to humans, and attributes their origin to human nature, and specifically to the psychological makeup of the individual and the small or large number of instincts, motives and tendencies embedded in him. The individual is the one who gives values to things and actions, and evaluation, for them, is an internal psychological process that bestows values on external actions and things. Among the supporters of this opinion are pragmatists, existentialists and the owners of the school of psychoanalysis. This means that this philosophy of values assumes that value depends on the free choice and personal desire of individuals, and here the meaning of commitment is negated. There is no standard or value except what is dictated by desire and what is prompted by the feelings of pleasure and pain, and this is likely to make values prey to change, so responsibility loses its meaning, and the ideal is hidden behind a thick fog of fluctuating desires and inclinations. There is a belief among many that they created values, which led and leads to the conflict and struggle that humanity is experiencing (Zaimi, 2004, pp. 186-187)

**The second opinion:** This is the opinion of the proponents of the collective trend, which says that the source of values is society, and its proponents attribute values to the collective mind, as society, in their view, is the origin of values and the source of obligation. According to the proponents of this opinion, evaluation is therefore a social

process outside the selves of individuals, and emanates from society, which strips values from external actions and things according to the collective mind and the collective will that rises above individuals and their selves. Among the supporters of this opinion are (Durkheim and Marx) with the well-known difference between them.

This philosophy of values assumes that value arises from social or economic determinism. It gives it the justification that makes it transcend individuals.

#### **The third opinion:**

There are those who attribute the sources of values to things and actions in themselves. Value, according to the proponents of this opinion, “does not require human evaluation because it exists without it. It is special to things and arouses their desire for them by virtue of their nature.” (Maimon, 1980, p. 119)

The origin of values, according to the proponents of this opinion, then goes back to the nature of things and actions themselves, and man discovers these values and is guided to them with his mind due to their attractiveness and ability to influence his desires. This means that this philosophy of values assumes that value has an existence independent of anything outside of it. It enjoys the complete independence that characterizes the thing or action that characterizes it. Among the supporters of this opinion are Aristotle, Louis Maynard, and the Mu'tazila (Zaimi, 2004, p. 188).

#### **The Fourth Opinion:**

This opinion traces values back to a force external to man and society, as values rise above man and his abilities, and things do not exist by themselves and do not create themselves, but God is their Creator and Sustainer, for He is the One who gives value to things and actions.

Values must be general, fixed, absolute and comprehensive, so that they apply to all people without exception and are not subject to their will and individual and collective whims alike, and this cannot be achieved unless we accept the existence of God the Creator.

In this regard, Descartes says, “The true God is the one who gives truth its meaning, and makes the search for it a project. Despite the troubles we endure in it, because it is a project that brings us closer to Him, and enriches us and our existence, and for this reason, if we deny His existence, despair will take hold of us and it will become apparent to us that illusion prevails in all areas of life” (Maimoun, 1980, p. 93).

The acceptance that God It is the source of values, meaning:

A- These values are distinguished by sanctity and awe, which made respecting these values a matter that stems from the human being's self through voluntary obedience to God and a sincere intention to gain His pleasure.

B- That moral commitment and responsibility have meaning.

C- That values have a real support.

D- Maintaining the human will and freedom to choose the values that he accepts.

E- Providing the conditions of stability and constancy in society.

F- Maintaining that renewed incentive to work and be upright at the same time.

G- Providing the fixed and fair scale to judge things and actions. (Zaimi, 2004, p. 190)

#### **Previous studies**

There are many studies that have addressed social values among rural youth, including the following:

**1- Ahmed et al.'s study (2017):** The impact of social networking sites on value change among rural youth in Sohag Governorate

The study aimed to:

- Study the impact of social networking sites on value change among rural youth in Sohag Governorate, through the following sub-objectives:
- Identify the personal characteristics of rural youth who use social networking sites, and rural youth who do not use social networking sites.

To achieve the study objective, a deliberate sample of rural youth was selected from the working membership in youth centers in Sohag Governorate, amounting to 491 rural youth, males and females, from which data was collected using a questionnaire, and 160 young men and women to attend discussion sessions in focus

groups in youth centers. The data was collected and analyzed using the statistical program SPSS. The data analysis was based on Frequency tables, percentages, and also used the chi-square test, and the corrected coefficient of agreement. The study reached a number of results, the most important of which are:

- Regarding the use of social networking sites by rural youth, rural youth who use social networking sites are more numerous than rural youth who do not use social networking sites, and that the mobile phone connected to the Internet is the most used means by these youth, and that Facebook is the most used and important site for them. The results also showed that the degree of confidence of rural youth in such sites is average, and the results also showed that economic values topped the value system of rural youth who use social networking sites, while religious values topped the system of rural youth who do not use them. Rural youth who use social networking sites chose modern values, while rural youth who do not use them chose traditional values.
- There is a significant relationship between the use of social networking sites and the independent variables studied. There is a significant relationship between the value change and the studied independent variables in addition to the rate of use, time of use, and duration of membership. The results showed a significant relationship between age, gender, type, rate of use, and time of use.

**2- The study of Abdel Hamid and Al-Qassas (2015):** A comparative study of some social values for different age groups in Minya Governorate (case study)

- The research aimed to identify the levels of presence of the studied social values system, which includes (the value of education, the value of justice, the value of participation and cooperation, the value of cleanliness and environmental preservation), and to determine the relationship between the aforementioned social values system and the studied independent variables, and to determine the differences between the categories of youth, middle-aged, and elderly people with regard to each value of the studied social values system in the research area.
- Minya Governorate was also chosen as one of the Upper Egypt governorates with a special cultural character that represents the Upper Egypt governorates. Data were collected using a questionnaire form through personal interviews with rural people aged 18 years and above. The descriptive approach was used, and the simple correlation coefficient "Pearson" was used in data analysis, as well as the tabular presentation with frequencies and percentages, and the "F" test for the significance of differences between averages.
- The study reached a number of results, the most important of which are: The highest percentage of the value of justice was concentrated in the middle category, where it reached 63%. As for the values of participation and cooperation, and education, it was found that the highest percentages were concentrated in the high category, which reached 70.5%, and 68.5%. As for the value of cleanliness and environmental preservation, it was found that the highest percentages were concentrated in the middle category, which reached 67.5%. It was clear that there was a positive moral relationship between the value of justice and each of the monthly income of the family and cultural openness. The size of the farm holdings, as for the value of education, it was found that there was a relationship between it and each of the respondent's age, educational level, family size, cultural openness, and possession of devices and equipment. There was also a positive correlation between the value of participation and cooperation and the number of workers in the family, trust between community members, geographical openness, and the number of children in the family. As for the value of cleanliness and environmental preservation, a positive moral relationship was found between each of the educational level of family members and trust between community members. To determine the significance of the differences between young people, middle-aged people, and the elderly with regard to the values of education, participation, and cooperation, it was found that there is a significant difference at a significance level of 0.01. By comparing the averages with the L.S.D. test, it was found that this difference is in favor of the elderly, as they realize the importance of education, and the importance of participation and cooperation in light of their long years of experience in the impact of education, participation, and cooperation on the life of the individual and society, while it was not clear that there were any significant differences between young people, middle-aged people, and the elderly with regard to the value of justice.

**3- Al-Thaqafi et al.'s study (2013):** Social values and their relationship to reflective thinking among academically superior and ordinary female students in the Department of Special Education at Taif University. This study aimed to identify social values and their relationship to reflective thinking among academically superior and ordinary female students in the Department of Special Education at Taif University. The sample of this study consisted of (233) female students, of whom (56) were outstanding and (177) were ordinary. A social values scale prepared by the researchers and the reflective thinking scale of Eysenck & Wilson (Reflections Scale) were applied to the female students. The study reached a number of results, the most important of which are: - There are statistically significant differences between academically outstanding and ordinary female students on the social values scale in both the areas of constructive cooperation and altruism in favor of outstanding female students, and there are no statistically significant differences in the areas of good citizenship, affection, and the overall scale.

- There are statistically significant differences between academically outstanding and ordinary female students on the reflective thinking scale in favor of outstanding female students.
- There is no correlation between social values and reflective thinking.

**4- Salim's study (2005):** Prevailing values among young people In light of social changes: A study on a selected sample of Ain Shams University students

This study aimed to identify the prevailing values among young people and the changes that occur to them during their inheritance from one generation to another, in light of the international division of labor and the historical course of the human society as a whole and the economic, social and cultural changes it carries on the national level, and the resulting differences that reach the point of conflict, which clearly affects the value system in our society, through a theoretical and empirical vision of the subject of the study, in addition to identifying many opinions in their treatment of the concept of values.

This study is an exploratory study, and the "case study" was used as a methodological approach and a tool for collecting data, in addition to direct observation and actual coexistence of young people in the field of work. The time frame of the study was from 2000 to 2005, and 10 cases (5 males and 5 females) were randomly selected from the lists of names for the final year. The study reached a number of results, the most important of which are: the rise in youth awareness of the changes occurring at the global and national levels and their understanding that we are living in the era of what is called globalization, the impact of which extends to their private lives, and this is aided by the fact that they live in tributaries open to the entire world through the availability of satellite channels and the Internet, the development of means of communication and media, and technological progress in all fields, which provides them with the opportunity to follow most events in all parts of the world, and the most important of which is that the changes at the global level are linked to the control of the strong capitalist countries or the central countries over the countries of the periphery or the societies of the Third World, which revolve in the orbit of the central countries, and in this rotation they are exhausted to achieve the required capital accumulation at the expense of their economy, stability and the suffering of their peoples, and among the most dangerous of these changes are the changes that affect the cultural system, so these societies lose their identity and values, and a process of replacing new values takes place that achieve the goals of the central countries, and the sum of these changes was as stated in the cases "that the rich became richer, and the poor became poorer" and the costs increased Living conditions have increased, and the scope of problems suffered by most segments of society has increased, especially the youth, who represent 40% of the population. Their hopes have become difficult to achieve, except for those who have power and influence. As a result of not meeting the basic needs of the vast majority of youth, a state of indifference and frustration has spread, and in many cases it has been linked to drug addiction, the spread of crimes, reluctance to participate socially, and a lack of a sense of belonging and national feelings.

**Research hypotheses:**

**First hypothesis:** There are statistically significant differences between the two study samples (industrial village - agricultural village) in relation to the following values:

- 1 - Social values.
- 2 - Family values.
- 3 - Political values.
- 4 - Educational values.
- 5 - Economic values.

**Second hypothesis:** There are statistically significant differences between the two study samples (industrial village - agricultural village) in the order of the most prevalent values among rural youth.

**Research method**

The current research relied on the social survey method by sample, in order to verify the main objective of the research.

**Research sample:**

A sample of (400) individuals was selected from the youth of Yanbua Industrial Village and Al Ubaid Agricultural Village, with a total of (200) individuals from the youth of Yanbua Industrial Village (industrial village), and (200) individuals from the youth of Al Ubaid Village (agricultural village).

**Research tool:**

The questionnaire form was used as a tool for collecting data, and the questionnaire preparation process went through the following steps:

- The research literature in the field of social values among rural youth was reviewed in order to formulate the questionnaire's axes and phrases.
- The questionnaire was then presented in its initial form to experts in social research, and what they saw fit to modify was modified, and the response to the axes was in the form of a four-point Likert scale (high - medium - low - not committed).
- The questionnaire was presented to the expert and specialist arbitrators, in order to verify the suitability of the questionnaire for the purpose for which it was developed, the clarity of the phrases and the correctness of the formulation, and the adequacy of the phrases and additions to them or deletions from them.
- The comments and suggestions of the arbitrators were taken into account, and they were discussed with the supervisors, and the most important of these modifications was deleting phrases from some axes as well as rephrasing some phrases.
- The tool was put in its final form for application to the study sample.

**Research results and discussion:**

**A - Differences between the two study villages in relation to social values:**

To test the validity of the first research hypothesis (first sub-hypothesis), which states that: “There are statistically significant differences between the two study samples (industrial village - agricultural village) in social values, the researchers used the arithmetic mean and standard deviation, the calculated (t) value, and the level of significance, and Table No. (1) shows the differences between the two study villages in relation to social values:

**Table (1)**  
**Differences between the two study villages in relation to social values**

Social Values	Industrial Village (Yanbua Industrial)		Agricultural Village (Al Obaid)		Calculated value of (t)	Significance level
	Mean	S.D.	Mean	S.D.		
<b>A- The value of social participation and cooperation among members of society</b>	21.13	3.557	19.07	3.613	5.732	0.000 Sig.
<b>B- The value of environmental cleanliness</b>	15.28	2.410	13.91	2.835	5.207	0.000 Sig.
<b>C- The value of respect</b>	33.98	3.941	30.48	4.139	8.660	0.000 Sig.
<b>D- Empathy</b>	22.2	3.121	20.27	3.314	5.436	0.000 Sig.
<b>E- Honesty</b>	23.20	3.049	20.83	3.823	6.854	0.000 Sig.
<b>F- The value of trustworthiness</b>	27.95	3.237	24.92	4.191	8.104	0.000 Sig.
<b>G- The value of recreation and free time</b>	54.47	8.771	53.91	10.165	0.589	0.55 Non-Sig.
<b>Total</b>	198.01	17.15	183.37	18.79	8.135	0.000 Sig

The results of Table No. (1) show that there are statistically significant differences between the two study samples (industrial village - agricultural village) in all social values except for the value of recreation and leisure time for most dimensions and the total score in favor of the industrial village, as the calculated t value for each of the values: social participation and cooperation between community members, the value of environmental cleanliness, the value of sympathy, the value of honesty, the value of trustworthiness: 5.732, 5.207, 8.660, 5.436, 6.854, 8.104, which are all significant at the 0.01 level, while the calculated t value for the value of promotion and leisure time was 0.589, which is not statistically significant. The calculated t value for the total social values was 8.135, which is a significant value at the 0.1 level.

This indicates that there are differences between the industrial village and the agricultural village in relation to social values.

This result is consistent with the study of Salim (2005), as the results of this study showed an increase in the awareness of young people of the changes occurring on the global and national levels, and their understanding that we live in an era called globalization, the impact of which extends to their private lives, and this is aided by the fact that they live in tributaries open to the entire world through the availability of satellite channels and the Internet, the development of means of communication and media devices, and technological progress in all fields, which provides them with the opportunity to follow most events in all parts of the world. Accordingly, the first research hypothesis can be accepted with regard to social values, with the exception of the value of recreation and leisure time.

**B - Differences between the two study villages in relation to family values: -**

To test the validity of the first research hypothesis (second sub-hypothesis) which states that: "There are statistically significant differences between the two study samples (industrial village - agricultural village) in family values, the researchers used the arithmetic mean and standard deviation, the calculated (t) value, and the

level of significance, and Table No. (2) shows the differences between the two study villages in relation to family values:

**Table (2)**  
**Differences between the two study villages in relation to family values**

Family Values	Industrial Village (Yanbua Industrial)		Agricultural Village (Al Obaid)		Calculated value of (t)	Significance level
	Mean	S.D.	Mean	S.D.		
<b>A- Family love</b>	24.85	3.133	21.77	3.783	8.868	0.000 Sig.
<b>B- Family relationships</b>	28.66	4.197	24.86	4.817	8.423	0.000 Sig.
<b>C- Family upbringing</b>	25.34	4.288	22.40	3.863	7.191	0.000 Sig.
<b>Total</b>	78.84	9.75	69.02	10.87	9.507	0.000 Sig.

It is clear from the results of Table No. (2) that there are statistically significant differences between the two study samples (industrial village - agricultural village) in all family values for most dimensions and the total score in favor of the industrial village, as the calculated t value for each of the values: family love, family relations and family upbringing reached: 8.868, 8.423, 7.191, which are all significant at the 0.01 level, and the calculated t value for the total family values reached 9.507, which is a significant value at the 0.1 level. This indicates that there are differences between the industrial village and the agricultural village in relation to family values. The researchers explain that in the industrial village there are many components that make the family a cohesive entity, as the father, mother and youth all share in the work, which strengthens family relations between them, while in agricultural villages there is some tendency to live like the city and stay away from family for as long as possible. This result is consistent with the study of Abdul Hamid and Al-Qassas (2015), which reached a number of results, the most important of which are: that the highest percentage of the value of justice was concentrated in the middle class, where it reached 63%, and as for the values of participation and cooperation, and education, it was found that the highest percentages were concentrated in the high class, which reached 70.5%, and 68.5%, and for the value of cleanliness and environmental preservation, it was found that the highest percentages were concentrated in the middle class, which reached 67.5%, and it became clear that there is a positive moral relationship between the value of justice and each of the monthly income of the family, cultural openness, and the size of the farm holding, as for As for the value of education, it became clear that there is a relationship between it and each of the age of the respondent, the educational level of the respondent, the size of the family, cultural openness, and the possession of devices and equipment. There was also a positive correlation between the value of participation and cooperation and the number of workers in the family, trust between members of society, geographical openness, and the number of children in the family. As for the value of cleanliness and environmental preservation, a positive moral relationship was found between each of the educational level of family members and trust between members of society. Accordingly, the second research hypothesis can be accepted regarding family values.

**C - Differences between the two study villages in relation to political values: -**

To test the validity of the first research hypothesis (third sub-section), which states that: "There are statistically significant differences between the two study samples (industrial village - agricultural village) in political values, the researchers used the arithmetic mean and standard deviation, the calculated (t) value, and the level of significance, and Table No. (3) shows the differences between the two study villages in relation to political values:

**Table (3)**  
**Differences between the two study villages in relation to political values**

Political Values	Industrial Village (Yanbua Industrial)		Agricultural Village (Al Obaid)		Calculated value of (t)	Significance level
	Mean	S.D.	Mean	S.D.		
<b>A- Political socialization</b>	8.64	3.32	10.17	3.30	4.616	0.000 Sig.
<b>B- Political culture</b>	6.41	2.73	7.39	3.46	3.154	0.000 Sig.
<b>C- Political awareness</b>	15.13	5.63	17.54	5.18	4.450	0.000 Sig.
<b>D- Political mobilization</b>	8.75	3.54	9.84	3.35	3.170	0.000 Sig.
<b>E- Political participation</b>	9.74	3.50	9.45	3.30	0.86	0.863 Sig.
<b>Total</b>	48.65	16.17	54.38	15.29	3.637	0.000 Sig.

The results of Table No. (3) show that there are statistically significant differences between the two study samples (industrial village - agricultural village) in all political values except for the value of political participation for most dimensions and the total score in favor of the agricultural village, as the calculated t value for each of the values: political upbringing, political culture, political awareness, political mobilization, political

participation: 4.616, 3.154, 4.450, 3.170, 3.637, all of which are significant at the 0.01 level, while the calculated t value for the value of political participation was 0.863, which is not statistically significant. The calculated t value for the total political values was 3.637, which is significant at the 0.1 level. This indicates that there are differences between the industrial village and the agricultural village in relation to political values.

The researchers explain that in the agricultural village there are many components that make political values important within the village due to the interests and benefits associated with them that return to the village and its economy with all goodness and prosperity, as most farmers tend to know the latest political developments within the country, while their participation in these policies is somewhat reduced due to their preoccupation with their work that does not allow them to think about such practices.

This result is consistent with the study of Salim (2005), which reached a number of results, the most important of which are: the rise in awareness among young people of the changes occurring on the global and national levels and their understanding that we live in an era called globalization, the impact of which extends to their private lives, and this is aided by the fact that they live in tributaries open to the entire world through the availability of satellite channels and the Internet, the development of means of communication and media, and technological progress in all fields, which provides them with the opportunity to follow most events in all parts of the world, the most important of which is that the changes on the global level are linked to the control of strong capitalist countries or central countries over The countries of the periphery or the Third World societies that revolve in the orbit of the countries of the center, and in this rotation, they are exhausted in order to achieve the required capital accumulation at the expense of their economy, stability, and the suffering of their people. Accordingly, the second research hypothesis (the third subsidiary) can be accepted in relation to political values, with the exception of the dimension of political participation.

**D - Differences between the two study villages in relation to educational values:-**

To test the validity of the first research hypothesis (fourth sub-question), which states that: "There are statistically significant differences between the two study samples (industrial village - agricultural village) in educational values, the researchers used the arithmetic mean and standard deviation, the calculated (t) value, and the level of significance, and Table No. (4) shows the differences between the two study villages in relation to educational values:

**Table (4)**

Differences between the two study villages in relation to educational values

Educational values	Industrial Village (Yanbua Industrial)		Agricultural Village (Al Obaid)		Calculated value of (t)	Significance level
	Mean	S.D.	Mean	S.D.		
<b>A - Commitment</b>	19.73	3.65	18.85	3.28	2.547	0.01 Sig.
<b>B - Perseverance</b>	9.48	2.38	9.30	2.15	0.768	0.442 Non- Sig.
<b>C - Knowledge</b>	8.65	2.67	9.01	1.87	1.580	0.114 Non- Sig.
<b>D - Innovation</b>	11.06	3.56	11.81	2.72	2.381	0.017 Sig.
<b>E - Accuracy</b>	12.46	3.02	12.36	2.48	0.378	0.70 Non- Sig.
<b>Total</b>	61.36	11.42	61.32	8.99	0.044	0.000 Sig.

The results of Table No. (4) show that there are statistically significant differences between the two study samples (industrial village - agricultural village) in all educational values except for the values (perseverance, knowledge, and accuracy) for most dimensions and the total score in favor of the agricultural village, as the calculated t value for the values (commitment - innovation) reached 2.547, 2.381, which are all significant at the 0.01 level, while the calculated t value for the values: perseverance, knowledge, and accuracy reached: 0.768, 1.580, 0.378, which are not statistically significant. The calculated t value for the total educational values reached 0.044, which is a significant value at the 0.1 level.

This indicates that there are differences between the industrial village and the agricultural village in relation to educational values.

The researchers explain that in the agricultural village, most parents are committed to educating their children with the best education and trying to get them to the best academic degrees to keep pace with the change and modernity that appear significantly in their fields of work, such as modern agricultural machines and equipment. This result is consistent with the study of Abdel Hamid and Al-Qassas (2015), where the study concluded that regarding the value of education, there is a relationship between it and each of the age of the respondent, the educational level of the respondent, the size of the family, cultural openness, and possession of devices and equipment. A positive correlation was also found between the value of participation and cooperation and the number of workers in the family, trust between members of society, geographical openness, and the

number of children in the family. As for the value of cleanliness and environmental preservation, a positive moral relationship was found between each of the educational level of family members and trust between members of society. To determine the significance of the differences between young people, middle-aged people, and the elderly with regard to the values of education, participation, and cooperation, it was found that there is a significant difference at a significance level of 0.01. By comparing the averages with the L.S.D. test, it was found that this difference is in favor of the elderly, as they realize the importance of education, and the importance of participation and cooperation in light of their long years of experience in the impact of education, participation, and cooperation on the life of the individual and society, while there were no significant differences between young people, middle-aged people, and the elderly with regard to the value of justice. Accordingly, the first research hypothesis (fourth sub-hypothesis) can be accepted with regard to educational values, with the exception of the values of (perseverance, knowledge, and accuracy).

**E - Differences between the two study villages in relation to economic values: -**

To test the validity of the fifth sub-research hypothesis, which states that: "There are statistically significant differences between the two study samples (industrial village - agricultural village) in economic values, the researchers used the arithmetic mean and standard deviation, the calculated (t) value, and the level of significance, and Table No. (5) shows the differences between the two study villages in relation to economic values:

**Table (5)**  
**Differences between the two study villages in relation to economic values**

Economic values	Industrial Village (Yanbua Industrial)		Agricultural Village (Al Obaid)		Calculated value of (t)	Significance level
	Mean	S.D.	Mean	S.D.		
A- The value of work	25.12	2.61	23.00	3.04	7.482	0.000 Sig.
B- The value of rationalizing consumption	20.86	3.80	20.44	3.52	1.160	0.246 Non- Sig.
C- The value of saving	13.59	2.15	12.97	2.11	2.931	0.000 Sig.
D- The value of ownership	12.43	2.76	10.35	2.58	7.769	0.000 Sig.
<b>Total</b>	71.99	6.87	66.74	6.98	7.576	0.000 Sig.

The results of Table No. (5) show that there are statistically significant differences between the two study samples (industrial village - agricultural village) in all economic values except for the value of rationalization of consumption for most dimensions and the total score in favor of the industrial village, as the calculated t value for each of the values: the value of work, the value of savings, the value of ownership reached 7.482, 2.931, 7.769, which are all significant at the 0.01 level, while the calculated t value for the value of rationalization of consumption reached 1.160, which is not statistically significant. The calculated t value for the total political values reached 7.576, which is a significant value at the 0.1 level. This indicates that there are differences between the industrial village and the agricultural village in relation to economic values. The researchers explain that in the industrial village there are many components that make the industrial village have a large and clear economic dimension, unlike agricultural villages, as economic values have a great reputation and reach in industrial villages. Accordingly, the second research hypothesis (the fifth sub-hypothesis) can be accepted in relation to political values, with the exception of the value of rationalizing consumption.

**Ranking of values according to their prevalence among rural youth in the two study villages**

**Results of the second hypothesis test:** There are statistically significant differences between the two study samples (industrial village - agricultural village) in the ranking of the most prevalent values among rural youth.

To test the validity of this hypothesis, the researchers used regression analysis using the SPSS program using the forward addition method.

**Table (6)**  
**Linear regression model to determine the order of the most prevalent values among rural youth in the industrial village**

Values	R	R <sup>2</sup>	modified R <sup>2</sup>	B	Beta	variance	F. test	
							F	Sig.
<b>Economic</b>	0.813	0.788	0.789	0.518	0.344	1.389	95.423	0.000
<b>Social</b>	0.703	0.670	0.668	0.614	0.530	1.203	83.331	0.000
<b>Family</b>	0.696	0.643	0.641	0.414	0.337	1.100	71.001	0.000
<b>Educational</b>	0.643	0.535	0.531	0.333	0.212	1.099	35.42	0.000
<b>Political</b>	0.610	0.433	0.430	0.466	0.346	1.084	17.099	0.000

\*\*\*Statistically significant at a significance level of (0.001)      \*\*Statistically significant at a significance level of (0.01) \*Statistically significant at a significance level of (0.05)



It is clear from the results of the previous table that the most widespread values among young people are economic values, followed by social values, then family values, and then educational values, then political values, where the value of R<sup>2</sup> reached: 0.788, 0.670, 0.643, 0.535, and 0.433, respectively.

**Linear regression model to determine the ranking of the most prevalent values among rural youth in the agricultural village**

To test the validity of this hypothesis, the researchers used regression analysis using the SPSS program using the forward addition method.

Table No. (7) shows the linear regression model to determine the ranking of the most prevalent values among rural youth in the agricultural village

**Table No. (7)**

**Linear regression model to determine the ranking of the most prevalent values among rural youth in the agricultural village**

Values	R	R <sup>2</sup>	modified R <sup>2</sup>	B	Beta	variance	F. test	
							F	Sig.
Social	0.814	0.631	0.682	0.519	0.342	1.000	15.419	0.021
Family	0.730	0.533	0.524	0.399	0.231	1.349	81.518	0.000
Economic	0.705	0.497	0.489	0.462	0.172	1.409	55.743	0.000
Educational	0.673	0.453	0.447	0.783	0.480	1.134	31.810	0.001
Political	0.663	0.322	0.321	0.063	0.228	1.189	64.429	0.000

\*\*\*Statistically significant at a significance level of (0.001)      \*\*Statistically significant at a significance level of (0.01)      \*Statistically significant at a significance level of (0.05)

From Table No. (6), the following is clear:

**Correlation coefficient (R)**

There is a positive relationship with statistical significance between (social, family, political, economic), as the correlation coefficient reached (.978) with a significance level less than (0.01).

**Determination coefficient (R<sup>2</sup>):**

According to the determination coefficient R<sup>2</sup>, the independent variable explains 95.6% of the total dependent variable, which may be due to random error in the equation or perhaps due to not including other independent variables that were supposed to be included in the model.

**Testing the significance of the goodness of fit of the regression model:**

To test the significance of the model variables as a whole, the F-test was tested, as the value of "F" was (8327.385) and it is statistically significant at a significance level less than (0.001), which indicates that the independent variable has a significant impact on the dependent.

**Testing the normality of errors:**

One of the assumptions of regression is that errors are distributed in a standard normal distribution with an arithmetic mean (zero) and a standard deviation of one correct, and this is as is clear when drawing the frequency histogram of the standard errors of linear regression, as the average of the errors is very close to zero and the standard deviation is equal to 0.999, which is very close to one correct.

The normality of the dependent variable is also clear by comparing the measurement of reality and what was expected, and it becomes clear that the comparison between reality and expectation is very close to actual matching.

**Study Recommendations:**

Based on the results presented, the researchers recommend the following:

1. The necessity of paying attention to developing the value of social participation and cooperation among members of society among rural youth.
2. Activating the value of environmental cleanliness and consolidating its importance among rural youth, which makes them preserve the environment and beautify it.
3. Consolidating the value of respect and working to exchange it between family members and members of society as a whole.
4. The necessity of addressing the value of sympathy and its importance and working to develop it among rural youth.
5. Activating many models indicating the value of honesty in society and explaining their life story and what they have achieved as a result of this virtue.

6. Giving examples of the value of honesty and citing it for its great importance in practical life among young people.
7. Emphasizing interest in activating the positives of family love and care and good effective participation among its members, which helps in the prosperity of society as a whole.
8. Strengthening the bonds of family relations and family cohesion and activating ways And the methods of proper parental treatment, which creates a generation that is well-mannered and loves its family and country.
9. The necessity of activating the means of proper and sound family upbringing, due to its merit in creating a new, developed, productive and effective generation.

### **Future research and studies**

Based on the results and recommendations presented, the researchers believe that there are many future research and studies that researchers may benefit from, including the following:

1. The impact of social values on industrial organization.
2. The impact of a program based on activating positive social values on the state of social awareness among rural youth.
3. The impact of developing values on the mood of youth and its role in increasing work motivation.
4. The role of local community organizations in supporting positive social values among youth in adolescence.

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