

## The Role of Education in Promoting Citizenship Values through Algerian School Curricula

Idiou Leila<sup>1</sup>

<sup>1</sup>Professor Lecturer A, University Abbès Laghrour Khenchela (Algeria).

The E-mail Author: [idiou.leila@univ-khenchela.dz](mailto:idiou.leila@univ-khenchela.dz)

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### Abstract:

This research paper examines the role of education in the development of citizenship values among young people, and the curricula that promote these values. It also questions the implications of the adoption of citizenship values on the practices of individuals in contemporary societies and the importance of the Algerian school to pay the utmost attention to the subject of citizenship and its social and political practice in order to face the challenges of the era. This is because the status, dignity and source of pride of the citizen is linked to the unity of the homeland and its security, social and political stability.

**Keywords:** Education, Teaching, Citizenship, Curricula, Civic Education

### Introduction and theoretical background:

The present era is witnessing numerous rapid and successive changes resulting from the science and knowledge revolution, as well as advances in information and communication technology. This has led to the emergence of globalisation in its various manifestations, which has created contemporary challenges with some negative effects suffered by many societies, such as the spread of violence, extremism and terrorism, and other phenomena that have weakened the values of citizenship.

In the face of these changes in the global arena, contemporary human and civilisational values that derive from the principles of human rights, such as citizenship, tolerance, peace, dialogue and acceptance of differences, have become some of the most important modern ideas and values that have accompanied the major changes the world has experienced. It has become necessary to have a clear educational vision and an open and empowered cultural attitude in order to understand the transformations of the current civilisational moment, with the aim of developing awareness of the universality of these values, on the one hand, and to give legitimacy and educational and social value to the teaching of the values of global citizenship, on the other.

The values of citizenship are considered to be among the most important legal, social, cultural, political and moral values that Arab societies need. These values

have received great attention from educators due to their fundamental role in preparing and building the good citizen with a balanced value-based personality. Therefore, educational institutions seek to inculcate and develop the values of citizenship among students through the integration of its various components (teachers, programmes and activities, curricula, and educational administration). The process of instilling and developing the values of citizenship is considered one of the main goals that universities and colleges seek to achieve by incorporating these values into all their environmental elements and components (Mashal bint Abdul Aziz, 2021, 13).

In Algeria, as in the other countries of the Maghreb region, citizenship education is a serious concern for the education system, which is clearly reflected in the increasing attention paid to the subject of citizenship through the various reforms. Notwithstanding the problems and imbalances in the educational system's approach to citizenship education, and given that the Algerian educational system has placed it at the top of its priorities since the end of the 1980s, the following paper will highlight the main educational foundations of citizenship education in Algeria, in order to clarify the role assigned to the school and the dimensions of the curricula in this regard.

#### **Problem of the study:**

From the above, we can ask about the role of citizenship education in inculcating the norms of citizenship among the youth by answering the following questions: What is the modern concept of citizenship education? What are the main values that guide it in the Algerian education system? And how do the curricula of Algerian schools contribute to this education?

#### **Objectives of the study:**

##### **The study aims to:**

- To shed light on the concepts related to education and citizenship, such as citizenship for education and its place in the philosophy of education.
- Identify the educational foundations of citizenship education through the Algerian experience.
- Describe the contribution of the adopted curriculum in the Algerian school and the means to crystallise the concept of citizenship among young people.
- To highlight the importance of education in developing the values of citizenship.

#### **Methodology of the study:**

This study falls within the framework of descriptive research, in which we have relied on the monitoring of the scientific heritage related to the phenomenon

under study, in order to be familiar with all the theoretical information about the phenomenon. The study is based on the following hypotheses.

## **1. Citizenship:**

### **1.1 Citizenship: Concepts and terminology:**

The definition of the concept is determined by several basic dimensions. The first dimension is the linguistic definition of the concept, while the second dimension is the definition imposed by the social, cultural and civilisational context of the concept. The scientific definition of the concept is linked to the scientific heritage to which it belongs. There is no doubt that there is a relationship between these three dimensions, and the essential and important issue is that the social and human sciences are now facing what can be called a crisis of concepts and perceptions (Ali Layla, 2007, 79). Therefore, the issue of conceptual control of citizenship requires us to examine the meaning of the concept linguistically, on the one hand, and to search for its terminological connotation, on the other.

#### **Linguistic significance:**

**Citizenship:** From the word (homeland), meaning to dwell, to inhabit, and its plural (homelands), the land of one's ancestors.

**Homeland :** The place where a person resides and is based, whether born there or not.

**Citizen:** A person who is a member of a state and subject to its obligations, and who enjoys full political rights in his homeland and has the right to hold public office.

**Citizenship:** The tendency to live as a global citizen, i.e. to consider the whole world as one's homeland.

**Citizenship:** A movement or tendency that considers humanity as one family, with the whole world as its home and all human beings as its members (Antoine Naimeh et al., 2000, 1539 - 1540).

The origin of the word "citizenship" comes from the ancient Latin word "polis", meaning city. Its meaning is rooted in ancient Greek civilisation, and the word "citizenship" is used as a translation of the English word "Citizenship", which is derived from the word "City", and its equivalent in the French language is the word "Citoyenneté", which is derived from the word "Cité" (meaning city) (Hisham Derradji, 2022, 14).

In the Arabic language, the term "citizenship" refers to the homeland where a person resides, and to "settle in the land": to adopt it as one's homeland. It is also related to the homeland, which is the house in which a person lives, and the plural is "awtan" (homelands), and it is said "to reside in a place" and "to make

it a homeland”, and “so-and-so made such-and-such a country his place of residence and abode” (Ibn Manzur, Abu al-Fadl Jamal al-Din, 2005, 10).

In Arabic, however, there is no trace of the word “citizenship” in the widely circulated ancient Arabic dictionaries such as Lisan al-Arab, al-Qamus al-Muhit, al-Sihah, and Taj al-Arous, and this absence is attributed to the modernity of the concept in Arabic, which was introduced after translation from other languages.

### **Citizenship in terminology:**

Researchers and writers have differed in their views on the concept of citizenship due to differences in their schools of thought and intellectual orientations. Citizenship means “a set of innate or acquired human preferences, based on ethnic, social, cultural or moral foundations, which shape a person’s convictions and awareness of their importance in such a way that they become a frame of reference for him, defining his interaction with his country, his attachment to its issues and problems, and the extent of his loyalty and belonging to it” (Mashaal bint Abdul-Aziz, 2021, 21).

The Britannica Encyclopedia defines citizenship as “a relationship between an individual and a state, as defined by the law of that state, and the duties and rights that state entails; citizenship implies a degree of freedom accompanied by responsibilities”. The Political Encyclopedia states that citizenship is “the quality of the citizen who enjoys the rights and fulfils the duties imposed on him by his belonging to the homeland” (Hichem Derragi, 2022, 16).

This definition seems simple, but it contains an interrelated relationship between the set of rights that the individual enjoys and the duties that he fulfils in the context of his belonging to the place where he lives.

Citizenship has been defined from a psychological perspective as “a sense of belonging and loyalty to the homeland and political leadership, which is the source of satisfying basic needs and protecting the self from existential threats” (Faiza Ahmed, Mohammad Abdel-Monem, 2023, 13).

### **The sociological connotation:**

The dictionary of sociology defines citizenship from a social perspective as “a social status or relationship between a natural person and a political society (the state), and through this relationship the first party offers loyalty and the second party undertakes the task of protection, and this relationship between the person and the state is determined by law” (Muhammad Atef Ghaith, 2006, 52).

As for “Badawi” in the Dictionary of Social Terms and Sciences, he emphasises that it is “the quality of the citizen that determines his national rights and duties, and citizenship is characterised by a special kind of citizen’s loyalty to his homeland and his service to it, in times of peace and war, and cooperation with other citizens through institutional, official, individual and voluntary work to

achieve the goals that all aspire to and unite their efforts for, plans are drawn up and budgets are set” (Ahmad Zaki Badawi, 1986, 60-62).

This means that citizenship directs the behaviour of the individual (the citizen) and determines his actions in the field of national work, and what he translates into actual participation in the tasks aimed at achieving the public interest.

Therefore, “Issa Al-Shamas” confirms that the social application of the concept of citizenship in various institutions will inevitably lead to the development of a set of values and principles that will result in practices that reflect the individual’s behaviour towards the state, society and homeland (Qarid Samir, 2018, 52).

The essence of citizenship, then, is the equal participation of citizens in social life, which is achieved through a shared belief in the social and political principles on which the systems of society are based.

On the other hand, Alain Touraine argues that the concept of citizenship is linked to the nation-state, in which individuals are transformed from subjects to participating citizens through the recognition of the legitimate rights of the individual, not as a member of a political society, but as a human being (Alain Touraine, 1997, 246).

In examining what has been written about the concept of citizenship, we find that the most common approach to presenting the concept is its legal aspect, as citizenship appears more clearly and repeatedly as legal citizenship among members of the political community.

Both Kymlicka and Norman have observed the legal dimension in the concept, in that citizenship expresses the status of a citizen based on a legal framework, which is clearly evident through civil, political and social prosperity, in addition to the commitment to a number of obligations, such as obeying the law, paying taxes and performing military service (Greed Samir, 2018, 49).

## **1.2 Some concepts related to citizenship:**

Several connotations are used for citizenship, and each connotation carries a specific characteristic or perception that corresponds to the uniqueness of the political and social reality that is integrated with the identity of a civilisational frame of reference and a fundamental component of modernity.

### **1.2.1 Citizenship and nationalism:**

The Arab Encyclopedia defines the meaning of nationalism as: “A national expression that means the individual’s love and loyalty to his homeland, which includes belonging to the land, people, customs, traditions and thought throughout history, and devotion to serving the homeland”. To clarify further, it is defined as the collective feeling that binds the members of the community and

fills their hearts with love for the homeland and the community, and the readiness to make the utmost effort to build them and the readiness to die in their defence (Eichon Samia, 2023, 120).

The difference between citizenship and nationalism is that nationalism is the theoretical conceptual framework for citizenship, which is the practical practice through the participation of citizens of the homeland, and thus citizenship is the real embodiment of the concept of nationalism in belonging and giving.

Citizenship and nationalism are intertwined and closely related concepts, because it is impossible to talk about citizenship without the love of the homeland and the feeling of belonging to it, just as this feeling of love and belonging comes only through the enjoyment of the rights of citizenship. Citizenship is a burden of rights, and nationalism is an emotional and sentimental burden, which is why nationalism is considered deeper than citizenship, as it represents the highest degree of citizenship (Eichon Samia, 2023, 120).

### **1.2.2 Citizenship and belonging:**

Hamed Zahran believes that the individual who belongs to a group seeks to be accepted by it and works to embody and internalise its values, norms and tendencies, and seeks to exalt its word. Accordingly, social acceptance, compliance with social norms and loyalty to the group can be seen as manifestations of belonging.

One of the necessities of citizenship is belonging to the homeland, so that the sense of belonging makes the citizen work passionately and sincerely to improve and defend the homeland, and it requires the individual to be proud of the homeland and concerned about its security. The relationship between citizenship and belonging is a relationship with two equal parties that influence each other in stability or turbulence, because citizenship is essentially based on rights and duties, so it will have realised the reality of belonging, because belonging does not mean mere affiliation to a homeland, but rather fulfilling the duty of care and protection towards it and towards those who share life in it (Eichon Samia, 2023, 123, 124).

### **1.2.3 Citizenship and identity:**

The dialectical relationship between citizenship and identity is rooted in the intertwining of these concepts. Identity is shaped by the elements of citizenship, while citizenship is based on the foundations of identity. Each citizenship has its own unique identity, which is linked to the components of social culture, religious beliefs and the political system of a given state. These identity-related considerations positively or negatively influence how citizens perceive and engage with their citizenship and the extent to which they are aware of their

practical rights and obligations towards the state (Mohamed Ould Deyb, 2012, 59).

The relationship between identity and citizenship is therefore intertwined, as the identity of citizens is shaped by the cultural heritage, history, customs and traditions of their community. These values are inculcated in individuals through education, which shapes their national identity and manifests the foundations of citizenship.

### 1.2.4 Citizenship and democracy:

Democracy is a prevalent political system, especially in advanced societies, as it forms the basis of citizenship. Democracy expresses the relationship between the individual and the state, which is reflected in the rights and duties of citizens. For true citizenship to be realised in a particular country, it must be anchored in the values of democracy, such as justice, equality, freedom, political participation and other positive values (Aychaoui Samia, 2023, 131).

It is important to note that the relationship between citizenship and democracy is one of constant interdependence. Democracy is built on the foundation of equal citizenship, as citizenship rights are the only means of establishing the rule of law. The entire vision of political organisation, especially democracy, is derived from the concept of citizenship (Abdel Jalil Abo El Magd, 2010, 18).

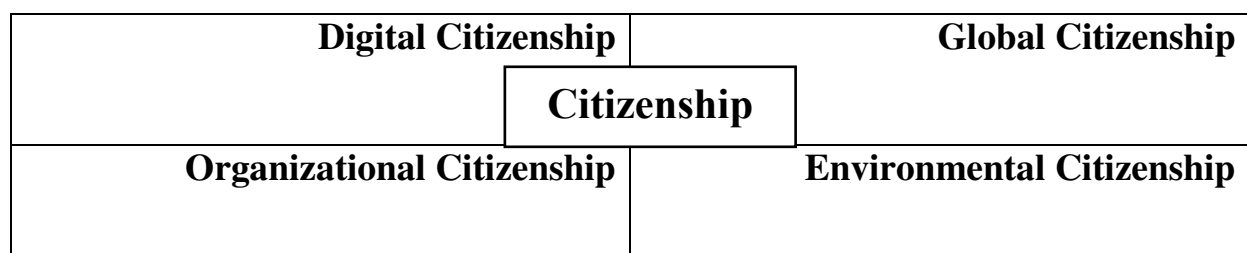
In conclusion, the legitimacy of the concept of citizenship cannot be granted in the context of non-democratic political systems.

The practice of citizenship can only be realised within a democratic system based on the principle of popular sovereignty and the participation of citizens in the political life of the state.

### 1.3 Forms and patterns of citizenship:

Citizenship has received increasing global attention. Recent transformations, such as the knowledge explosion, the development of communications, the threat of environmental pollution and depletion, and the expansion of the corporate sector, have given rise to new patterns and forms of citizenship that have become the focus of interest for countries around the world. These can be summarised in the following diagram:

Figure No. (01) Forms and Patterns of Citizenship



Source: (Masha'el bint Abdulaziz, 2021, p. 24)

The forms and patterns of citizenship can be briefly outlined as follows:

### **1.3.1 Global citizenship:**

UNESCO defines it as “a sense of belonging to a wider community and to a common humanity, and of political, economic, social and cultural interconnectedness at local, national and global levels”.

It also means “a type of education that aims to inculcate in students a set of values, principles and ideals to help them become capable and active participants, whether at the local or global level” (Masha'el bint Abdulaziz, 2021, p. 24).

### **1.3.2 Digital citizenship:**

It is defined by “Al-Qayed” as “the sum of rules, controls, standards, ideas and principles followed in the optimal and righteous use of technology that citizens young and old need to contribute to the progress of the nation”. In short, digital citizenship means “guidance and protection towards the benefits of modern technologies and protection from their dangers, i.e. intelligent use of technology”.

It is defined by “Al-Rabah” as “empowering individuals with information that helps them benefit from the global knowledge base, and instilling values that lead them to adopt positive behaviours on social media platforms and immunise them from potential risks, as well as training them to use technological skills and etiquette when interacting with others through them”.

The importance of digital citizenship is evident in its role in preparing a citizen capable of understanding the cultural, social and humanitarian issues related to technology, such as safe practices, responsible and legal/ethical use of information and technology, and acquiring positive behaviour in the use of technology, characterised by cooperation, learning, productivity and taking personal responsibility for lifelong learning (Masha'el bint Abdulaziz, 2021, p. 25).

### **1.3.3 Environmental Citizenship:**

The concept of environmental citizenship has emerged as one of the important fields in restoring the balance between humans and the environment. “Al-Wada'i defines it as “a set of values, habits, traditions, norms, principles and human attitudes that promote the reality of environmental rights for human communities in different parts of the world”.

“Mead also defines it as “people’s commitment to the elements of the natural environment, such as animals, trees, oceans and other living things on Earth”. Therefore, environmental citizenship is considered one of the most important

approaches in environmental education, which contributes to the rationalisation of resource consumption, the reduction of pollution and the prevention of environmental degradation.

### **1.3.4 Organisational Citizenship Behaviour (OCB):**

With the expansion of administrative systems, the development of their methods, laws and external incentives to create an efficient and highly capable employee, the term “Organisational Citizenship Behaviour” (OCB) emerged. “Al-Qahtani” defines it as: “Voluntary, discretionary actions that go beyond the formal reward and incentive system and are practiced by employees to meet their needs and help others, which benefits the organisation as a whole and contributes to increasing organisational cohesion and achieving its goals and effectiveness” (Mashaal bint Abdulaziz, 2021, 26).

Therefore, education for citizenship in all its forms and patterns is seen as the optimal approach to achieving full citizenship in both its local and global dimensions.

Organ and his colleagues were the first to use the term “organizational citizenship behavior” in 1983 to describe the organizationally beneficial behavior of employees, which is described as “the lubricant of the social machinery of the organization” and the individual who practices it is referred to as “the loyal soldier of the organization” (Reem Amam, 2023, 27).

Smith also defines it as: “additional behaviour that helps other members of the organisation to perform their functions, and includes conscientious support and awareness to serve the organisation, and assistance to colleagues that is not included in the employment contract” (Reem Amam, 2023, 28).

Graham (1991) also presented a conceptualisation of forms of organisational citizenship, indicating the existence of patterns of organisational citizenship represented by obedience, which reflects the degree to which employees accept sacrificing their personal interests for the sake of defending the organisation and achieving its interests, and participation, which describes the degree to which employees are willing to participate effectively in all activities of organisational life.

Some of the literature that has addressed the issue has attempted to combine and unify the meanings and definitions presented to define organisational citizenship behaviour as

“Voluntary or discretionary behaviours that are not associated with the formal reward or punishment system and are not included in the official job description, and these behaviours aim to achieve the interest of the organisation as a whole or the interest of individuals within the organisation, either

## **2. Introduction to educational concepts:**

## **2.1 The linguistic meaning of education:**

On the linguistic level, education comes from three linguistic roots: (raba), (rabba) and (rabb).

The first root: raba, ya'rbu (meaning to grow, to increase).

The second root: rabba, yurabee (meaning to nourish, to raise).

The third root: rabb (meaning to reform, to take charge of, to care for).

## **2.2 The conceptual meaning of education:**

It is well known that every society has its own social system, unique philosophy and way of life according to the goals, principles and values of that society. Therefore, the concept of education differs from one society to another. In this context, we find that education is generally defined as the process of adaptation of an individual to the environment in which he lives. It means helping or preparing individuals to adapt successfully to their environment. This adaptation process takes place through the interactions, both direct and indirect, between the individual and his environment (Abdulrazzaq Muhammad Al-Dulaimi, 2010, p. 39).

## **2.3 The concept of teaching:**

### **In language:**

Teaching is derived from the verb “to know” (alima). To teach someone something is called ta'leem. Teaching is making others learn and applies to knowledge, skills and other areas.

The conceptual meaning of teaching:

Teaching is the organised process practised by the teacher with the aim of transferring the knowledge and information in his mind to the learning students who need this knowledge. It is also defined as the organised methods and practices followed by the teacher to convey important and valuable information to a group of willing learners (Amirah Ibrahim Abbas, 2022, p. 21).

Teaching is a communicative activity aimed at motivating the learner and facilitating learning. It involves a series of activities and decisions made by the teacher or the student in the teaching-learning situation. It is also a science concerned with the study of teaching methods and techniques and the ways of organising learning situations in which students interact to achieve the desired goals. Teaching is also the intentional design or engineering of the teaching situation in a certain way to lead to learning or learning management supervised by the teacher (Najm Abdullah Al-Mousawi et al., 2022, p. 63).

Learning has been defined by various scholars in the following ways:

Guilford's definition: Learning is any change in behaviour as a result of stimulation.

Gates' definition: Learning is the process of acquiring the means to satisfy needs and achieve goals and often takes the form of problem solving.

McGuire's definition: Learning, as understood here, is a change in performance that occurs under conditions of practice (Najm Abdullah Al-Musawi et al., 2022, p. 61).

## **2.4 Types of educational objectives:**

Educational objectives can be divided into two categories according to their comprehensiveness:

First: General/target objectives: These are broad, long-term and more comprehensive objectives that are more difficult to measure than specific objectives. They cover the three aspects of learning: cognitive (intellectual), affective (emotional) and psychomotor (skills). They are expressed in the form of non-specific statements and time frames. The general objectives are described as follows

- Strategic objectives: Relate to overall planning or an overall educational philosophy for teaching.
- Long-term objectives: Require a long, unspecified period of time to be achieved (academic semester, year or stage).
- More comprehensive and difficult to measure than specific objectives.

Second, specific/teaching objectives: These are immediate, less comprehensive and easier to measure than general objectives. They are expressed in a statement that specifically describes the expected change in the learner's behaviour as evidence that learning has taken place.

The instructional objective can be defined as a clear, specific statement that describes the expected change in behaviour in one of the three aspects of the learner's personality: cognitive, affective or psychomotor, after studying the instructional material, and which can be observed or measured. Specific aims are described as follows:

- Instructional objectives relate to the planning and implementation required to teach an academic subject at the level of the lesson or unit.
- Specific, short-term objectives that require a relatively short period of time to achieve (e.g. a single session or unit).
- They are less comprehensive and easier to measure than general objectives.

They are fundamental objectives for achieving general objectives, and therefore a set of specific objectives in a particular subject may be interrelated to ultimately achieve a general objective (Al-Musawi et al., 2022, pp. 74-75).

- Education is a necessity for the progress of any society for several reasons, some of which are mentioned in the literature:

1. It focuses strongly on the social aspects of citizens and raises their social status.
2. It makes citizens more responsible and raises their awareness.
3. It helps to reform different attitudes based on misconceptions.
4. It improves citizens' values and makes them aware of their social, national and cultural heritage.
5. It increases the power of the mind and the social and intellectual abilities of the individual by raising the level of knowledge and technical skills.
6. It helps to alleviate and overcome the challenges of a difficult life.
7. Education is one of the most important factors contributing to the progress of nations, and it is a key factor in building the mind and thinking of individuals. Education develops the individual's ability to think clearly and act properly (Abbas, 2022, p. 19).

### **3. Education on Citizenship:**

Schools play an important role in reinforcing the values of citizenship through various practices. "Siddeeqi" argues that the school is generally a space for entrenching a set of religious, cultural and social values as it educates for good citizenship, tolerance, moderation and upright civic behaviour that ensures respect for others in their differences and love for the homeland (Siddeeqi, 2011, p. 62).

#### **3.1 The nature of citizenship education:**

The manifestations of education in contemporary society have multiplied and its objectives have diversified. One of these objectives is citizenship education, which is considered by contemporary scholars and policy makers to be the foundation of social development. This is due to the behaviours that this education instils, such as equality among citizens in terms of rights and duties, a sense of identity and belonging to the state, political participation in public life, and the preservation of state institutions (Aychoun Samia, 2023, 178).

Citizenship education is a process of inculcating in young people a set of values, principles and ideals that will help them to become good citizens, capable of active and effective participation in the issues and problems of their country. It focuses on the aspect of education that makes individuals feel and realise their

citizenship by providing students with information that includes good values, principles and attitudes, and educating them in a humane way to become a good citizen who shows moral behaviour in his or her behaviour and actions, and has the knowledge that enables him or her to fulfil his or her responsibilities towards his or her religion, country and community (Tariq Abdel-Raouf Amer, 2011, 71, 72).

### **3.2 Aims of citizenship education:**

Ahmed Al-Kabsi believes that any sound system of education and training for youth should aim to:

1. Prepare the citizen to fulfil the duties of citizenship.
2. To prepare the citizen to earn a living.
3. To prepare citizens to fulfil their various duties.

Citizenship is no longer a theoretical lesson superficially taught in classrooms, but a daily practice at home, on the street and at school. It has become a goal that children learn through the pedagogical practices of teachers and educational assistants, and the administration's dealings with students, giving them opportunities for freedom of expression, participation in some decisions at the classroom level, and control over their learning. Thus, citizenship, with its values and practices, has become a central focus for curriculum planners across the different educational stages (Bouguendji Ghiath, 2015, 363, 364).

### **3.3 Conditions for civic education:**

“Shibl Badran” (2009, 100) mentioned a number of conditions that he believes are important for true civic education. We will briefly discuss them as follows:

Civic education is an ongoing, struggle-based educational process.

Genuine civic education requires that allegiance to the homeland, i.e. to the national community and its nation-state, takes precedence over any other political allegiance.

This means that the system of rights and duties that binds citizens to the state is created by the citizens themselves, since they are capable of knowing their general interests and committing themselves to the laws and rules that protect and fulfil them. This also means that civic education is first and foremost education in political responsibility.

Genuine civic education requires that all members of the state be considered equal in human dignity and before the law.

Genuine civic education requires that the authority of the state be limited to the common good of the members of the state.

Genuine civic education requires a balanced focus on the rights and responsibilities of citizens and the rights and responsibilities of the state.

Genuine civic education requires the continuous development of the content of the reciprocal system of rights and duties between citizens and the state.

#### **4. Academic curricula supporting citizenship values:**

School Curricula Supporting the Values of Citizenship :School curricula occupy an important position in the process of social conditioning, because the effectiveness of social conditioning within the school depends on the quality of the curricula and their ability to satisfy the inclinations and needs of the students, as well as their responsiveness to the problems and characteristics of society. On the other hand, each academic subject has its own nature that contributes to socialising the student in the light of the prevailing social framework (Aishoun Samia, 2023, p.186).

Citizenship education cannot fulfil its mission at the educational levels if it is considered as an independent subject in itself. Rather, its principles must permeate all aspects of school life, both academic and extracurricular.

The school curriculum in general, and the national education curriculum in particular, should not be limited to merely imparting knowledge to students. Rather, it must work to inculcate common attitudes and values such as political responsibility, tolerance, social justice and respect for authority.

A focus on citizenship education has become essential if schools are to fulfil their multiple and varied roles in socialising individuals, preparing them for professional integration into society, cultivating good citizenship and preparing them for social life. This is achieved by emphasising the values of citizenship and national principles in the educational process and by inculcating the values of participation, collective responsibility, equality, justice, human rights and respect for symbols of national sovereignty.

This will ensure the preparation of the good citizen that the school seeks to produce - one who is proud of his or her country and respectful of his or her beliefs. This will help them in the future to fulfil their social roles and the responsibilities assigned to them, thereby contributing to the improvement of social and economic levels, the development of human resources to advance the nation, and to participate in progress and prosperity to keep pace with developed countries in various fields of life, without abandoning national unity and identity (Aishoun Samia, 2023, 189).

There are two trends towards maximising citizenship education in:

Curricula:

The first approach: This presupposes the need for an independent academic course with this name, which is what is currently happening in our curricula under the title of National Education or National Upbringing, but it does not receive sufficient attention due to its exclusion from the grades in the students' overall scores, especially in the general certificates.

The second approach: What we consider to be important and necessary at this critical moment in the history of our homeland is that the curricula should be established and built on the concepts of civic education or national education. There is no doubt that this approach is better because the curriculum is imbued with the values and concepts of national education and they become behaviour and practice, rather than being a subject whose importance is reduced to the level of grades in students' performance (Shababa Badran, 2009, 101).

The curricula include a number of academic subjects that contribute to the development of civic values in students, the most important of which are: Civic Education, Islamic Education, History and Geography, Arabic Language and Literature, and other social sciences that follow students from pre-university education to university. They can be explained as follows:

#### **4.1 Civic Education:**

Through civic education, students learn about the reality of the administrative organisation of the state and the types of elected councils such as the Municipal Council and the Shura Council or Parliament and the duties of their members and their roles, the administrative division of the country and other constitutional institutions that constitute the political and administrative system of the homeland, as well as some practices of the prevailing systems of government such as the electoral processes, the duties of governments and ministers, the rights and duties of citizens (Bugalga Ghiath, 2015, 364).

The aim of civic education is to develop a sense of public interest and respect for the law and human rights, and it is based on the idea of forming the individual socially and civically to qualify him to live as a good citizen, feeling responsible, aware of his duties, as a full member of the society he contributes to building, aware of his rights and duties, imbued with his national personality, open to global values and able to face the problems he faces in daily life (Abdullah Sahrawy, 2015, 314).

#### **4.2 Islamic education:**

It helps in explaining the basic rules of Islam and introducing the rising generation to the sources of Islamic legislation from the Holy Quran and the Sunnah of the Trustworthy Prophet, as well as acquainting them with religions and heavenly books, which enhances Islamic values, which include love for the homeland and pride in its history and glory.

### **4.3 History:**

History is considered to be one of the most important academic subjects for reinforcing the values of citizenship. Through it, students learn about the past of their ancestors, their heroic deeds, their battles against enemies, their victories and defeats. The study of history also focuses on the political transformations and the emergence of the modern state, as well as the wars against the occupiers and the heroic resistance against the occupiers, which is a history full of heroism and sacrifice, as a lesson for the coming generations about patriotism and selfless defence of the homeland.

### **4.4 Geography:**

Geography helps to bring the coming generations closer by familiarising them with the diversity and complementarity of the country's regions, its hidden resources and wealth centres, the locations of its industrial institutions and its main tourist attractions. This contributes to the acquaintance and proximity between students from different regions, bringing their ideas, values and cultures closer and helping to introduce them.

### **4.5 Arabic language and literature:**

The teaching of Arabic language and literature plays a role in strengthening the aesthetic and literary taste of students and contributes to highlighting the civilisation and culture of the nation. This is done by introducing ancient and modern Arab poets and writers who sing in their poems and demonstrate their strength and ability for intellectual and literary creativity, which leads to a sense of pride and belonging to the homeland, its civilisation and culture. This helps to strengthen the values of citizenship and national unity. Thus, the curricula contribute to unifying ideas, ways of thinking, individual orientations and values, which helps to create a common culture that strengthens their unity (Bouguedja Ghiath, 2015, 364 - 366).

**5. The Algerian education system and the philosophy of citizenship education:** Citizenship education has received a great deal of attention in the recent reforms of the education system, making it a subject of study in the curricula at all three levels, although it remains a secondary subject. The 2008 Basic Law supports this orientation, which is based on the Universal Declaration of Human Rights.

According to this law, the school must develop knowledge and respect for human rights, women's rights and children's rights. Similarly, one of the main declared objectives of education in Algeria is to lay the foundations of a society that ensures the promotion of values and positive attitudes, particularly in relation to the principles of human rights, equality, social justice and democratic practice.

According to the Basic Law on National Education in Algeria, the primary objective of Algerian schools in the field of civic education is to “reaffirm the Algerian identity” by promoting “values related to Islam, Arabism and Berberism”, as these are the three founding principles of the Algerian nation, as enshrined in the Constitution. Moreover, the school contributes to projecting the image of Algeria and emphasising the Islamic dimension as one of the objectives of education, which is to raise a generation imbued with the principles, spiritual, moral, cultural and civilisational values of Islam (Abdullah Sahraoui, 2015, 312, 313).

Regarding the mission of schools in the field of civic education in Algeria, the Guiding Law of Education, in particular chapters 1 and 2 of part 1 and chapters 2, 3 and 4 of part 3, has defined the mission of schools in the field of spiritual values and citizenship:

- To instil pride in national identity and strengthen national unity by promoting and preserving the values associated with Islam, Arabism and Berberism.
- Civic education.
- To open up to and integrate with the progressive global movement.
- Reaffirmation of the principle of democratisation.
- To promote human resources and highlight their importance.
- To prepare students for higher education by developing their ability to acquire and integrate knowledge and by focusing on their ability to analyse, evaluate and judge.
- To enable students to achieve independence of judgement.
- To strengthen the sense of belonging to a nation and a civilisation with a history of thousands of years.
- To develop and strengthen the authentic spiritual values of Algerian society, characterised by tolerance, justice, self-respect and respect for others.
- To consolidate and develop a love of work, precision and excellence.
- Cultivate a spirit of criticism and respect for the environment, public and private property (General Reference Framework for National Curricula, 2009, 10, 38).

The laws and ministerial publications relating to the tasks of the Algerian school have focused on a set of civic values that contribute to strengthening the national personality, national unity and national belonging, as well as preserving the cultural and Amazigh heritage in order to maintain national identity. They also aim to reinforce the social values linked to the authenticity of Algerian society,

such as the values of tolerance, freedom, justice, equality, solidarity and social cohesion.

The content presented by the Algerian school is primarily based on strengthening the loyalty between the citizen and the State by inculcating the values of citizenship and giving them strength in terms of cohesion, starting from the strengthening of national identity as a basis for the emergence of the spirit of citizenship between society and the State. In a document prepared by the Higher Council of Education entitled “The General Principles of the New Educational Policy and the Reform of Basic Education”, the objectives of the educational system are as follows

- To build a cohesive society that is proud of its authenticity and confident in its future, based on the national identity represented by Islam as a faith and civilised behaviour, Arabism as a civilisation, culture and language, and Amazigh as a culture, heritage and an integral part of the components of the national personality that must be nurtured, promoted and enriched within the framework of national culture.
- To educate and equip citizens with the skills and choices that will enable them to build the homeland within the framework of national orientations and the requirements of the times, and to consolidate the national identity by entrenching the spirit of belonging to the homeland, defending its unity and integrity, and the tolerant Islamic faith.
- Promote a national culture based on the components of the nation and its civilisation, develop education for the homeland and citizenship by strengthening national education and national history.
- Possess a spirit of challenge to face the challenges of the next century and adapt to its requirements (Zahr Hatal, Haiqun, 2020, 459, 460).

The objectives of the education policy for the preparation of the good citizen included the following dimensions

- Understanding and taking responsibility as a citizen.
- Understanding the organisational structure of the State at local and regional level.
- Understanding the role of individuals and institutions in the political decision-making process.
- Understanding the principles of human rights and developing the ability to choose and respect the principles that govern society.
- Appreciation, respect and compliance with the law.

- To be aware of the issues facing the nation and to develop the ability to distinguish between different alternatives in relation to these issues.
- To be aware of the challenges facing the community and to participate in imagining solutions to these challenges.
- Understand the importance of interdependent communities and the importance of relationships between them.
- To understand the means of participating in political decision-making and to equip students with the necessary skills to do so.
- Developing a spirit of loyalty to the homeland and familiarising students with the struggle of its symbols and their efforts for the independence and elevation of the country.
- To inculcate in the souls the love for the motherland, to work for its progress and elevation, and to defend it.
- To inculcate in the souls the love of work, whatever its nature, because of its importance for the renaissance of the nation.
- To educate children in the correct habits and rules of public safety.
- To instil a sense of duty towards parents, respect for relatives and the preservation of the integrity of the family as the basic nucleus for building a healthy society.

Achieving these objectives requires close cooperation between socialisation institutions, the family and the school, and full coordination with other educational institutions, such as the media, places of worship, recreational facilities, sports facilities and anything that can achieve interaction with others (Abdullah Sahrawi, 2015, 318, 319).

Algerian schools focus on consolidating the values of citizenship among learners in terms of identity, rights and duties, collective life and solidarity.

### **1. National identity:**

The most important aspect here is the subject of history in our Algerian schools and its importance in building national identity on the basis of an ambitious and renewed civilisational vision. This vision does not separate the history of the nation from the developments of its present, nor does it hide the urgent and immediate challenges of its future. The study of Algerian history, particularly the Revolution, cultivates a patriotic spirit in students. As a result, the collective memory of Algerian students is imbued with nationalism and the desire to preserve the heritage of their ancestors.

### **2. Rights and duties:**

The subject of civic education is addressed to primary and secondary school pupils aged between six and fifteen. From the first year of primary school, education focuses on mutual cooperation, respect for others and respect for the authority of parents and teachers. This socialisation process continues in the second and third years, moving on to the principles of dialogue, tolerance, school organisation and environmental protection. In the fourth and fifth years, the focus shifts to the principles of individual responsibility, respect for the law and national symbols.

In the middle school stage, the learner is exposed to traditions, customs, respect for institutions and the law, and awareness of the need to avoid social ills, as seen in the third year of this stage.

The issue of rights is linked to civic education through topics that begin in the early stages of education, such as the right of expression (from the second year of primary school), participation in the election of class representatives and the acquisition of knowledge about media and communication (fourth year). Subsequently, the issues of work experience and health protection are addressed (fifth year of primary school).

In secondary school, students are taught about cultural and scientific progress, political elections (second year of secondary school), social protection, associations, trade unions and political parties (third and fourth years of secondary school).

In the fourth year, about twenty pages are devoted to the subject of human rights and their violation, accompanied by the fundamental provisions of the Universal Declaration of 1948, without neglecting the emphasis on the right to live together in peace and security.

### **3. Community life and solidarity:**

The elements related to collective life, mutual assistance and solidarity are emphasised from the second to the fifth year of primary education and then in the first and second years of the middle stage, i.e. over six years of education.

The textbooks for the second and third years of primary education aim to promote mutual help, support and the spirit of teamwork. During the fourth year of this stage, education focuses on the rules of safety and rescue, as well as the functions of social security funds. The fifth year textbook then introduces the family budget and the rules of trade and exchange.

In the middle years, education deals with the characteristics of collective life in educational institutions (students' rights and duties, parents' associations), social values, family, customs and traditions, and the importance of mutual help and solidarity at national and international levels (Zahir Hattal, Haykoun, 2020, 460-462).

From this it is clear that the role of education is to unify ideas, values and attitudes and to strengthen the sense of belonging to the nation and the homeland, thereby reinforcing attitudes towards defending the country to preserve its unity, development and prosperity. It is also evident that its role is to educate, train and sensitise individuals to prepare them to face various social, economic and political problems and challenges. While the developed industrialised countries turn to education in times of crisis to identify shortcomings and address challenges, it is not surprising that Algeria, like other Arab countries, turns to education to address social, security and foreign interference challenges, and to adopt curricula that support the values of citizenship and national unity.

In the light of these changes, the educational endeavour, in the overall aims and objectives of the curriculum, aims to develop the learner's personality in its intellectual, emotional, skills and behavioural aspects, through the acquisition of competences based on their own activity, enabling them to interact with their national, local and global environment.

### **Conclusion:**

Experts in the field of education agree that the development of good citizens is the ultimate goal of education systems in different countries. Therefore, defining the objectives of citizenship education is the first step in curriculum development, so that these objectives are linked as general educational goals to the objectives of each domain within the academic curriculum. However, educators have different views on the optimal approach to teaching citizenship education - whether the single subject approach (e.g. civic education), which focuses on citizenship issues, or the integrated approach, which incorporates relevant topics across different subject areas.

If the citizen in Algerian society needs to be informed about the knowledge, values and skills that will enable him to fulfil his role towards his community and the relationship between his society and other societies, as well as to influence and be influenced by them, how can the subject of national education translate this into a general behaviour that encompasses the life of the citizen and society? It is not possible for civic education alone to play this central role in preparing the citizen with all the components of good citizenship, unless the educational policy, its objectives, the role of the curriculum as a whole and other aspects of school activities are clearly defined, in addition to the role of civil society institutions.

Therefore, the future of citizenship education should be envisioned in accordance with the educational policy outlined in the Basic Law on Education, in line with the philosophy of recent reforms, which emphasize the preparation of the good citizen based on two essential conditions: first, to be a contributing

member, fulfilling his duties while upholding his rights in society; and second, to be aware of his duties and rights, and to be aware of the social impact resulting from their proper fulfilment.

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