



The Philosophy Of Citizenship And National Education “Algeria As A Model”

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Abstract:

The topic of citizenship education is considered one of the most important topics and issues that quickly impose themselves when dealing with any dimension of development in the human sense. The goal of educating an individual on citizenship and its values is to produce a morally and behaviorally sound citizen who believes in human values and the culture of others and accepts them" intellectually, religiously... etc ". And here lies precisely the role of the school, which aims, through its educational curricula, to consolidate the concepts that express the national spirit, as well as the most important values and principles that cannot be separated from "citizenship" such as rights, duties, equality and solidarity by including them in the scheduled course content either in the form of images with clear meaning and significance, or in the form of "legal" constitutional articles, in addition to "educational" ministerial decrees. We based our previous conclusion on studying the Algerian civic education textbook starting from the first grade "the first year of primary school" until the ninth grade "the fourth year of middle school" in order to learn about the mechanism used and the most important topics that the Algerian school relied on in its dedication to the concept of citizenship in the spirit of the emerging individual. This study also came as an attempt to answer the following problem: What are the most important values and concepts related to citizenship included in the Algerian civic education curriculum? To what extent does the civic education course contribute to the development of the dimensions of good citizenship in the spirit of the individual learner?

Keywords: Citizenship, national education, Algeria, good citizenship, Algerian schools.

❖ Introduction:

It is known that the embodiment of citizenship depends largely on the political side, which calls for the necessity of implementing and embodying it through constitutions and laws as well as legislation, etc. However, the truth of the matter is its embodiment on the ground, starting from the school, which strives through its courses based on educating the individual learner and raising him on the most important values and principles of good and effective citizenship by implicitly integrating them into its academic content, such as " tolerance, forgiveness, solidarity, and national and international cooperation, coexistence with others, acceptance of diversity and difference (religious, cultural, and class differences), national political and economic participation and other social variables that cannot be absorbed understood and acquired except through school as it is considered the primary responsible for producing a good individual who is responsible towards his person and his country. Citizenship education creates a kind of peace, security, and respect among citizens and integrates them in a positive way despite their intellectual, ideological, religious, and even cultural and behavioral differences whether locally, nationally, or globally. This is the ultimate goal that the Algerian school aims to achieve.

Therefore, the first philosophical foundations for embodying effective, true, and valid citizenship stem from the school in the first place as it represents the first social institution after the family in educating and raising individuals and raising future citizens , followed by the rest of the other institutions in turn as well in consecrating the values of citizenship. based on laws, articles, Constitutions, decisions, decrees, seminars, forums, study days, etc. However, the goal remains the same to enhance the learner's humanity, enhance his identity and national affiliation, and make him a good citizen with high moral values.

Hence, it has become very necessary to research the philosophical foundations of the educational system of the Algerian school that seeks to achieve this. This is what prompted the researcher to define the concept of citizenship and national education and the goal of the Algerian civic education curriculum , then research and extract the most important values that represent citizenship and the most prominent concepts that express the national spirit included in the “**civic education**” curriculum starting from the first grade (**first year of primary school**) until the ninth grade (**the fourth year of middle school**) as a brief mini-study to clarify the strategy adopted by the Algerian school in raising the emerging individual on the values of citizenship.

We rely in this study on the descriptive and analytical approach to describe the civic education curriculum and the images adopted within it that would strengthen the idea of citizenship in the spirit of the learner. As for the analysis, this is in order to extract the most important concepts and values that the Algerian school is trying to devote on the ground to produce a good Algerian citizen. From here we have the right to ask the following questions:

- **What is the concept of citizenship?**
- **What is the concept of national education?**
- **What is the concept of citizenship training?**
- **Does the Algerian civic education textbook from the first year of primary school until the fourth year of middle school contain educational competencies that enhance the concept of citizenship among learners?**
- **What are the most prominent concepts, principles and values included in the Algerian civic education curriculum, which in turn enhance the values of citizenship?**
- ❖ **The First axis: the importance of the concept of citizenship and the purpose of strengthening it**

➤ **1.1: The concept of citizenship:**

"**Jamal al-Din Ibrahim Mahmoud**" defines it as a set of values, principles, and trends that influence the student's personality and make him a positive citizen who is aware of his rights and duties in the country in which he lives and who is able to think properly in different situations. **(Tariq Abdel Raouf A mer, 2012, p 13)**

As for its concept in the **(modern sense)** it is defined as the relationship that binds an individual to his State, and the one responsible for determining this type of relationship is the State, and what distinguishes it is a set of rights and obligations. Because citizenship imposes on the citizen a series of obligations that he must fulfill such as the protection and preservation of the State. In return, the citizen is granted various rights mainly political rights such as the right to hold public office, etc. because they are considered part of the principles responsible for achieving justice and social equality within the same company. **(Amani Jarrar, 2010, p. 43)**

For the Algerian thinker "**Muhammad Arkoun**" he defined it as "**the expression of the bond between the individual Muslim citizen and the state, representing a community of believers, and the citizen community within the Islamic State, which in fact has institutional support**". **(Muhammad Arkoun, 1982, p. 31)**

Others also define it as "**a type of legal relationship that guarantees citizens the right to exercise and participate in the development and decision-making of the political system of the State**", and also aims to instill the concept of citizenship and embody its values and principles in the minds of the people through program curricula and educational programs that aim to strengthen the sense of citizenship by focusing on the dissemination of the values of (tolerance, coexistence, brotherhood, equality and solidarity) among the members of society in general regardless of gender, skin color and material differences. in order to create a safe and peaceful society bringing goodness to the nation and loyalty to him. **(Al-Gazzar Hani, 2010, p. 16)**

For the political thinker « **GEROUX** » he sees it not as a form of cultural production but rather as an ideological process through which we consider our relationships with others, as well as our relationships with the outside world under the shadow of a complex system, defined by which through the constant conflict of common interests and the practice of active citizenship these differences are eliminated. **(Gogan, J, 1989, p.243)**

As for "**citizenship**" according to the researcher's conception, it is a relationship that binds an individual to another individual, regardless of existing differences (skin color, subject, nationality, and culture, language) in order to create a safe atmosphere and a society that believes in differences and peace. At the same time, "**citizenship**" imposes a series of obligations on the citizen since he belongs to this country, in return he is given the rights he deserves. and as a result, this very organizational framework has gone beyond the idea of fanaticism of different possessions and narrow loyalties to achieve a broader approach that is "**the State**" and which state? , "**The civilized peaceful State**" that believes in the principle of social justice and equality despite the existing differences.

➤ **1.2: Dimensions of the concept of citizenship:**

Through our previous presentation of the concept of citizenship we see that the latter is considered a global concept, which can be somewhat complex between « politics, society, education, culture and religion », and therefore it has different and diverse aspects including what is « material, legal, cultural, behavioral and religious, philosophical, global, etc. It is also a concept that is influenced by political and cultural maturity..ect » **(Al-Kuwari Ali Khalifa et al. 2004, p. 37)**. as well as by social maturity and even ideology, and that is why we say that citizenship has key aspects and components that underlie it which we will explain as follows:

A- Dimensions of European citizenship:	B- Dimensions of Arab citizenship:
1- Political dimension: It involves participation in decision making and the exercise of political power.	1- Philosophical dimension: It is a cultural product based on a fundamental reference to freedom, justice, identity and equality.
2- The legal dimension: This is through all citizens exercising their rights and fulfilling their duties towards their country.	2- Political and legal dimension: Citizenship also has a political and legal aspect expressed in rights and obligations, and in the balance between them, “the performance of obligations in exchange for the enjoyment of rights”.
3- The global dimension: This requires respect for cultural diversity and coexistence. (Abdul Wahab Hafyan, 2011, p. 172)	This aspect also aims to achieve two basic points: - Meeting the basic needs of the people by implementing the principle of equality in the distribution of resources. - Educating the emerging individual about the concept of “citizenship” its values and culture.

Figure (1-1) prepared by the researcher

But it is worth noting that there are many countries especially "**Algeria**" that today still suffer from the problem of a lack of real civic practice in matters of self-determination and decision-making on a solid democratic basis. This is of course due to reasons that we will try to briefly outline:

- Algerian citizen view "**citizenship**" primarily as a set of individual and personal rights and seek to acquire it for this reason, and vice versa. Similarly, the State seeks to obtain its rights from ordinary citizens. In other words, the State requires citizens to fully fulfill their obligations, regardless of whether they fully exercise their rights. This perspective thus excludes the concept of implementing a citizen-centric budget, as well as the idea of fostering a "**culture of duties and rights together**".
- The absence of appropriate political, cultural, intellectual, and economic practices has rendered citizenship in Algeria little more than a set of slogans put forward by the ruling parties, demanded by opposition parties, and echoed by the public, without any tangible application on the national level. As a result, the concept of citizenship in Algeria remains a mere theoretical construct, imported from a foreign context.
- The principle of equality is regarded as one of the most fundamental principles that define citizenship rights. However, discriminatory and unequal practices persist among citizens in Algeria, both in the private sector and within the public sector, which is theoretically expected to be most aligned with the principles and laws of citizenship rights. In practice, however, the situation is quite the opposite. (**Mounir Mubarakia, 2013, pages 230-231**).

In conclusion, it can be asserted that "**citizenship**" in all its dimensions is the only framework that guarantees a citizen right to belong with their rights and duties , without any discrimination among members of the same nation regardless of their differences. This is contingent upon the citizen holding the nationality of the country and fulfilling their duties towards the homeland until they are granted their rights.

➤ **1.3: Philosophy of Citizenship:**

"**Dr. Tariq Abdel Raouf Amer**" emphasizes that, by humans nature are constantly in search of the truth about belonging and seek to understand the meaning of this concept. The love of knowledge and curiosity is an innate instinct that distinguishes humans, and the answer to this search is often "**he belongs**." However, the question remains: **to whom does he belong?**

First belongs to his father, then to his family, followed by his homeland, and finally to his faith , and most of the time this leads to conflict between these circles , and sometimes it goes beyond the higher level of danger extending from (family, then homeland, then the world). This is why, in today's world, we need a conscious model to shape these various forms of belongings to create a system of interaction that brings them together peacefully rather than in conflict, and from there each circle will serve the other. The family serves the nation, the nation serves the world, the world serves the good citizen and vice versa. a "**positive reverse process**" that makes the individual the most just, therefore the homeland and the all world.

According to the philosophy of " **Dr. Tariq Abdel Raouf** " , there is a set of concepts that exist in the cultural and social fields that are intertwined, irregular and blurred in the thinking of each citizen. This naturally leads to defects in human behavior and social practices , and the people responsible for correcting and adjusting these defects in behavior and practices are citizenship regulations "**concepts that reflect citizenship and its principles**", meaning that it is necessary to inculcate a set of concepts related to citizenship into the minds of citizens through lectures, seminars, study days, etc. to improve the state of public space of the country in particular and the world in general. **(Tarek Abdel Raouf Amer, 2012, p. 18)**

- **Citizenship regulations:**

<p>Belonging: By reinforcing the feeling in a person that he belongs to a particular group of people and a homeland, and that the latter is characterized by ethnic, religious and sectarian differences, the cultural declaration of differences and the need for acceptance, it helps the individual to realize integration into the specificities and values of these groups.</p>	<p>Rights: Safety. The citizen must be made to understand that he enjoys a series of rights, called civil rights, such as the right to security, education, health, employment, freedom of speech, public services, freedom of movement, political participation, etc. Explaining and clarifying these rights will create in an educated individual a confidence in his homeland, and at the same time help him feel secure and dignified, feeling that he is an individual belonging to his homeland, a subject of the fatherland, and that his rights are guaranteed to him.</p>
<p>Duties: The citizen must be aware and understand what he must understand, that is, he has a series of obligations to fulfill and protect "as a common good", and the most important and most important thing that awaits him is to protect the homeland and contribute to the construction and prosperity of the country.</p>	<p>Participation in the public sphere: Every citizen must be imbued with the idea that it is necessary to participate in making and implementing political decisions, that is, participating in elections, nomination processes, etc. and everything related to the fate of the nation.</p>

**(Al-Nawi Bel-Taher, Aisha Gargout, 2019)
Figure (1-2) prepared by the researcher**

The concept of "**citizenship**" or its philosophy is not a ready-made mechanism , but rather a set of acquired values and behaviors that the citizen practices when the appropriate conditions are created for him so that its values and principles are actually embodied on the ground. On the other hand, the individual must be given most of the concepts , values and principles on which this philosophy is based so that the citizen realizes his duties and rights, and until this is achieved, a set of features must be provided to help him realize his role in society, political and cultural maturity, etc. **(Rahmani Ibrahim, 2010).**

"**McLaughlin**" also tried to clarify the truth of this concept after examining it from a philosophical perspective, declaring that the latter is characterized by ambiguity and many interpretations due to its multidimensionality and connection to many concepts and fields, but it is worth noting that the largest part of it is concerned with education "**citizenship education,**" explaining that it has Four basic features distinguish it (**identity, virtues, political participation, and social requirements**) . The meaning of "**citizenship**" philosophically varies according to the cultural identity, political identity, and even the social class of the society. It must be dealt with on the basis of being an ideological process **(McLaughlin.T,H, 1992, p. 239).**

As for the philosophy of citizenship according to the Egyptian scholar "**Dr. Mohamed Osman El-Khesht**", who attempted to analyze it in his book "**Citizenship and the Foundations of Building the Modern State**", he sees it as a new path or method that takes us as individuals or citizens from the "**Cartesian cogito philosophy**" to the "**political cogito philosophy**". In other words, it tries to move us from the philosophy of thinking to the philosophy of thinking and acting at the same time from « **practice** » . This is why "**Dr. Al-Khasht**" tries to write about the Arab reality believing that the Arab countries are in great need of a philosophy of action , in order to rebuild society from a state of mere existence by force to a state of genuine existence.

In a more appropriate philosophical form, it is the movement from the state of "**I think**" to the state of "**I do**", from which the Cartesian cogito (thinking) is transformed into a political cogito (action and practice) more adapted to the terrain of reality and the needs of life and the times. He emphasizes at the end of the book that this kind of philosophy will only be

achieved through effective participation in the construction of the country at all levels (economic, political, social, cultural...etc.). Thus, the philosophy of citizenship according to "Dr. Muhammad Othman" is based on three basic foundations : first is freedom of thought, freedom of will, then freedom of action . and from there, this philosophy has three basic meanings:

- A sign of freedom.
- Awareness of the ability to act.
- It also shows that people are the end, not the means. **(Mahmoud Kishana, 2016).**

➤ **1.4: The importance of promoting the concept of citizenship:**

The concept of citizenship is of great importance at the scientific and practical levels, which can be summarized as follows:

A/ Scientific Importance:

- The concept of "**citizenship**" is used to explain many phenomena that hinder political and social life, such as violence, unemployment, religious extremism, widespread corruption, regionalism, and other factors that impede social progress. **(Ray Anupama, p. 01).**
- It is considered to be the most important political mechanism contributing to the political success of the state, as expressed by the political thinker "**PLANDER**", who argued that citizenship, dependency, and nationality are all positive descriptions of the status of a legal personality vis-à-vis a political environment.
- The absence of the concept of citizenship creates a political challenge and conflict, because its absence is equivalent to the lack of the principles of equality, justice, security, peace, responsibility, and loyalty.
- The components of citizenship are responsible for creating political balance and play a significant role in building society and the nation **(Plander, 1972, p. 03).**
- It is considered responsible for producing true social loyalty to the state and society in general, as it is based on community participation, through which we uphold the values of society, the nation, and the individual. Therefore, this concept is primarily responsible for activating civil society, as well as deepening democracy and promoting social practices. Its absence is equivalent to losing the values of society and the nation. **(Belkacem Slatnieh et al., 2017, p. 137).**

B- Practical Importance:

The concept of citizenship holds significant practical importance, as it helps address several key issues. the most important of which are:

- It is considered one of the methods that aim to achieve social cohesion and harmony among individuals by relying on dialogue rather than conflict and violence. It seeks to foster peace and security both within a unique social context and on a global scale.
- Citizenship protects the rights and freedoms of individuals and plays a crucial role in encouraging citizens to fulfill their obligations to their country.
- It aims to foster respect for others and eliminate ethnic and sectarian divisions, linguistic diversity, and intellectual differences among individuals, in order to cultivate a mindset of mutual respect, protect the rights of all people, and promote the public good.
- It seeks to establish the principles of justice, equality, freedom, and dignity, and strives to promote them.
- Citizenship enables individuals to participate in the building of the state through involvement in political parties, elections, and other civic activities. **(Ali Boulida, Mustafa Ben Rami, 2022, p. 344) .**
- Citizenship represents the foundation upon which the state is built and serves as the cornerstone of the democratic system of government.

- It plays a crucial role in the processes of transition and transformation from a non-democratic system to a democratic one.
- The concept of citizenship represents a decisive and rational alternative to the conflict between different identities. It is the only solution to both external and internal threats that jeopardize national integration or the stability of the state. **(Mounir Mubarakia, 2013, p. 101).**

From the above, we can conclude that the practical and scientific importance of citizenship lies in its contribution to managing intellectual, cultural, and linguistic diversity, while preserving cultural heritage and civilizational values.

➤ **1.5: The State and the Promotion of Citizenship:**

Fostering social empathy among citizens is considered a fundamental element in the formation of the concept of citizenship. Keeping this concept in mind encourages individuals to fulfill their obligations regarding political and social participation, rather than relying solely on the government for all aspects of life. This is why the state seeks to strengthen citizenship, ensuring that responsibility is shared among all those involved in managing social life. **(Tarek Abdel Raouf Amer, 2012, page 47).**

Citizenship, in its simplest sense, as previously explained, refers to the individual's enjoyment of a set of rights, in exchange for which the citizen must fulfill their duties. This concept of citizenship is practiced within a defined territory, grounded in the rule of law, to ensure the principles of equality and justice among the members of the state, regardless of differences such as religion, age, race, or financial status. The concept of citizenship cannot be fully understood, embodied, or strengthened without the active participation of society's members in managing the public affairs of the state and mobilizing them to contribute to the progress and development of the society to which they belong. **(Sameh Fawzi, 2007, p. 131) .**

The primary goal of the state, through its promotion of patriotism and the practice of citizenship, is to uphold the principle of equality among all citizens, which includes:

- Equality before the judiciary: Citizens must be treated equally before the legitimate authority.
- Equality in the performance of public duties, based on qualifications, abilities, and skills.
- Equality before the law: There should be no discrimination among citizens within the state system. **(Tariq Abdel Raouf Amer, 2012, p. 47).**

This is precisely what the Algerian Constitution recognizes, emphasizing the need to apply the principle of equality before the law for all citizens, regardless of differences in race, color, origin, creed, or language. This is further confirmed by the following texts:

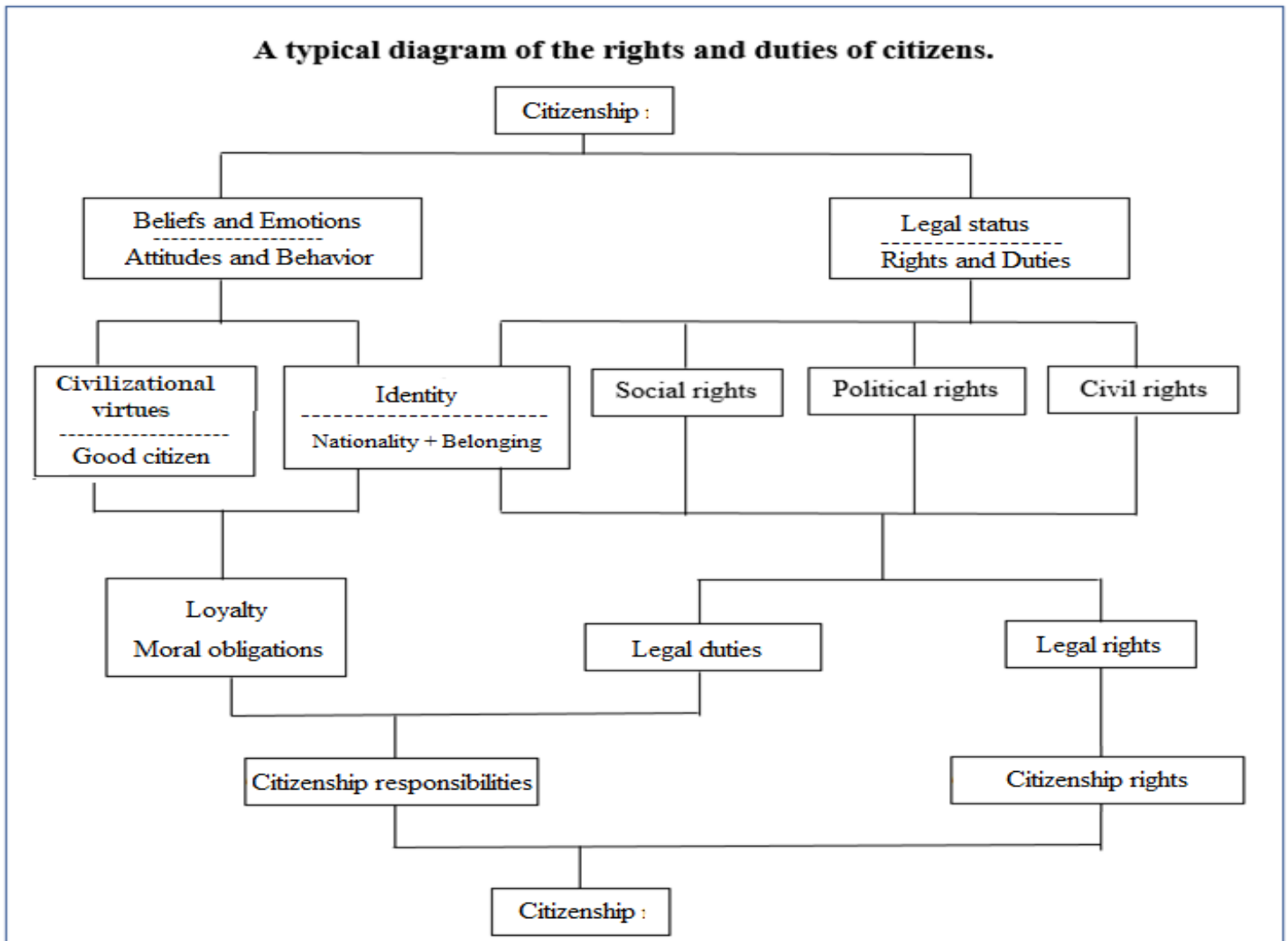
- * **Article 29:** All citizens are equal before the law, and no discrimination shall be justified on the basis of origin, race, sex, opinion, or any other personal or social condition or circumstance.
- * **Article 51:** All citizens are equal in performing duties and holding positions within the state, with no conditions other than those prescribed by law..
- * **Article 64:** All citizens are equal in their obligation to pay taxes.
- * **Article 140:** The foundation of the judiciary lies in the principles of legality and equality.
(Constitution of the People's Democratic Republic, 1996).

Hence, we conclude from the above that the Algerian Constitution upholds the principle of equality and emphasizes the necessity of achieving it among Algerian citizens in order to attain social justice. This is in line with the fact that the Algerian state is a **(people's democratic republic)**, founded on the principles of democratic organization, which in turn are grounded in the principle of social justice an objective that can only be realized through equality. The state also strives to promote this principle, even at material costs. In other words, just as the citizen has reserved rights, they also have certain material obligations towards the state. This is what we refer to as the « **balanced citizenship** », aimed at achieving another form of social justice, which can be described as '**economic materialism**' **(Mounir Mubarakia, 2013, p. 163).** "**All citizens are equal in their obligation to pay taxes.**" **(Constitution of the People's Democratic Republic, 1996).**

In this context, the Algerian state seeks to make the citizen understand that, just as it grants him rights that ensure his dignity, status, and humanity, he is also obligated to fulfill his duties towards the state. The idea of strengthening citizenship in the citizen's mind is based on the principle of « **balanced citizenship** »: "**enjoying rights in exchange for fulfilling obligations** " .

This is precisely what is stated in the world book International Encyclopedia, which emphasizes that "...citizens have certain rights, such as the right to vote and the right to hold public office. They also have obligations, including the duty to pay taxes and defend their country ". (World Book International, p. 15)

The following diagram will illustrate the key rights and duties of citizenship, as well as their most important interactive relationship :



(M, Nafi', Bashir, 2001, p. 32)

❖ **The second axis: National education and the pillars that underpin it**

➤ **2.1: The concept of education:**

- **A/ Linguistically:**

From the meaning "he raised", "he is raising" , i.e he grew up and matured. It is said that I raised so-and-so, that is, I nourished him. (Al-Fayrouzabadi, 2005, p. 88).

- **B/ Terminologically:**

“**Ismail Al-Qabbani**” defines it as helping the individual to realize himself until he reaches his maximum material and spiritual perfection within the framework of the society in which he lives.

As for "**Pestalozzi**," he says that it is preparing a person to carry out his various duties in life and developing all the powers of the mind in a complete and appropriate manner. (Rafidah Omar Al-Hariri, 2011, page 88).

As for "**Plato**", he defined it in his famous book "**The Republic**", in which he tried to combine thought, culture, philosophy, religion and political science to "**bring to the body and soul all possible beauty and perfection**". (**Mustafa Ghalib, 1998, p. 18**).

➤ **2.2: The concept of patriotism:**

• **A/ Linguistically:**

From homeland. It is said that so-and-so's land is homeland, that is, he has taken it as his home, that is, the place where he resides and a dwelling in which he lives, that is, the house and the place of a person. (**Ibn Manzur, 1968, p. 451**).

• **B/ Terminologically:**

The International Arabic Encyclopedia defines it as the expression of an individual's level of love and loyalty to his homeland, including belonging to the land, people, customs and traditions, and pride in the cultural history of serving the country. (**International Arabic Encyclopedia, 1996, p. 110**).

According to "**Dr. Mahmoud Othman Ahmed**", patriotism is the association or connection of an individual or group with a particular territory, known as the homeland. This also encompasses love for the homeland, an inner attachment to it, pride in it, nostalgia when away, and a desire to protect it, even to the point of sacrificing oneself for it. (**Osman Mahmoud Ahmed et al. 2008, p. 90**).

➤ **2.3: The concept of national education:**

Al-Khouli" in his dictionary under the title '**Education**' as teaching students all their rights and the duties they have, so that they produce a good citizen who believes in balanced citizenship . (**Al-Khouli, Muhammad Ali, 1981, p. 88**).

In the English context, national education refers to teaching citizenship or instilling desirable social behaviors that align with the values of the society in which the citizen lives. (**BECK, J & EARL, M, 2000, p. 130**).

"**National education**", according to "**Dr. Tariq Abdel Raouf Amer**" involves equipping students with knowledge that embodies positive values, principles, and inclinations., and nurturing him with a humanistic education to become good citizens, morally sound in his conduct and actions. and acquiring a body of knowledge that enable him to take on the responsibility of serving their religion, country, and community. (**Tarek Abdel Raouf Amer, 2012, pp. 71-72**).

➤ **2.4: Objectives of Citizenship Education:**

Scholars and educators alike agree that all countries around the world aim to achieve a fundamental goal through their educational systems: the promotion of effective citizenship and the development of responsible and ethical citizens. This is why the emphasis on national education can sometimes be exaggerated, although this emphasis varies from country to country. (**Al-Majadi Fattouh, 1999, p. 08**) The goal of citizenship education is closely linked to the policies, goals, and trends of society, as well as the political circumstances it has undergone and continues to face.

For example, in Romania, as evidence of this, the goal of citizenship education was to shape the morals of young people and positively prepare them to engage in the future of a socialist society. After World War II, interest in citizenship education grew in the United States, as the country faced an urgent need to renew the sense of national belonging and resist the negative political climate affecting young people during that period. As a result, the goal of citizenship education became to equip learners with the knowledge and values needed to confront behaviors that hindered their personal development. At the same time, learners acquire various principles and values that will enable them to become distinguished citizens of their country. (**Abdel Basset Al-Huwaidi, Al-Sasi Hawamdi, 2016, page 56**).

As for the English scholar with a strong interest in education and its relationship to politics, "**Mabinet Shaver**" emphasized in his book « **Building for Citizenship Education** » the significant importance of national education, both at the political and social levels. It is the only system capable of preparing us to be good citizens who can engage in the various practices that the nation requires, such as (political, social, and cultural activities, among others). This is why it is crucial for it to be included as an official core subject in schools, as it is responsible for shaping future generations. (**Arlingtonon Virginia, p. 97**).

The French political philosopher "**Boyer**" explained that the purpose of national education is to establish communication. And what kind of communication? It is the connection of the present, or lived reality, with the past, and then linking it to the future, so that students are prepared with better values and attitudes than they had in the past and are evaluated according to what they should be in the future. The goal of national education is to preserve the past—its culture, history, and customs—which represent the learner's personality, truth, culture, and origins. At the same time, it aims to

provide them with foundational experiences relevant to today's society. Its importance lies in the fact that it is the primary responsibility for providing students with environmental issues, as well as historical and social topics related to daily life and lived reality, which must engage the student's mind and be recognized by them. **(BOYER, E, 1988, p. 02).**

In addition to other goals that national education seeks to achieve, among which are :

- National education fosters a sense of national belonging in the student's spirit, so that they believe in the stability in their homeland, rather than seeking to emigrate in the future.
- National education works to promote positive social values and customs that represent the society to which the citizen belongs.
- Familiarizes students with historical sites that symbolize the past, present, and the truth about their origins.
- Developing a sense of pride in belonging to the Islamic ummah and pride in Islamic faith.
- It acquaints the student with the most important institutions in their country, attempting to instill in them the necessity of loving the system, respecting the laws, and adhering to them.
- Requiring students to preserve both private and public property of the country.
- It seeks to generate and cultivate positive attitudes that contribute to national production.
- It teaches the student how to interact with the environment (environmental education)
- It encourages students to adhere to the most essential values they must possess, such as freedom, equality, human rights, volunteerism, and more.

(Center for Statistical Information and Educational Materials, 1415 AH).

Based on the above, we can conclude that the goal of national education is to help individual learners understand the responsibilities and social processes they will face in the future within their society, and to create a citizen capable of fulfilling their role as a member of their country, interacting with its institutions. This is achieved through educational programs designed to teach democratic practices, as well as other values such as social solidarity. This is why the importance of national education, both in the educational field and in society, has become more than essential. It is the key to transforming an ordinary individual into a responsible and active citizen.

➤ **2.5: The role of national education for learners "National Responsibility":**

"National responsibility" is one of the issues that attracts the attention of those concerned, both in Western and Arab countries. This is to derive what will benefit the educated student and attempt to apply it in practice in order to produce a good citizen and a peaceful society. The latter can be defined as each individual playing an active role in serving their community, safeguarding the nation's interests, defending the nation, and supporting its leadership with awareness and vigilance. **(Tariq Abdel Raouf Amer, 2012, p. 83).**

Regarding its role, the "Hartoonian" educator has attempted to define it through several key points, stating: This is what national education should aim to achieve. We will summarize it as follows:

- Different points of view are welcomed with open arms by students or those interested in the field.
- It aims to provide the necessary resources for the student while conducting scientific analysis.
- The demand for implementing the principle of granting rights to both educated individuals and those responsible for the educational process.
- Help students make informed decisions regarding their scientific work and encourage them to develop their best ideas and projects.
- Appreciate the student's work and support him if he encounters scientific difficulties.
- Help the student learn about themselves and recognize the importance of personal values (strengthening their self-confidence).
- Share responsibility with the learning student and the learning teacher, etc.

(Hartoonian, H.M, p. 08).

❖ **The third axis: Civic education in Algeria and the civic education curriculum:**

➤ **3.1: The concept of citizenship education:**

According to the researcher's concept, "citizenship education" refers to the development and cultivation of the individual in the values of citizenship, which in turn will help them recognize their civil, political, economic, social, and cultural rights. On the other hand, it also teaches them their duties and everything they are required to do for their country in terms of

political, cultural, and economic participation, ultimately shaping them into citizen who are ready to defend their rights and the integrity of their country while fulfilling their duties.

We can also consider it as the manifestation of the spirit of good and effective citizenship that the whole world aspires to achieve, and the main agency responsible for achieving this goal is “**school**”, which also aims to create a good citizen in his behavior, his actions, values and affiliations to become a free, democratic and civilized citizen.

➤ **3.2: Concept of citizenship upbringing:**

It refers to all the efforts that schools make for students, including educational activities aimed at instilling love for the homeland in the minds of learners, fostering attachment to the homeland, and encouraging selfless sacrifice. This is achieved by educating them, helping them understand the concept of belonging to the nation, and clearly making them aware of their rights and obligations.

➤ **3.3: Concept of educational curricula:**

The total of direct and indirect experiences deemed by society to educate and prepare individuals in light of appropriate conditions and the social environment. **(Mostafai Bouanani, 2022).**

➤ **3.4: Concept of civic education:**

It means “**éducation civique**” in French, “**civic education**” in English and “**التربية المدنية**” in Arabic. The term 'civic' is derived from the word 'city,' which refers to residence, dwelling, and living. It denotes the house where a person resides, their home and place. **(Ibn Manzur, 1994).**

As for its meaning in « **the educational field** » : "the Ministry of National Education" defines it as one of the educational subjects. It focuses on the learner's behavioral aspects, aiming to evaluate, modify, and train them to become civilized, responsible citizens who are capable of adapting to and handling all situations encountered in their daily lives, as well as the challenges they may face in the future. It also seeks to foster active citizens who can easily integrate into society. **(Ministry of National Education).**

"**Salimini**" defines it as an education that strengthens in the hearts of young people the political beliefs and values that represent the fundamental roots of the democratic system, and through them, citizens learn their rights to feel their dignity and worth in the heart of the nation. **(Salomon, R.C., 2000, p. 199).**

Through the previous definitions, we conclude that civic education is one of the humanistic educational subjects, promoting cultural and litical values and beliefs that will achieve social cohesion within the framework of a type of pluralism characteristic of the nation. We must also emphasize that civic education is closely related to moral and ethical education, but its foundation is more moral values.

➤ **3.5: Citizenship education in Algeria (National Education Guidance Law No. 08/04, Civic Education Curriculum “from the first year of primary school to the fourth year of secondary school”):**

In recent years, the Algerian state, or more specifically the Algerian education system, has undergone significant changes and reforms, impacting the education sector at various levels. These reforms are in response to scientific advancements and manifestations of modernity that the world is currently witnessing. Consequently, the Algerian education system has placed a strong emphasis on improving the quality of education for its students. One of the key mechanisms through which the Algerian education system seeks to achieve this goal is its "**curriculum**", which aims to preserve national identity and cultural heritage while simultaneously adapting to the global pace of development.

This is why Algerian schools, through recent educational reforms evidenced by the “**Second Generation Reform**”, have called for the need to rethink school curricula to instill civic values of “identity, belonging, acceptance of others, freedom” in order to produce a good citizen for us, proud of belonging to his nation on the one hand, on the other hand open to global developments, having good relations with other civilizations and absorbing other cultures. What exactly was passed in the National Education Orientation Law No. 08/04.

A/ National Education Guidance Law No. 08/04:

The researcher selected the materials that are relevant to the topic and correspond to the points mentioned above:

I. Section One: Foundations of Algerian School:

- **Chapter 1: “Objectives of civic education”:**

The mission of Algerian schools is to cultivate responsible citizens who possess specific national characteristics, deeply connected to the values of the Algerian people, capable of understanding the world around them, adapting to it, and influencing it, while being open to global civilization. Therefore, citizenship education aims to achieve the following objectives:

* **Article 2 states:**

- To awaken in the hearts of our children a sense of belonging to the Algerian people and to nurture in them a love of Algeria and a sense of pride in belonging to this country, as well as their attachment to national unity, the unity of the national territory and the symbols of the nation.
- To educate a generation imbued with the principles of Islam and its spiritual, moral, cultural and civilizing values.
- Lay the foundation for a cohesive, peaceful and democratic society, open to universality, sophistication and modernity.

• **Chapter 2: “Missions of the School”:**

* **Article 4 states:**

- Promote and expand the teaching of the Amazigh language.
- Create conditions for students to master at least two foreign languages to open up to the world, considering foreign languages as a means of learning about foreign civilizations.

* **Article 5 states:** In particular, the school must do the following:

- Develop students civic consciousness and enhance civic values by teaching them the principles of justice, equality, equality of citizens in terms of rights and obligations, tolerance, respect for others and solidarity among citizens.
- Ensure education that grants consistent with children’s and human rights and develop a democratic culture among students by instilling in them the principles of discussion and dialogue, accepting majority opinion and calling on them to reject violence and discrimination and to support dialogue.
- To educate citizens who are proactive, creative, adaptive and responsible in their personal, civil and professional lives.
- To train students in the idea that freedom and responsibility go hand in hand.

• **Chapter 3: “Fundamental principles of national education”:**

* **Article 10 states:**

- The State guarantees the right to education to all Algerian women and men without discrimination based on gender, social or geographical circumstances.

* **Article 16 states:**

- The school is considered the basic unit of the national education system and the privileged space for the transmission of knowledge and values. Therefore, the school must not be subject to any influence or manipulation of an ideological, political or partisan nature.

II. Section Two: Educational Community:

* **Article 20 states:**

- Students must respect their teachers and all other members of the educational community.
- The national flag is raised and lowered with the playing of the national anthem in all public and private educational institutions.

* **Article 21 states:**

- Corporal punishment and all forms of violence and moral abuse are prohibited in educational institutions.

III. Section Three: “Basic Education”:

* **Article 45 provides:**

- Strengthening their identity in accordance with social, spiritual and moral values and traditions formed from the common cultural heritage.
- Satisfaction of citizenship values and the needs of life in society.
- Openness to foreign civilizations and cultures, acceptance of differences and peaceful coexistence with other peoples.

In this sense, the Algerian State strives to reduce economic and social disparities and to facilitate learning and the pursuit of education. On the other hand, it also calls for school unity, national unity and efforts to develop social activities in educational institutions with the participation of local groups and sectors. **(National Education Orientation Law, 2008).**

• **A/ Algerian Citizenship Education Curriculum:**

Based on the previously presented “**National Education Orientation Law of 2008**”, the researcher aims to extract the most important concepts that are inseparable from citizenship, such as (the constitution, law, political parties, democracy, ownership, rights and obligations, sovereignty, state, homeland, patriotism, citizen, religion, humanity, cultural diversity, living with others, social values, children’s rights, human rights, identity, national anthem, national flag, state seal, and national duty). Among the most important values are (freedom, equality, sacrifice, human dignity, rejection of violence, rejection of racism, tolerance, dialogue, and others). The key principles underlying citizenship, such as (contractualism, political and economic participation, and responsibility), as well as the main conditions for acquiring it, such as (place of origin, citizenship, etc.,) are included in the civic education curriculum from the first year of primary school to the fourth year, spanning an average of nine years. This allows us to assess the extent to which the implementation and teaching of citizenship values, principles, and concepts succeed in shaping the educated Algerian individual. The following table will illustrate the points discussed:

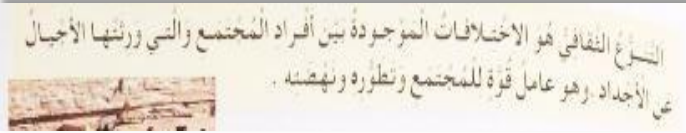
The table presents the concepts of citizenship, values, principles and conditions for obtaining citizenship in the Algerian civic education curriculum (from the first year of primary school to the fourth year of secondary school).

The bond is from the Algerian civic education book
(From the first year of primary school to the fourth year of middle school)

(من السنة أولى ابتدائي إلى السنة الرابعة متوسط) السند من كتاب التربية المدنية الجزائرية

Citizenship and its related concepts
(Values, principles and conditions)

المواطنة ومفاهيمها المرتبطة بها
(قيم، مبادئ وشروط)



(2)

(1) 1. Cultural diversity

• السندات رقم (1-2) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 18-19.

(التنوع الثقافي)

1. An image that expresses the cultures of each state in Algeria.
2. "Cultural diversity is the differences that exist between members of a society that have been inherited by generations from ancestors. It is a factor of strength for society, its development and renaissance".

- The bonds (1-2) Civic education book for the third year of primary school.P 18-19.

أَعَادَاتُ وَالتَّقَالِيدُ الْوَطَنِيَّةُ هِيَ مَجْمُوعُ السُّلُوكَاتِ الثَّقَافِيَّةِ الَّتِي تَحْصُ
مُجْتَمَعُنَا تَرْتِثُهَا الْأَجْيَالُ عَنِ الْأَجْدَادِ .

-1-



2. Customs and traditions

(العادات والتقاليد)

• السندات رقم (1-2-3-4-5-6-7) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 20-21.


- National customs and traditions are the sum of cultural behaviors that are specific to our society and inherited through generations from ancestors.
- The bonds (1-2-3-4-5-6-7) Civic education book for the Third year of primary school.P 20-21.

اللغة العربية هي اللغة الرسمية الأولى .
اللغة الأمازيغية هي اللغة الرسمية القابضة هي وطني .
أنا أعترف بلغتي العربية والأمازيغية وأعتز بهما لأنهما جزء من هويتي .

-1-

3. Linguistic difference

<div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px; width: 30%;"> <p>مَقُومَاتُ الْمَجْتَمَعِ الْجَزَائِرِيِّ هِيَ الْأَرْكَانُ وَالْأَسَاسَاتُ الَّتِي يَقُومُ عَلَيْهَا وَهِيَ : الإسلام * العروبة * الأمازيغية * الوطن الواحد * الثقافة المشتركة * التاريخ الطويل .</p> </div> <div style="border: 1px solid black; padding: 5px; width: 30%;"> <p>يَدُلُّ الْإِخْتِلَافُ اللُّغَوِيُّ عَلَى أَصَالَةِ الْمَجْتَمَعِ وَامْتِدَادِهِ التَّارِيخِيِّ وَتَنَوُّعِهِ الثَّقَافِيِّ وَالتَّعَايُشِ السَّلَامِيِّ بَيْنَ أَقْرَابِهِ</p> </div> </div> <p>(2)</p> <p>(3) • السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 22-23.</p>	<p>(الإختلاف اللغوي)</p>
<ol style="list-style-type: none"> 1. Arabic is the first official language. The Amazigh language is the second official language in my country. I am proud of my Arabic and Amazigh languages, and I am proud of them because they are part of my identity. 2. Linguistic differences indicate the authenticity of society, its historical extension, its cultural diversity, and the peaceful coexistence among its members. 3. The components of Algerian society are the pillars and foundations on which it is based, namely Islam, Arabism, Amazingness, one homeland, a common culture, and a long history. <ul style="list-style-type: none"> • The bonds (1-2-3) Civic education book from third year of primary school.P 22-23. 	
<div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px; width: 30%;"> <p>أَكَّدَتِ اتِّفَاقِيَّةُ حُقُوقِ الطِّفْلِ عَلَى عَدَمِ التَّمْيِيزِ بَيْنَ الْأَطْفَالِ لَا مِنْ حَيْثُ الْأَصْلُ أَوْ الْجِنْسِ أَوْ اللَّوْنِ أَوْ الدِّينِ أَوْ اللُّغَةِ ...</p> </div> <div style="border: 1px solid black; padding: 5px; width: 30%;"> <p>الْمَسَاوَاةُ بَيْنَنَا ذِكْرًا وَإِنَاءًا تَعْنِي أَنْ نَتَمَتَّعَ بِنَفْسِ الْفُرْصِ وَأَنْ نَتَسَاوَى فِي الْحُقُوقِ وَالْوَجِيبَاتِ وَأَنْ لَا يَتِمَّ التَّمْيِيزُ بَيْنَنَا .</p> </div> </div> <p>(1)</p> <p>(2)</p> <p>• السندان رقم (1-2) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 24-25.</p>	<p>4. Equality (المساواة)</p>
<ol style="list-style-type: none"> 1. The Convention on the Rights of the Child affirmed the non-discrimination between children in terms of origin, sex, color, religion or language ... 2. Equality between us, males and females, means that we enjoy the same opportunities, that we are equal in rights and duties, and that there is no discrimination between us. <ul style="list-style-type: none"> • The bonds (1-2) Civic education book from third year of primary school.P 24-25. 	
<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>أَحْتَرِمُ الْآخَرِينَ مَهْمَا كَانُوا مُخْتَلِفِينَ عَنِّي ، أَتَعَايُشُ مَعَهُمْ فِي سَلَامٍ وَمَحَبَّةٍ وَأُخُوَّةٍ وَتَكَامُلٍ .</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>وَمِنْ -إِلَهِهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالْخَلْقَ الْمَسْتَكِرَّ وَالْوَالِدَاتُ وَالْوَالِدِينَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾ (الروم)</p> </div> <p>(1)</p> <p>(2)</p> <p>• السندان رقم (1-2) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 27-28.</p>	<p>5. Coexistence (العيش المشترك)</p>
<ol style="list-style-type: none"> 1. I respect others, no matter how different they are from me. I coexist with them in peace, love, brotherhood, and integration. 2. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. <ul style="list-style-type: none"> • The bonds (1-2) Civic education book from third year of primary school.P 27-28. 	

<p style="text-align: center;">اتفاوض مع زملائي في إنجاز عمل مشترك بيننا ، وهو أسلوب حضاري للتوصل إلى اتفاق يرضي الجميع .</p> <p>(1)</p>  <p>• السندات رقم (1-3-4-5) من كتاب التربية المدنية للسنة الثالثة ابتدائي. ص 34-35.</p>	<p style="text-align: center;">6. Share (المشاركة)</p>
<p>1. I negotiate with my colleagues to accomplish joint work between us, which is a civilized method to reach an agreement that satisfies everyone.</p> <ul style="list-style-type: none"> • The bonds (1-3-4-5) Civic education book from third year of primary school. P 34-35. 	
<p style="text-align: center;">أنا مواطن جزائري أحب وطني وأعتز به ، أتمتع فيه بحقوقى كاملة مقابل تأديتي واجباتي بإخلاص ، أساهم في تزيينه وتطوره وازدهاره وأحرص دائما على الدفاع عنه .</p> <p style="text-align: center;">دور المواطنة 3</p> <p>• السند رقم (3) من كتاب التربية المدنية للسنة الخامسة ابتدائي. ص 30.</p>	<p style="text-align: center;">7. Belonging (الإنتماء)</p>
<p>3. I am an Algerian citizen. I love and cherish my country. I enjoy my full rights in exchange for faithfully performing my duties. I contribute to its advancement, development and prosperity, and I am always keen to defend it.</p> <ul style="list-style-type: none"> • The bond (3) Civic education book for fifth year of primary school. P 30. 	
<p style="text-align: center;">زاد في الدستور الجزائري</p> <p style="text-align: center;">يجب على كل مواطن أن يؤدي بإخلاص واجباته تجاه وطنه ، ويحمي الملكية العامة ، ويحترم ملكية الغير .</p> <p style="text-align: center;">بعض حقوق المواطن :</p> <p style="text-align: center;">- الحق في التعليم . - الحق في الرعاية الصحية . - الحق في السكن . - الحق في الترشح والانتخاب .</p> <p style="text-align: center;">3 4</p> <p>• السندان رقم (3-4) من كتاب التربية المدنية للسنة الخامسة ابتدائي. ص 34.</p>	<p style="text-align: center;">8. Rights and duties (الحقوق والواجبات)</p>
<p>3. It is stated in the Algerian Constitution that every citizen must faithfully perform his duties towards his country, protect public property, and respect the property of others.</p> <p>4. Some citizen rights: the right to education, the right to health care, the right to housing, the right to run and elect.</p> <ul style="list-style-type: none"> • The bonds (3-4) Civic education book for fifth year of primary school. P 34. 	



المسؤولية هي سلوك مدني وحضاري يتحملها
الإنسان في أسرته ومجتمعه وهو بذلك يكون
مسؤولاً عن نتائج تصرفاته.

4 مفهوم المسؤولية

قال رسول الله صلى الله عليه وسلم :
(« ألا تكلّمكم زاع، وتكلّمكم مسؤول عن زعيبه، الإمام زاع وهو مسؤول عن زعيبه، والرجل زاع
على أهل بيته وهو مسؤول عنهم، والمرأة زاعية على بيت بعلها وولده، وهي مسؤولة عنهم... »)
6

• السندات رقم (3-4-6) من كتاب التربية المدنية للسنة الخامسة ابتدائي. ص 37-38.

9. Responsibility (المسؤولية)

4. Responsibility is a civil and civilized behavior that a person bears in his family and society, and thus he is responsible for the results of his actions.
6. The Prophet said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards".
- The bonds (3-4-6) Civic education book for fifth year of primary school.P 37-38.



اليوم العالمي للطفولة: هو اليوم الذي
أقرته المنظمة العالمية للطفولة كيوم
عالمي يحتفل به أطفال العالم في أول جوان
(1 جوان) من كل سنة. وهو دليل على العناية بهم.

2

اتفاقية حقوق الطفل : هي ميثاق دولي
يحدد حقوق الأطفال المدنية، السياسية،
الاقتصادية والثقافية ... بحسب الاتفاقية
يُعرّف الطفل بأحد كل شخص تحت عُمر الثامنة
عشر إن لم يكن بلغ سن الرشد قبل ذلك
بموجب قانون الدولة.

1 تعريف اتفاقية حقوق الطفل

• السندات رقم (1-2-4) من كتاب التربية المدنية للسنة الخامسة ابتدائي. ص 41-42.

10. Children's rights (حقوق الطفل)

تعترف الدول بحق الطفل في حمايته من الاستغلال الاقتصادي ومن أداء أي عمل يُرجح أن يكون
خطيراً أو أن يمثل إعاقة لتعليم الطفل، أو أن يكون ضاراً بصحة الطفل أو بنموه البدني، أو العقلي، أو
الروحي، أو المعنوي، أو الاجتماعي.

من المادة (32) من إتفاقية حقوق الطفل

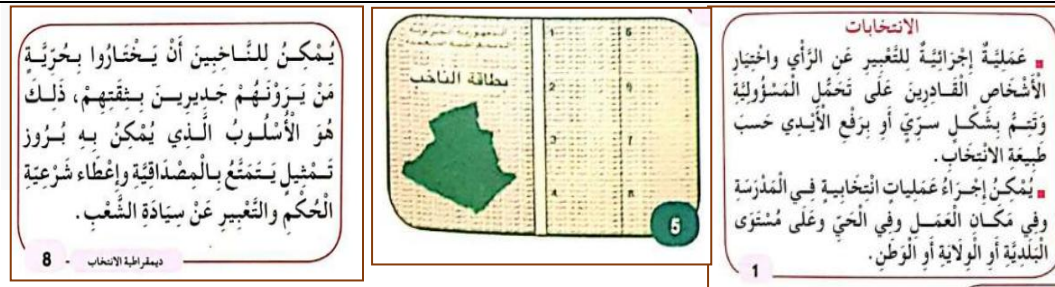


(7)

(6)

• السندان رقم (6-7) من كتاب التربية المدنية للسنة رابعة متوسط. ص 44.

1. The Convention on the Rights of the Child: It is an international charter that defines the civil, political, economic and cultural rights of children... According to the Convention, a child is defined as every person under the age of eighteen, if he has not reached majority before that, according to the law of the state.
2. International Children's Day: It is the day approved by the International Children's Organization as a global day that celebrates the children of the world on the first of June of every year, and it is evidence of care for them.
 - The bonds (1-2-4) Civic education book for fifth year of primary school.P 41-42.
7. States recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be dangerous or to represent an obstruction to the child's education or to be harmful to the child's health or physical, mental, spiritual, moral or social development.
 - The bonds (6-7) Civic Education book for the fourth year of intermediate school. P. 44.



- السندات رقم (1-5-8) من كتاب التربية المدنية للسنة رابعة متوسط ص 47-48.



- السندات رقم (1-4-6-8) من كتاب التربية المدنية للسنة ثانية متوسط ص 92-93-103.

1. Elections are a procedural process for expressing opinions and testing people capable of bearing responsibility. They are conducted secretly or by a show of hands, depending on the nature of the election.

5- Voter card.

8- Voters can freely choose those they deem worthy of their trust. This is how credible representation can emerge, give legitimacy to governance, and express the sovereignty of the people.

The bonds (1-5-8) Civic Education Book for the Fourth Intermediate Year. P 47-48.

4- Voting is an act that expresses citizenship and responsibility.

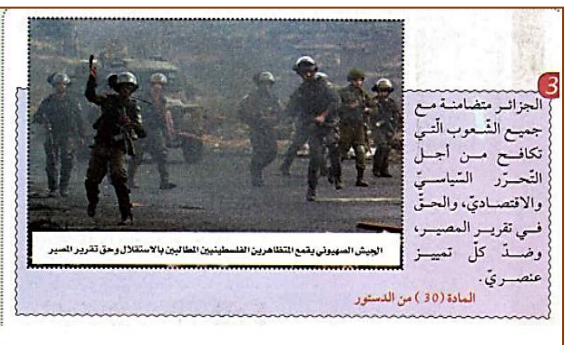
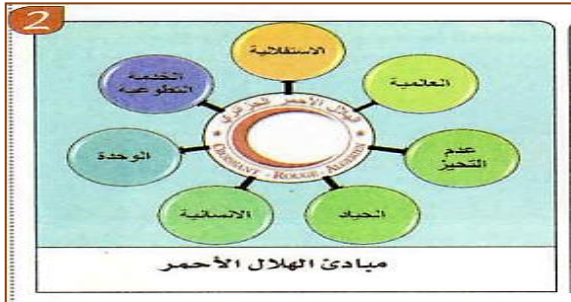
6- Election is the truest form of exercising citizenship.

8- Every citizen who meets the legal conditions has the right to vote and be elected.

- The bonds (1-4-6-8) Civic Education Book for the Second Intermediate year. P 92-93-103.

11. Election (الانتخاب)

3 تأسس الهلال الأحمر الجزائري في 11 ديسمبر 1956م، أثناء الثورة التحريرية الجزائرية، وهو جمعية إنسانية انضم الهلال الأحمر الجزائري سنة 1963م إلى اللجنة الدولية للصليب الأحمر الدولي.



12. Solidarity (التضامن)

- السندات رقم (2-3-3-5) من كتاب التربية المدنية للسنة الرابعة متوسط ص 37-54-55.

2- The Algerian Red Crescent has seven principles: independence, universality, impartiality, neutrality, humanity, unity, and voluntary service.

3- The Algerian Red Crescent was founded on December 11, 1956, during the Algerian Liberation Revolution. It is a humanitarian association to which the Algerian Red Crescent joined the International Committee and the International Red Cross in 1963.

3- Algeria is in solidarity with all peoples struggling for political and economic liberation and the right to self-determination and against all racial discrimination. Article (30) of the Constitution.

- 5- Distribution of school supplies by the Algerian Red Crescent to refugee children on the occasion of school entry 2015/2016.
- The bonds (2-3-3-5) Civic education book of fourth year of intermediate school. P 37-54-55.



13. Human dignity (كرامة الإنسان)

- السند رقم (2) من كتاب التربية المدنية للسنة الرابعة متوسط ص 36.

<p>2- The Universal Declaration of Human Rights stipulates (recognition of the inherent dignity of all members of the human family and of their equal and inalienable rights is the basis of freedom, justice and peace in the world) and that international law is responsible for protecting human rights so that one is not ultimately forced to rebel against tyranny and injustice.</p> <ul style="list-style-type: none"> The bond (2) The Civic Education book for the fourth year of intermediate school. P. 36. 	
<div data-bbox="134 373 1182 640" style="border: 1px solid black; padding: 5px;"> <p>1</p> <p>يعد حق الحياة أهم الحقوق الجوهرية للإنسان، بل يفوقها جميعاً من حيث الأهمية. فهو أساس كل الحقوق، وعليه تبنى كل التزامات الإنسان، فهو حق مقدس نصت عليه المادة (3) من الإعلان العالمي لحقوق الإنسان (لكل فرد الحق في الحياة والحريّة وفي الأمان على شخصه).</p>  <p>الحق في الحياة والأمن حلم بعيد المنال في ظل الصراعات التي تصعد آلاف الأرواح</p> </div> <div data-bbox="147 688 1198 804" style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>حقوق الإنسان مجموعة من الحقوق المتأصلة في جميع البشر، بدون تمييز، ذات طابع سياسي واقتصادي وثقافي، وهي محمية من الانتهاك بموجب قوانين دولية ووطنية.</p> </div> <p>(2)</p> <ul style="list-style-type: none"> السندان رقم (2-1) من كتاب التربية المدنية للسنة رابعة متوسط. ص 36-80. 	<p>14. Human rights (حقوق الإنسان)</p>
<p>1- The right to life and security is an unattainable dream in light of the conflicts that claim thousands of lives. The right to life is considered the most fundamental human right, and surpasses them all in terms of importance. It is the foundation of all rights and upon it all human obligations are built. It is a sacred right stipulated in Article 3 of the Universal Declaration of Human Rights (Every individual has the right to life, liberty, and security of his person).</p> <p>2- Human rights: a set of rights inherent in all human beings, without discrimination, of a political, economic and cultural nature and protected from violation under international and national laws.</p> <ul style="list-style-type: none"> The bonds (1-2) The civic education book for the fourth year of intermediate school. P 36-80. 	
<div data-bbox="115 1314 1192 1560" style="border: 1px solid black; padding: 5px;">  <p>4</p> <p>لكل شخص حق التمتع بحريّة الرأي والتعبير، ويشمل هذا الحق حريته في اعتناق الآراء دون مضايقة، وفي التماس الأبناء والأفكار وتلقّيها ونقلها إلى الآخرين، بأية وسيلة ودونما اعتبار للحدود.</p> <p>المادة (19) من الإعلان العالمي لحقوق الإنسان</p> </div> <p>السند رقم (4) من كتاب التربية المدنية للسنة رابعة متوسط. ص 36.</p>	<p>15. Freedom of expression (حرية التعبير)</p>
<p>4- Every person has the right to enjoy freedom of opinion and expression. This right includes the freedom to hold opinions without harassment and to seek, receive and impart information and ideas to others by any means and without regard to frontiers. Article 19 of the Public Declaration of Human Rights.</p> <ul style="list-style-type: none"> The bond (4) The Civic Education book for the fourth year of middle school. P 36. 	

يعد مبدأ المساواة أصل وجود كافة أنواع الحقوق والحريات ، فهو المفتاح الأساسي للوصول إلى الديمقراطية الحقيقية وكفالة الحرية ، والمجتمع الذي تعدم فيه المساواة وتسوده روح التمييز والتفريق يصل فيه الأمر في النهاية إلى الإنكار التام للحرية .
استثمر المصطلحات التي تحتها خط ، في إبراز الأخطار التي تترتب عن غياب المساواة في أي مجتمع .

(1)



الجزائر إحدى الدول التي أكدت على المساواة بين المواطنين في الحقوق والواجبات، وإزالة كل العقبات التي تحول دون مشاركة الجميع الفعلية في الحياة السياسية والاقتصادية والاجتماعية والثقافية.
ياسين رباح - ترقية الحقوق السياسية للمرأة في الجزائر (ص 1)



الجزائر الأولى عربيا و29 عالميا في التمثيل النسائي البرلماني والبلدي .



تشكل المرأة 13% من الحكومة الجزائرية (2018)

(3)

يعتبر النشاط الحزبي من أبرز المجالات التي يمكن أن تساهم فيه المرأة، من خلال الدور الذي تلعبه في تأطير المجتمع وتعبئته، وفي هذا السياق فإن قانون الأحزاب ألزم إدراج نسبة من النساء ضمن هيئاته القيادية.

- السندات رقم (1-2-3-4-5) من كتاب التربية المدنية للسنة رابعة متوسط. ص 48-49.

1- The principle of equality is the basis of the existence of all types of rights and freedoms. It is the basic key to achieving true democracy and ensuring freedom, and a society in which equality is advanced and where the spirit of discrimination and separation prevails, in which the matter ultimately reaches the complete denial of freedom.

2- Party activity is considered one of the most prominent areas in which women can contribute through the role they play in framing and mobilizing society. In this context, the Parties Law obligated the inclusion of a percentage of women within its leadership bodies.

3- Women constitute 13% of the Algerian government in 2018.

4- Algeria is one of the countries that emphasized the equality of citizens in rights and duties and the removal of all obstacles that prevent everyone's effective participation in political, economic, social and cultural life. Yassin Rabouh - Promoting women's political rights in Algeria (p. 1).

5- Algeria is first in the Arab world and 29th globally in women's parliamentary and municipal representation.

- The bonds (1-2-3-4-5) Civic education book for fourth year intermediate. P 48-49.

16. Equality between women and men

(المساواة بين المرأة والرجل)

**تعديلات الدستور الجزائري
من سنة 1963 إلى غاية سنة 2016**

(2)

دستور 1963
كّرس النظام الاشتراكي - نظام الحزب الواحد - تنظيم السلطة - ضمان حقوق وحرّيات الأفراد.

دستور 1976
حدد 03 وظائف للدولة، الوظيفة السياسية تعتمد مبدأ الحزب الواحد، يتمثل في حزب جبهة التحرير الوطني، الوظيفة التنفيذية يقودها رئيس الجمهورية، الوظيفة التشريعية يقودها المجلس الشعبي الوطني.

دستور 1989
الأخذ بالتعددية الحزبية بدل الحزب الواحد، الفصل بين السلطات الثلاث، وإقرار الحقوق والحريات الفردية، التأكيد على هوية الشعب الجزائري بأبعادها الثلاث.

دستور 1996
- تحديد المدة الرئاسية بخمس 5 سنوات قابلة للتجديد مرة واحدة.
- إحداث غرفتين للبرلمان (عليا تمثل في مجلس الأمة، وشغل تتمثل في المجلس الشعبي الوطني).

التعديل الدستوري 2016
شملت التعديلات سنوات 2002م، 2008م، 2016م، ترقية الحقوق السياسية وخاصة حقوق المرأة، تفعيل مؤسسات الرقابة.

1

يجب على التلاميذ احترام معلميهم وجميع أعضاء الجماعة التربوية الآخرين

المادة 20 من القانون التوجيهي للتربية

لا يعذر بجهل القانون

يجب على كل شخص أن يحترم الدستور وقوانين الجمهورية.

المادة (74) من الدستور

(3) أسمى وثيقة قانونية في أي دولة، يحدد مبادئها العامة، منه تستمد باقي القوانين الخاصة.

- السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الرابعة متوسط. ص 50-63-80.

17. The Constitution

(الدستور)

1- Ignorance of the law is not excused. Every person must respect the Constitution and the laws of the Republic. Article (74) of the Constitution.
Pupils must respect their teachers and all other members of the educational community. Article 20 of the National Education Guidance Law.

2- Amendments to the Algerian Constitution from 1963 until 2016.
The 1963 Constitution: defined three functions for the state: the political function, which is based on the one-party principle represented by the National Liberation Front party, the executive function, which is led by the President of the Republic, the legislative function, which is led by the National People’s Assembly.
The 1989 Constitution: adopting multi-party politics instead of a single party, separating the three powers, establishing individual rights and freedoms, and emphasizing the identity of the Algerian people in its three dimensions.
The 1996 Constitution: The presidential term is limited to five years, renewable once. Creating two chambers of Parliament (the upper one is the National Assembly, the lower one is the National People’s Assembly).
Constitutional amendment 2016: The amendments included the years 2002, 2008, and 2016, promoting political rights, especially women’s rights, and strengthening oversight institutions.

3- The Constitution is the highest legal document in any country. It defines its general principles from which the rest of the private laws are derived.

- The bonds (1-2-3) Civic education book for fourth year intermediate. P 50-63-80.



- السنان رقم (2-4) من كتاب التربية المدنية للسنة رابعة متوسط. ص 51-67.

18. Loyalty to the homeland

(الإخلاص للوطن)

2- Loyalty to the homeland through performing duties and sacrificing in defense of it comes at the forefront of the duties enshrined in the Constitution, especially Article 76 thereof, as there is no true citizenship without that.

4- Every citizen must protect the country's independence, its policy, the integrity of its national territory, the unity of its people, and all symbols of the state. The law strictly punishes treason, espionage, loyalty to the enemy, and all crimes committed against the security of the state, Article (75) of the Constitution.

- The bonds (2-4) Civic education book for fourth year intermediate. P 51-67.



- السنان رقم (1-3) من كتاب التربية المدنية للسنة رابعة متوسط. ص 52.

1- Political parties aim to: form public opinion. Strengthening relations between citizens and the state. Promoting and refining political life. Consolidating the values of Algerian society. Consolidating and organizing democratic action. Promoting human rights. Educating society about the relationship between rights and duties. Extract from the Organic Law of Political Parties.

3- The right to establish political parties is an inevitable necessity in any political system due to the free competition it provides for society between various political factions, which is what made Algeria seek to enshrine this right constitutionally since 1989 due to the important role it supports in educating society about performing its duties and exercising its rights. (Politics and Law Notebooks - University of Ouargla, No. 12, 2015, adapted)

- The bonds (1-3) The civic education book for fourth year of intermediate school. P 52.



(3)

19. Political parties



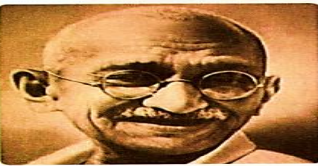
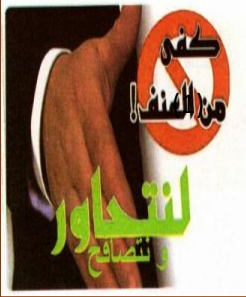
(الأحزاب السياسية)

20. Law (القانون)

<div data-bbox="115 201 1190 352" style="border: 1px solid black; padding: 5px;"> <p style="text-align: right;">القانون</p> <p>أقل رتبة من الدستور، ويشق منه، شريطة ألا تتعارض أي من فقراته مع الدستور؛ القانون يخص قطاعا أو موضوعا معيناً مثل القانون الخاص للتربية الوطنية.</p> </div> <p>(2)</p> <ul style="list-style-type: none"> • السندات رقم (1-2-3) من كتاب التربية المدنية للسنة رابعة متوسط ص 75-80. 	
<p>1- Law is an essential tool for regulating relations between individuals in society. Any legal system must achieve stability and discipline in all fields. The more the law is respected by the public authority and society, the more stability prevails and security is achieved. (Al-Ijtihad Journal of Legal and Economic Studies, Medea University)</p> <p>2- The law is lower in rank than the Constitution and is derived from it, provided that none of its paragraphs conflict with the Constitution. The law pertains to a specific sector or subject, such as the special law for national education.</p> <p>3- If laws are a civil necessity, then respecting them is a refined civilized behavior (Book of Laws)</p> <ul style="list-style-type: none"> • The bonds (1-2) The civic education book for fourth year of intermediate school. P 75-80. 	
<div data-bbox="126 871 1182 1045" style="border: 1px solid black; padding: 5px;"> <p>أمل أن تهبَّ أيها الشعب الجزائري كما عهدناك في المواعيد الهامة، ملتزمًا بأداء واجبك الوطني وممارسة حقك الدستوري، واعيا متحملاً مسؤوليتك الكاملة، فاعلا متقدرا لدورك الحيوي وأهمية صوتك الذي نريدّه عاليًا مسموعا، ومؤثرا في صناعة القرارات وتحديد السياسات.</p> <p style="text-align: right;">السند 1</p> <p>من خطاب رئيس الجمهورية عبد العزيز بوتفليقة بسطيف في الذكرى الـ 67 لحازر 08 ماي 1945</p> </div> <div data-bbox="115 1123 699 1287" style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>«... المواطنون طرفا في الخاد الفرادات التي تخص حياتهم اليومية و ينتهم الاقتصادية والاجتماعية و الثقافية...»</p> <p>من خطاب السيد رئيس الجمهورية يوم الجمعة 15 أبريل 2011 م</p> <p style="text-align: right;">السند 3</p> </div> <div data-bbox="711 1123 1195 1287" style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>تقر المادة 07 من الدستور : « الشعب مصدر كل سلطة » « السيادة الوطنية ملك للشعب وحده »</p> <p style="text-align: right;">السند 2</p> </div> <ul style="list-style-type: none"> • السندات رقم (1-2-3) من كتاب التربية المدنية للسنة ثانية متوسط ص 91-95. 	<p>21. The people (الشعب)</p>
<p>1- I hope that you, O Algerian people, will stand up as we promised you on important dates, committed to performing your national duty and exercising your constitutional right, consciously bearing your full responsibility, an actor appreciating your vital role and the importance of your voice, which we want to be heard loudly and influential in decision-making and policy setting. (From the speech of the President of the Republic, Abdelaziz Bouteflika, in Setif on the 67th anniversary of the massacres of May 8, 1945)</p> <p>2- Article 7 of the Constitution states: The people are the source of all authority. National sovereignty belongs to the people alone.</p> <p>3- Citizens are a party to making decisions related to their daily lives and their economic, social and cultural environment... (From a speech by the President of the Republic, Abdelaziz Bouteflika, on Friday, April 15, 2011)</p> <ul style="list-style-type: none"> • The bonds (1-2-3) Civic Education book for the second intermediate year. P 91-95. 	

<p>إن اهتمام المواطن بالشأن العام و عنائته المتواصلة بقضاياها... إنما تخلق جوا عاما من الرقابة الدائمة التي من شأنها أن تسيطر على سلوك الحاكم... أضف إلى ذلك يمكنه أن يستخدم حقوق المواطنة - الانتخاب - في اتخاذ المواقف والآراء السياسية و في حرية التعبير عنها بالوسائل الديمقراطية السلمية.</p> <p>أما فيما يتعلق بالمحاسبة... يعاقب المواطن المخالفين لمبدأ المصلحة العامة فلا يعيد انتخابهم.</p> <p>الدكتور أدونيس العكرة ، التربية على المواطنة ، ص 51-52</p> <p>السند 6</p>	 <p>(1) نظام حكم مستمد من إرادة الشعب</p> <p>ديمقراطية</p>  <p>- الرئيس الجمهورية أن يلتجأ إلى إرادة الشعب مباشرة.</p> <p>من المادة 08 من الدستور الجزائري.</p> <p>السند 4</p>	<p>22. Democracy (الديمقراطية)</p>
<p>• السندات رقم (1-4-6) من كتاب التربية المدنية للسنة الثانية متوسط ص 59-92.</p>		
<p>1- Democracy: a system of government derived from the will of the people.</p>		
<p>4- The President of the Republic has the right to resort to the will of the people directly (Article 8 of the Algerian Constitution)</p>		
<p>6- The citizen's interest in public affairs and his continuous attention to its issues... creates a general atmosphere of permanent control that will control the behavior of the ruler... In addition, he can use the rights of citizenship - voting - in taking political positions and opinions and in freedom to express them through peaceful democratic means. As for accountability... Citizens who violate the principles of the public interest are punished and are not re-elected (Dr. Adonis Al-Akra, Education on Citizenship, pp. 51-52)</p>		
<p>• The bonds (1-4-6) Civic Education book for the second intermediate year. P 59-92.</p>		
 <p>عائلتي تحتفل بالاستقلال</p> <p>تنحكي الجدّة قائلة: في ذلك اليوم، فرحنا فرحا عظيما، خرجنا إلى الشوارع رجالاً ونساء، نهتف بصوت واحد: « تخيا الجزائر، تخيا الجزائر ».</p> <p>وكان العلم الوطني يُرفرف عاليًا فوق كل بيت.</p> <p>قلتُ سئمتي: إذن ذلك هو اليوم الذي استرجعنا فيه بلادنا حُرّيَتها واستقلالها.</p> <p>الجدّة: نعم، هذه مناسبة عظيمة، نُحييها كل عام بفخر واعتزاز، وينقى واجبتكم يا أبنائي، المساهمة في بناء هذا الوطن وحمانيه.</p>	 <p>(1) علم الجزائر أخضر وأبيض تتوسطه نجمة وهلال أحمر اللون.</p> <p>(2) أنا تلميذ جزائري أعز بعلم وطني.</p> <p>(3)</p>	<p>23. National flag (العلم الوطني)</p>
<p>• السندات رقم (1-2-3) من كتاب التربية المدنية للسنة أولى ابتدائي. ص 89.</p>		
<p>• نص "عائلتي يحتفل بعيد الاستقلال الجزائري" من كتاب التربية المدنية للسنة الثانية ابتدائي. ص 44.</p>		
<p>1- The flag of Algeria is green and white with a red star and crescent in the middle.</p>		
<p>2- Flag of Algeria.</p>		
<p>3- I am an Algerian student proud of my national flag.</p>		
<p>Text: Title: My family celebrates independence ... The grandmother says: On that day, we were very happy. We took to the streets, men and women, chanting with one voice: (Long live Algeria, long live Algeria). The national flag was flying high above every house. Salma said: So that was the day our country regained its freedom and independence. Grandmother: Yes, this is a great occasion that we celebrate every year with pride and honor, and it remains your duty, my children, to contribute to building and protecting this country.</p>		
<p>• The bonds (1-2-3) Civic education book for the first year of primary school p. 89.</p>		

<ul style="list-style-type: none"> Text: "My family celebrates independence" from the civic education book for the second year of primary school. p. 44. 	
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>(3)</p> </div> <div style="text-align: center;"> <p>(1)</p> <p>الحوار هو السلوك المفضل للتواصل في المدرسة والبيت والشارع .</p> <p>(2)</p> <p>أنا تلميذة مؤدبة ، أتحدث مع الآخرين باحترام : • ألقى عليهم التحية . • لا أرفع صوتي . • أنهي الحديث بالشكر . • لا أقاطعهم .</p> </div> </div> <p style="text-align: center;">• السندات رقم (3-2-1) من كتاب التربية المدنية للسنة الثانية ابتدائي . ص 140-164.</p> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>(4)</p> </div> <div style="text-align: center;">  <p>(5)</p> </div> <div style="text-align: center;"> <p>(6)</p> <p>الحوار حديث يدور بين شخصين أو أكثر بهدف الوصول إلى نتيجة يتفق عليها الجميع أو تقبلها الأغلبية. بالحوار يسود النظام وتنتشر المحبة والتفاهم بيننا ويمكننا التعايش مع الغير في مودة و سلام .</p> </div> </div> <p style="text-align: center;">• السندات رقم (6-5-4) من كتاب التربية المدنية للسنة رابعة ابتدائي. ص 21.</p>	<p>24. Dialogue (الحوار)</p>
<p>1- Dialogue is the preferred behavior for communication at school, at home, and on the street. 2- I am a polite student. I speak to others with respect: I greet them. I don't raise my voice. I don't interrupt them. I end the conversation with thanks.</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education book for the second year of primary school. P 140-164. <p>6- Dialogue is a conversation that takes place between two or more people with the aim of reaching a result that everyone agrees on or is accepted by the majority. Though dialogue order prevails, love and understanding spread between us, and we can coexist with others in affection and peace.</p> <ul style="list-style-type: none"> The bonds (4-5-6) Civic Education book for the fourth year of primary school. P 21 	
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>(3)</p> </div> <div style="text-align: center;"> <p>(1)</p> <p>العملة الوطنية هي الدينار الجزائري .</p> <p>(2)</p>  </div> </div> <p style="text-align: center;">• السندات رقم (3-2-1) من كتاب التربية المدنية للسنة اولى ابتدائي. ص 87-105.</p>	<p>25. National currency (العملة الوطنية)</p>
<p>1- The national currency is the Algerian dinar. 2- Coins and banknotes of the Algerian currency.</p>	

<p>3- Bank of Algeria.</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education book for the first year of primary school. P 87-105. 	
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>(2)</p> </div> <div style="border: 1px solid black; padding: 5px; width: 250px;"> <p>«يُعَدُّ التُّرَاثُ الوَطَنِيُّ بِشِقَائِهِ، المَادِّي وَالِإِمَادِي أَحَدَ أَمْرَزِ العنصر التي تَدْخُلُ فِي تَكْوِينِ شَخْصِيَّةِ الأُمَّةِ وَرَمَزَ وَجُودِهَا. وَالمُحَافَظَةُ عَلَيْهِ وَتَرْقِيَّتُهُ ضَرْوْرَةٌ لَا يُدْ مِنْهَا ...»</p> <p>1</p> <p>(1)</p> </div> <div style="border: 1px solid black; padding: 5px; width: 250px;"> <p>أَحَافِظُ عَلَى تَرَاثِنَا الثَّقَافِي وَالتَّبِيْعِي وَأَعْتَزُّ بِهِ، لِأَنَّهُ جِزَاءٌ مِنْ شَخْصِيَّتِنَا، وَيَعْبُرُ عَن هُويِّنَا.</p> <p>(3)</p> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>إِنَّ تَمَيُّزَ وَامْتِدَادَ تَرَاثِنَا الوَطَنِي فِي تَارِيخِنَا وَتَارِيخِ الإِنْسَانِيَّةِ جَعَلَ مُنْتَظِمَةَ الأُمَّمِ المُتَّحِدَةِ لِلتَّرْبِيَةِ وَالعِلْمِ وَالثَّقَافَةِ تَعْتَرَفُ بِهِ وَتُصَنِّفُ بَعْضَهُ جِزْمِنَ التُّرَاثِ الثَّقَافِي العَالَمِي .</p> <p>(4)</p> </div> <ul style="list-style-type: none"> السندات رقم (1-2-3-4) من كتاب التربية المدنية للسنة رابعة ابتدائي. ص 16-17. 	<p>26. National heritage</p> <p>(التراث الوطني)</p>
<p>1- The national heritage, both material and intangible, is one of the most prominent elements that enter into the formation of the nation's character and the symbol of its existence. "Preserving" and promoting it is an indispensable necessity...</p> <p>2- One of the historical areas is called Timgad.</p> <p>3- I preserve and cherish our cultural and natural heritage because it is part of our personality and expresses our identity.</p> <p>4- The distinction and extension of our national heritage in our history and the history of humanity has made the United Nations Educational, Scientific and Cultural Organization recognize it and classify some of it within the scientific cultural heritage.</p> <ul style="list-style-type: none"> The bonds (1-2-3-4) Civic Education book for the fourth year of primary school. P 16-17. 	
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>(2)</p> </div> <div style="border: 1px solid black; padding: 5px; width: 250px;"> <p>الْعُنْفُ نَوْعَانِ :</p> <p>الْعُنْفُ اللَّفْظِي وَيَتَمَثَّلُ فِي السَّبِّ، الشَّتْمِ، الشَّخْرِيَّةِ ...</p> <p>الْعُنْفُ المَادِّي الَّذِي يُلْحِقُ الضَّرَرَ بِالأَخْرِين فِي أَجْسَامِهِمْ وَأَزْوَاجِهِمْ وَمُتَلَكَاتِهِمْ ...</p> <p>(1)</p> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>(3) - أَهْتَمُّ دَائِمًا بِالإِسْهَامِ فِي حَلِّ الخِلَافَاتِ الَّتِي تَقَعُ بَيْنَ الأَشْخَاصِ . وَيَكُونُ ذَلِكَ عَن طَرِيقِ نَبْدِ العُنْفِ وَاتِّبَاعِ أسَالِبِ التَّفَاهُمِ وَاسْتِعْمَالِ الحِوَارِ وَحَسَنِ الإِضْغَاءِ لِلْمُتَحَدِّثِ وَنَبْدِ التَّعَصُّبِ .</p> </div>	<p>27. Renouncing violence</p> <p>(نبذ العنف)</p>
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>غاندي زعيم وطني هندي. 1869-1948</p> </div> <div style="border: 1px solid black; padding: 5px; width: 250px;"> <p>2</p> <p>يعتبر غاندي من رموز سياسة اللاخوف واللاعنف حيث جاء في أقواله :</p> <p>- اللاعنْفُ أفضل من العنْفِ، اللاعنْفُ أدل على الشجاعة من القصاص .</p> <p>- ليست القوة في الأسباب المادية، بل هي في الإرادة التي تقهر العنْفَ . . .</p> <p>- الشجاعة والحقيقة واللاعنف تهدف إلى إلحاق الهزيمة بالمحتل عن طريق التسامح والعفو . . .</p> <p>- أمين يواجه الحب تواجه الحياة . . .</p> <p>- اللاعنْفُ هو القوة العظمى لدى الإنسان، وهو أعظم مما أبدعه الإنسان، ومن أكثر الأسلحة قدرة على الترابط والتسامح والتعاون .</p> <p>الكتاب المدرسي السنة الثانية تاريخ</p> </div> <div style="text-align: center;">  </div> </div> <ul style="list-style-type: none"> السندان رقم (1-2) من كتاب التربية المدنية للسنة اولى متوسط. ص 31. 	

<p>1- Violence is of two types: verbal violence, which is represented by insults, cursing, and ridicule... and physical violence, which causes harm to others in their bodies, souls, and property...</p> <p>2- A picture showing physical violence in the school environment.</p> <p>3- I am always interested in contributing to resolving differences that occur between people, and this is done by rejecting violence, following understanding, using dialogue, listening carefully to the speaker, and rejecting fanaticism.</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education book for the fourth year of primary school. P 27. <p>1- An information sign urging an end to violence and calling for tolerance and dialogue.</p> <p>2- Gandhi is considered one of the symbols of the policy of non-fear and non-violence, as he said: Non-violence is better than violence, as it is more indicative of courage than retribution. Strength is not found in material causes, but rather in the will that conquers violence. Courage, truth and nonviolence aim to defeat the occupier through tolerance and forgiveness. Where there is love, there is life. Nonviolence is man's greatest power. It is the greatest of all human creations and one of the most powerful weapons for bonding, tolerance and cooperation. Gandhi, an Indian national leader from 1869 to 1948.</p> <ul style="list-style-type: none"> The bonds (1-2) Civic Education book for the first year of middle school. P 31. 	
<div style="display: flex; justify-content: space-around;"> <div data-bbox="121 730 492 926">  <p style="text-align: center;">3</p> </div> <div data-bbox="516 730 1190 926"> <p style="text-align: center;">الْتَمِيْزُ الْعُنْصُرِيُّ هُوَ تَفْضِيْلُ شَخْصٍ عَلٰى اٰخَرَ اَوْ عَدَمُ الْمُسَاوَاةِ بَيْنَ الْاَشْخَاصِ عَلٰى اَسَاسِ : الْجِنْسِ ، الدِّينِ ، اللُّوْنِ ، اللُّغَةِ ، وَيُوْدِيْ اِلٰى الْعُنْفِ وَ التَّمَكُّكِ بَيْنَ اَفْرَادِ الْمُجْتَمَعِ وَ اَنْتِشَارِ الْحَقْدِ وَ الْكِرَاهِيَةِ . (1)</p> </div> </div> <p style="text-align: center;">• السندان رقم (3-1) من كتاب التربية المدنية للسنة رابعة ابتدائي. ص 28.</p>	<p style="text-align: center;">28. Racial discrimination (التمييز العنصري)</p>
<p>1- Racial discrimination is the preference of one person over another or inequality between people on the basis of: gender, religion,color, language and leads to violence and disintegration among members of society and the spread of malice and hatred.</p> <p>3- A picture showing a form of racial discrimination, which is bullying in the school environment.</p> <ul style="list-style-type: none"> The bonds (1-3) Civic Education book for the fourth year of primary school. P 28. 	
<div style="display: flex; justify-content: space-around;"> <div data-bbox="121 1289 548 1709">  <p style="text-align: center;">(2)</p> </div> <div data-bbox="573 1289 1182 1709"> <p style="text-align: center;">كن متسامحا تزداد محبة</p> <p style="text-align: center;">التسامح من أسمى صفات النبيل الإنساني، فعندما يصفح المرء عن المسيء إليه فإنه بذلك أفاد المجتمع بخير كبير.</p> <p style="text-align: center;">كيف ؟</p> <ul style="list-style-type: none"> - في العفو رحمة بالمسيء وعطف عليه . - في العفو توثيق للروابط وبعث للمحبة . - في العفو غلق الباب أمام الانتقام . - في العفو الفوز بمحبة الناس . <p style="text-align: center;">يقول الزعيم الهندي نهرو « النفوس الكبيرة وحدها تعرف كيف تسامح » .</p> <p style="text-align: center;">(1)</p> </div> </div> <p style="text-align: center;">• السندان رقم (2-1) من كتاب التربية المدنية للسنة اولى متوسط.ص 49-61.</p>	<p style="text-align: center;">29. Tolerance (التسامح)</p>
<p>1- Be tolerant and love will increase. Tolerance is one of the highest qualities of human nobility. When a person forgives the one who wronged him, he thereby benefits society greatly. How? In forgiveness there is mercy for the offender and compassion for him .In forgiveness there is a</p>	

strengthening of ties and a resurgence of love. Forgiveness closes the door to revenge. - In forgiveness, winning people's love. - The Indian leader Nehru said: "Great souls know how to forgive".

2- A picture that shows forgiveness, tolerance and kindness.

- The bonds (1-2) Civic Education book for the first year of middle school. P 49-61.



- السند رقم (3) من كتاب التربية المدنية للسنة اولى متوسط. ص 84.

30. Sovereignty (السيادة)

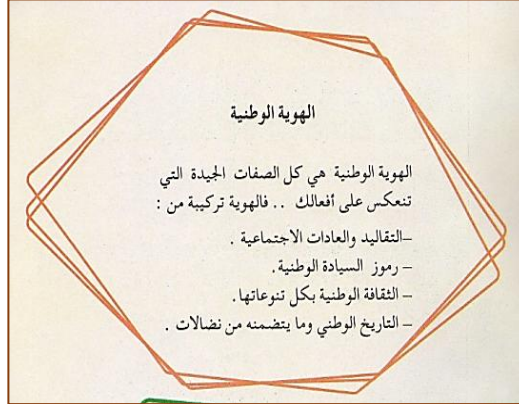
3- Since sovereignty was a condition for membership in the United Nations, Algeria became immediately after achieving this a full and effective member since October 8, 1962, and then a member of the United Nation Educational, Scientific and Cultural Organization on October 15, 1962. Then Algeria's role began to grow in the rest of the organization's structures, especially the International Court of Justice in The Hague (Netherlands). The picture on the right shows the United Nations, and the picture on the left shows the President of the Algerian Republic, AbdelazizBouteflika, with the Secretary-General of the United Nations.

- The bonds (3) Civic Education book for the first year of middle school. P 84.

<div data-bbox="116 247 1198 432" data-label="Image"> </div> <div data-bbox="228 491 1105 894" data-label="Image"> </div> <p data-bbox="185 961 228 999">(2)</p> <ul data-bbox="451 1010 1182 1047" style="list-style-type: none"> • السندان رقم (1-2) من كتاب التربية المدنية للسنة اولى متوسط. ص 86-116. 	<p data-bbox="1273 764 1451 877">31. National anthem (النشيد الوطني)</p>
<p data-bbox="116 1171 1203 1325">1- The national flag and the national anthem are among the gains of the revolution of November 1, 1954, and are unchangeable symbols. They are symbols of the republic with the following characteristics: - The flag of Algeria is green and white with a star and a red crescent in the middle. - The national anthem is an oath with all its stanzas. The law determines the state seal. Article 6 of the Constitution.</p> <p data-bbox="116 1350 1040 1381">2- All stanzas of the national anthem by the poet of the revolution, Mufdi Zakaria.</p> <ul data-bbox="136 1402 1117 1434" style="list-style-type: none"> • The bonds (1-2) Civic Education book for the first year of middle school. P 86-116. 	
<div data-bbox="126 1461 1182 1602" data-label="Image"> </div> <ul data-bbox="565 1665 1182 1696" style="list-style-type: none"> • السند رقم (4) من كتاب التربية المدنية سنة اولى متوسط. ص 87. 	<p data-bbox="1273 1608 1451 1701">32. State seal (خاتم الدولة)</p>
<p data-bbox="116 1728 1203 1787">4- The state seal is considered a political symbol and was the work of the painter Mohamed Bouzid, born in the city of Lakhdariya in Boumerdes Province (1929-2014).</p> <ul data-bbox="136 1791 1068 1822" style="list-style-type: none"> • The bonds (4) Civic Education Book for first year of intermediate school. P 87. 	

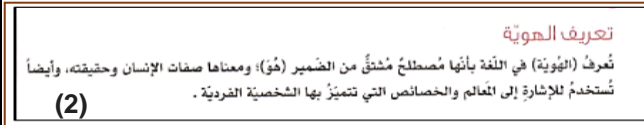
جمهورية الجزائر الديمقراطية الشعبية
 صهر الدولة على الحفاظ على حرية المواطنين المقيمين في الخارج وتحفيز روابطهم مع الامة
 وتعميق مشاركتهم في تنمية بلادهم الاصيل...
 الفقرة 2 من المادة 27
 يختار الشعب نفسه مؤسساتها كما يأتي:
 - المحافظة على الهوية والوحدة الوطنيتين وعصمتها...

(1)



• السندات رقم (1-2-3) من كتاب التربية المدنية للسنة اولى متوسط.ص 88-89-117.

33. Identity (الهوية)



• السندات رقم (1-2-3) من كتاب التربية المدنية للسنة ثالثة متوسط. ص 28-40.

1- National identity is all the good qualities that are reflected in your actions. Identity is a combination of: social traditions and customs, the symbol of national sovereignty, national culture in all its diversity, national history and the struggles it contains.

2- It is stated in paragraph 2 of Article 27 of the Constitution that the state shall ensure the preservation of the identity of citizens residing abroad, strengthen their ties with the nation, and mobilize their contribution to the development of their country of origin. As stated in Article 9, Paragraph 2 of the Constitution, the people choose for themselves institutions whose purpose is to preserve and support national identity and unity...

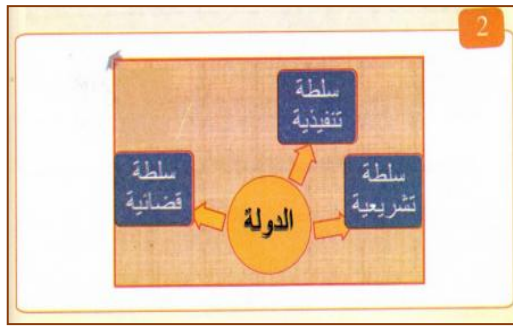
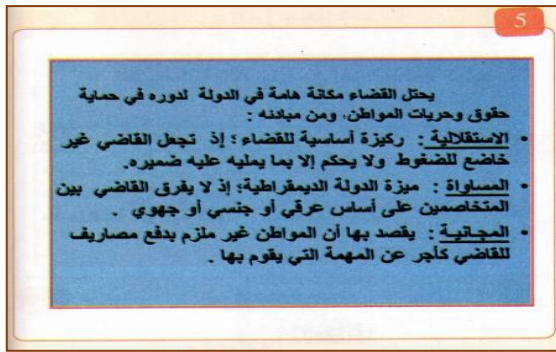
3- It was stated in the Constitution of 2016 - Article One - Algeria is a popular democratic republic and an indivisible unit - Article Two - Islam is the religion of the state - Article Three - The Arabic language is the national and official language and remains so - Article Four - Amazigh is also an official national language that the state works to promote and develop it in all its linguistic varieties used across the national territory.

• The bonds (1-2-3) Civic education book for the first year of middle school. P 88-89-117.

1- Definition of identity: Linguistically is a term derived from the Arabic pronoun(هو) which means "he" in English and it means the qualities and reality of a person. It is also used to refer to the world and the characteristics that distinguish the individual personality.

The duty of the citizen towards national identity: I am proud of my national identity. I learn and respect my religion. I adhere to my national identity. I learn my Arabic and Amazigh languages.

- The bonds (1-2-3) Civic Education Book for the third intermediate year. P 28-40.



34. Judiciary (القضاء)

- السندان رقم (2-5) من كتاب التربية المدنية للسنة الثالثة متوسط. ص 96.

2- The judiciary represents an important position in the state for its role in protecting the rights and freedoms of the citizen. Among its principles are: Independence: It is a fundamental pillar of the judiciary, as it makes the judge not subject to pressure and only rules according to what his conscience dictates to him. - Equality: The advantage of the democratic state, as the judge does not differentiate between litigants on the basis of Ethnic, sexual, or regional - Free: This means that the citizen is not obligated to pay the judge's expenses as a reward for the task he performs.

5- The state is represented by three authorities: legislative, executive and judicial.

- The bonds (2-5) Civic Education Book for the Third Intermediate Year.P 96.



35. Referendum (الاستفتاء)

(3)

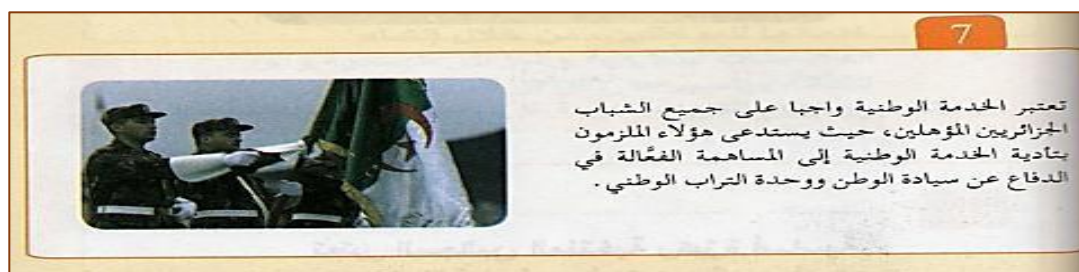
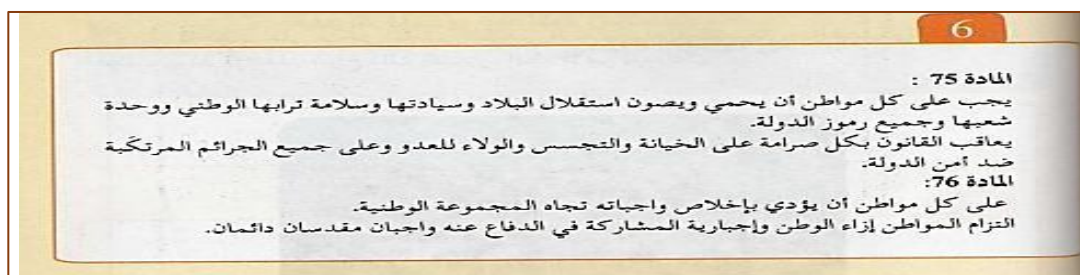
- السندان رقم (2-3) من كتاب التربية المدنية للسنة اولى متوسط. ص 96.

2- A referendum is a type of democracy, in which the people choose between two cards, one of which includes (yes) and the other (no). The paper below includes the question that was asked in the independence referendum (01-07-1962), the results of which were yes to independence by 99.7%.

3- The Charter for Peace and National Reconciliation is the charter presented by President Abdelaziz Bouteflika to a referendum.

A public referendum was held on September 29, 2005, and the results of the referendum were record high, with approval exceeding 97%. The Charter was implemented as law on February 28, 2006.

- The bonds (2-3) Civic education book for first year intermediate. P 96.



• السندان رقم (6-7) من كتاب التربية المدنية للسنة اولى متوسط ص 110.

36. Serving the nation

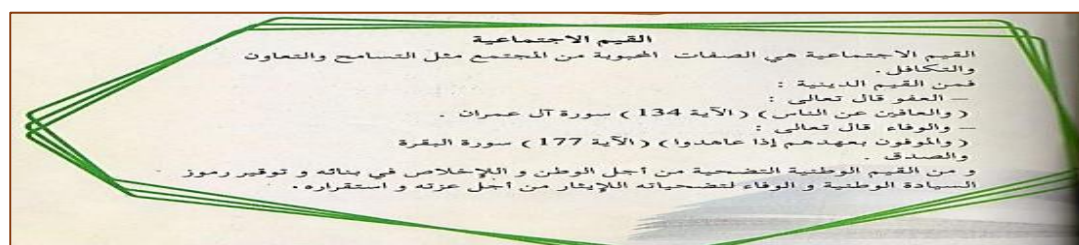
(خدمة الوطن)

1- **Article 75:** Every citizen must protect and preserve the country's independence, sovereignty, integrity of its national territory, and the unity of its people and all symbols of the state. The law strictly punishes treason, espionage, loyalty to the enemy, and all crimes committed against the security of the state.

Article 76: Every citizen must faithfully perform his duties towards the national group. The citizen's commitment to the homeland and the obligation to participate in its defense are always sacred duties.

2- National service is considered a duty for all qualified Algerian youth, as those who are obligated to perform national service are called upon to contribute effectively to defending the sovereignty of the homeland and the unity of the national territory.

Thebonds(6-7)Civic Educationbookforthe firstyearof intermediateschool. P110.



37. Social values

(القيم الاجتماعية)

(1)

• السند رقم (1) من كتاب التربية المدنية للسنة اولى متوسط ص 117.

1- Social values: Social values are the desirable qualities in society, such as tolerance, cooperation, and solidarity. Among the religious values: - Forgiveness. God Almighty said (and those who pardon people) (verse 134) Surat Al Imran.- Loyalty. God Almighty said (And those who fulfill their covenant when they make a covenant) Verse (177) Surah Al-Baqarah - Honesty - Among the national values are sacrifice for the sake of the homeland, sincerity in building it, reverence for the symbols of national sovereignty, and loyalty to its selfless sacrifices for the sake of its glory and stability.

Thebond(1)Civic Educationbookforthe firstyearof middleschool. P117.

1 مفهوم الجنسية

الجنسية الجزائرية، معناها أنني أنتمي إلى وطني الجزائر، الذي يقع في شمال أفريقيا، وضحى شعبه من أجل تحريرهم بمليون ونصف مليون من الشهداء، وأؤدي كل واجباتي نحوه، وأتمتع بكامل حقوقي.

(2)



السندان رقم (1-2) من كتاب التربية المدنية للسنة ثالثة متوسط ص 47

38. Nationality

(الجنسية)

1- The concept of nationality: Algerian nationality means that I belong to my homeland, Algeria, which is located in North Africa, and whose people sacrificed one and a half million martyrs for its liberation, and I perform all my duties towards it, and enjoy all my rights.

2- Figure 1 represents the foundations of nationality, which are: performing duties - acquiring rights - belonging to the homeland.

Thebonds(1-2)Civic Educationbookforthe thirdyearof intermediateschool. P47.

1 تعريف المواطنة

هي انتماء الإنسان إلى بقعة أرض، أي الإنسان الذي يستقر بشكل ثابت داخل دولة أو يحمل جنسية و يكون مشاركا في الحكم و يخضع للقوانين الصادرة عنها و يتمتع بشكل متساو مع بقية المواطنين بمجموعة من الحقوق و يلتزم بأداء مجموعة من الواجبات تجاه الدولة التي ينتمي إليها.

السند 7 حسان أيو - الحوار المتعدد - 1471

2 شروط الحصول عليها

- الولادة في الوطن : تعتبر من العوامل التي تسهم في الحصول على حق المواطنة، فتقوم بعض دول العالم بمنح جنسيتها للفرد فور ولادته على أراضيها.
- الجنسية : وهي عبارة عن الصفة الرسمية التي تربط الفرد بأصوله. وهكذا يحق له الحصول على جنسيتهم بشكل قانوني.
- التجنيس : هو منح الدولة للفرد الأجنبي حق المواطنة.



39. Citizenship

(المواطنة)

• السندان رقم (1-2) من كتاب التربية المدنية للسنة الثالثة متوسط ص 56.

1- Definition of citizenship: It is a person's belonging to a piece of land, that is, a person who resides permanently within a state or holds its nationality and participates in governance and is subject to the laws issued by it and enjoys on an equal basis with the rest of the citizens a set of rights and is committed to performing a set of duties towards the state to which he belongs.

2- Conditions for obtaining it: Birth in the homeland: It is considered one of the factors that contribute to obtaining the right to citizenship. Some countries in the world grant their citizenship to the individual immediately upon his birth on their lands.

- Nationality: It is the official status that links an individual to his origins. Thus, he is entitled to obtain their citizenship legally.
- Naturalization: The state grants a foreign individual the right to citizenship.
- The bonds (1-2) Civic Education book for the third year of intermediate school. P 56.

الوطن : هو الرقعة الجغرافية التي يُنسب إليها الشخص، ويتعلق بها، ويمارس فيها حقوقه، ويقوم بواجباته.

(1)



(3)



(2)

• السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الثالثة متوسط ص 58-59-72.

40. Homeland
(الوطن)

1- Homeland: It is the geographical area to which a person is attributed, to which he is attached, where he exercises his rights and performs his duties.

2- Things that enhance belonging to the homeland: carrying out the required duty to the fullest extent - carrying out voluntary and charitable work - preserving customs and traditions - preserving the language, cultural heritage and popular heritage - sacrificing for the sake of the homeland



3- The picture represents a map of the homeland of Algeria.

- The bonds (1-2-3) Civic education book for third intermediate year. P58-59-72.

المواطن : هو الشخص المنتمي لوطن ما، والمتمتع بالحقوق، ويقوم بواجباته تجاه وطنه

(1)

41. The citizen
(المواطن)

 <p>(2)</p> <p>المبادئ الأربعة في إعداد المواطن الصالح</p> <p>ليعرف واجباته في المجتمع و عاداته و تقاليده</p> <p>ليعمل على القيام بالتزاماته والتحلي بالصفات الحميدة مثل الأمانة وحل مشكلات مجتمعه عن طريق الاجتهاد والاهتمام بالوقت</p> <p>ليكون مواطنا صالحا يشعر بالرضا عن عمله ويرفض العنف والقوة لتأثيرها على استقرار المجتمع</p> <p>ليعيش مع الآخرين يحترم حقوقه ويتقبل آرائه، يشارك في حل مشكلاتهم ويتمسك بالعادات والتقاليد</p> <p>السند 1</p> <p>(3)</p> <p>المشاركة في الدفاع عن الوطن واجب مقدس</p>	<p>المبادئ الأربعة في إعداد المواطن الصالح</p> <p>ليعرف واجباته في المجتمع و عاداته و تقاليده</p> <p>ليعمل على القيام بالتزاماته والتحلي بالصفات الحميدة مثل الأمانة وحل مشكلات مجتمعه عن طريق الاجتهاد والاهتمام بالوقت</p> <p>ليكون مواطنا صالحا يشعر بالرضا عن عمله ويرفض العنف والقوة لتأثيرها على استقرار المجتمع</p> <p>ليعيش مع الآخرين يحترم حقوقه ويتقبل آرائه، يشارك في حل مشكلاتهم ويتمسك بالعادات والتقاليد</p> <p>السند 1</p> <p>(3)</p>	
<p>* السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الثالثة متوسط ص 58-72.</p>		
<p>1- Citizen: He is a person who belongs to a country, enjoys rights, and performs his duties towards his country</p> <p>2- Participation in defending the homeland is a sacred duty</p> <p>3- The four principles in preparing a good citizen: - To know his duties in society, its customs and traditions – To work to fulfill his obligations and display good qualities such as honesty and solve the problems of his society through diligence and attention to time - To be a good citizen who feels satisfied with his work and rejects violence and force because of their impact on the stability of society - To live with others : respect their rights, accept their opinions, participate in solving their problems, and adhere to customs and traditions.</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education Book for the Third Intermediate Year. P 58-72. 		
<p>الوطنية : هي الشعور الذي يمتد على تراب وطن ما يمنحه الكثير من الحقوق مقابل قيامه بالواجبات.</p> <p>(1)</p>	<p>السند رقم (1) من كتاب التربية المدنية للسنة الثالثة متوسط ص 58.</p>	<p>42. Patriotism</p> <p>(الوطنية)</p>
<p>1- Patriotism: It is the feeling that comes over every human being who lives on the soil of a homeland that grants him many rights in exchange for carrying out his duties.</p> <ul style="list-style-type: none"> The bond (1) Civic Education Book for the Third Intermediate Year. P 58. 		
<p>1- اليونسكو (L'UNESCO)</p> <p>تعمل منظمة الأمم المتحدة للتربية و العلوم و الثقافة (اليونسكو) على تحقيق عدد من الأهداف الشاملة، وهي:</p> <ul style="list-style-type: none"> * تأمين التعليم الجيد للجميع، والتعلم مدى الحياة. * مواجهة التحديات الاجتماعية و الأخلاقية المستجدة. * تعزيز التنوع الثقافي و الحوار بين الثقافات وثقافة السلام. * بناء مجتمعات مَعْرِفة اِسْتِيعَابِيَّة من خلال المعلومات و الاتصال. <p>السند 1 من الموقع الإلكتروني لليونسكو</p>		<p>43. Organization of UNESCO</p> <p>(منظمة اليونسكو)</p>
 <p>(3)</p>	<p>لما كانت كرامة الإنسان تقتضي نشر الثقافة و تنشئة تأس جميعا على مبادئ العدالة والحريه و السلام....</p> <p>ص 7 من كتاب النصوص الأساسية لليونسكو 2014</p> <p>السند 2</p> <p>السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الثالثة متوسط ص 85.</p>	

<p>1 - UNESCO The United Nations Educational, Scientific and Cultural Organization (UNESCO) works to achieve a number of comprehensive goals, namely: - Providing quality education for all and lifelong learning. -Facing emerging social and ethical challenges. -Promoting cultural diversity, intercultural dialogue and a culture of peace. -Building inclusive knowledge societies through information and communication. Bond: From the UNESCO website</p> <p>2- Since human dignity requires the dissemination of culture and the upbringing of all people on the principles of justice, freedom and peace... p. 7 from the book Basic Texts of UNESCO 2014</p> <p>3- UNESCO logo</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education Book for the Third Intermediate Year. P 85. 	
<div data-bbox="126 436 1182 571"> <p>أ. التعاون الدولي: مصطلح يطلق على الجهود المبذولة بين دول العالم من أجل تحقيق مصلحة الدول المتعاونة في سبيل تحقيق الأمن والسلم الدوليين ومواجهة التحديات السياسية والاجتماعية والاقتصادية والأمنية يتم التعاون الدولي بصفة رسمية عبر الاتفاقيات والمعاهدات البيئية والدولية ويتجسد في المساعدات والتحركات المشتركة.</p> <p>السند 1</p> </div> <div data-bbox="126 646 1182 781"> <p>ب . ويقصد أيضا بالتعاون الدولي: هو تحرك جماعي للأطراف الدولية المعنية في هذا الشعور الجماعي يفترض ضمنا وجود استعداد وإرادة وقدرة من الفاعلين في الحياة الاقتصادية للدول المرتبطة بهذا التعاون. منتدى العلوم الاقتصادية وعلوم التسيير (إشكالية تطور مفهوم التعاون الدولي)</p> <p>السند 2</p> </div> <div data-bbox="126 844 1198 1129"> <p>الشكل 1</p> </div> <ul style="list-style-type: none"> السندات رقم (1-2-3) من كتاب التربية المدنية للسنة الثالثة متوسط ص 85. 	<p>44. International cooperation</p> <p>(التعاون الدولي)</p>
<p>1- International cooperation: A term given to the efforts made between the countries of the world in order to achieve the interest of the cooperating countries in order to achieve international peace and security and confront political, social, economic and security challenges. International cooperation takes place formally through international agreements and treaties and is embodied in aid and joint movements.</p> <p>2- International cooperation also means: It is a collective movement of the international parties concerned. This collective feeling implicitly assumes the presence of willingness, will and ability of the actors in the economic life of the countries associated with this cooperation. (Forum of Economic and Management Sciences (The Problem of the Development of the Concept of International Cooperation).)</p> <p>3- Areas of cooperation: environmental protection - health - child care - economic development - heritage protection - human rights protection - combating hunger.</p> <ul style="list-style-type: none"> The bonds (1-2-3) Civic Education Book for the Third Intermediate Year.P 85. 	
<div data-bbox="126 1738 1182 1873"> <p>اليونيسيف» تُقر بتحقيق الجزائر نتائج إيجابية في حماية الطفولة، تعميم التلقيح، إجبارية التمدرس، والسياسة الاجتماعية المنتهجة... أشاد ممثل صندوق الأمم المتحدة للطفولة «اليونيسيف» بالجزائر «مانويل فونتين» أمس، بالنتائج الإيجابية التي حققتها الجزائر في مجال الحماية والدفاع عن حقوق الطفل، وأبرز «فونتين» أن الجزائر تمكنت خلال هذه السنوات الأخيرة من تقليص معدل وفيات الأطفال إلى النصف.</p> <p>نشر في الأيام الجزائرية يوم 21 نوفمبر 2009</p> <p>السند 1</p> </div> <p>(1)</p>	<p>45. UNICEF</p> <p>(اليونيسيف)</p>



(3)



(2)

• السندات رقم (3-2-1) من كتاب التربية المدنية للسنة الثالثة متوسط ص 86-105.

1- UNICEF acknowledges that Algeria has achieved positive results in child protection, universal vaccination, compulsory schooling, and the social policy adopted... The representative of the United Nations Children's Fund (UNICEF) in Algeria, Manuel Fontaine, praised yesterday the positive results achieved by Algeria in the field of protection and defense of children. Child rights. Fontaine highlighted that Algeria has been able, during these recent years, to reduce the child mortality rate by half (published in Al-Ayyam Al-Jazira on November 21, 2009).

2- UNICEF logo

3- A picture showing the distribution of aid by UNICEF

- The bonds (1-2-3) Civic Education Book for the Third Intermediate Year. P 86-105.

• Comments on the board:

After clarifying this list, which includes the concepts, values, principles, and conditions of citizenship outlined in the Algerian civic education curriculum, we can confidently state that this subject is comprehensive and contains valuable content in reinforcing the concept of citizenship and its associated values. It is certain that if every public servant, including inspectors, teachers, and professors, pays attention to this subject and understands how to effectively convey it to the students, we will indeed cultivate responsible Algerian citizens who will contribute to serving and promoting the development of the country.

The success of the program and the selected subjects depends largely on the methods and mechanisms employed by Algerian schools to teach this subject. We hope that alternative methods will be adopted to teach this subject, rather than relying solely on static images and texts. For those interested in this field, we suggest that, instead of presenting only constitutional provisions, educational laws, and images in textbooks that merely depict the content outlined above, we should focus on:

- Video tapes explaining the customs, traditions, and institutions of Algerian society, as well as how to obtain a personal identification card and the essential steps involved, such as acquiring a national identity card and understanding its role, among other aspects.
- Organize study trips to strengthen the national spirit and cultural identity of educated individuals, such as visits to museums, cultural associations, and community organizations, including police stations, civil defense agencies, city governments, and public parks.
- Experts in this field should organize continuous courses throughout the year at educational institutions (schools, colleges), selecting topics related to "identity, homeland, national defense, and the value of belonging to one's country." This approach will help learners appreciate the significance of the subject's content and the privilege of belonging to their homeland. These courses will also contribute to expanding their cultural and political knowledge, moving beyond reliance on textbooks and the prescribed curriculum for the subject.
- Organize competitions between schools in this specific field and require candidates to memorize a set of laws and constitutional provisions, as well as the names of national organizations, such as the "Red Crescent," and international organizations, such as "UNESCO," along with their roles. This will help produce an educated, cultured individual in the political, economic, educational, and social fields, who is aware of the responsibilities that lie ahead of him towards his people and his country in the future.
- Encourage the educated individual to participate in local and national fundraising and volunteer campaigns to strengthen the spirit of brotherhood among the people of the country. Therefore, we, as those invested in this field, must make every effort to preserve the achievements, milestones, and legacies that our ancestors safeguarded, whether through written word or ideas.

➤ 5.3/ Objectives of the Algerian civic education curriculum:

- Civic education is considered one of the key means and mechanisms used to strengthen civic values. As previously explained, it encompasses a set of civic experiences that promote various values. Algerian schools play a fundamental and crucial role in imparting this concept to emerging individuals. They aim to strengthen these values at both the local and national levels through their programs, particularly the civic education curriculum, which seeks to:
- Recognize the existence of different cultures.
- Respect the rights and freedoms of others.
- Acknowledge the existence of different religions.
- Understand and engage with various political ideologies.
- Comprehend the global economies.
- Participate in promoting international peace.
- Contribute to managing conflicts in a non-violent manner.
- Develop a sense of identity, obligations, and duties.
- Accept the social and political values of others.

For this reason, the school plays a central role in developing the values of citizenship. These values are based on principles that align with and are appropriate for society, as well as on philosophical foundations with clear meanings that serve both the individual and the Algerian citizen.

❖ Conclusion:

Finally, we can conclude that the primary goal of the Algerian education system is to prepare an informed learner who is aware of his responsibilities, socially adaptable, knowledgeable of his rights and obligations, and equipped with civic skills that enable him to integrate into civil society. Algerian schools aim to prepare an educated individual who is competent in all social, educational, and professional aspects. The credit for this achievement goes to the school curriculum, which plays a pivotal role in civic education, including a series of educational activities designed to foster the development of a good citizen.

However, it should be noted that, as those interested in this issue, we hope to reconsider and revise our curricula. We have observed that the topics are repetitive and limited, being taught "from the 5th grade of primary school, without exaggeration, until the fourth year of middle school," with no further extension. Therefore, it is essential to add subjects that align with the demands of the times, considering the ongoing development, as well as the evolving needs of the nation. This will help shape a modern, civilized, and adaptable Algerian citizen who is in tune with current advancements. On the other hand, we also hope to ensure that the scope of the requirements for the subject of "Civic Education" is commensurate with the knowledge it imparts. Given the importance of its content and its ultimate goal—"Educating a good citizen"—we have noticed that the current scope of requirements is insufficient. As a result, we believe that the time allocation for this subject should be reconsidered.

Ultimately, it is important to emphasize that the responsibility for teaching civic education lies with every educator who represents this subject. They are primarily accountable for shaping an individual who believes in human values that align with both their Islamic faith and the values of Algerian society.

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