

## **Elements of National Identity in the Curriculum Content of Arabic Language Courses in Middle and High School in Algeria**

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### **Abstract:**

This study aimed to examine the role of educational content in Arabic language courses in supporting and reinforcing the pillars of national identity among middle and high school students, through various poetic and prose texts found in Algerian textbooks. A descriptive-analytical approach was adopted by analyzing the content of selected texts to extract elements of national identity.

The study concluded with the following findings : The educational content of the Arabic language curriculum paid clear attention to the pillars of national identity, with Islam emerging as a fundamental pillar upon which other elements are built. This was evident through the call to emulate the Prophet, peace be upon him, and to adhere to various moral values. National history, particularly the Algerian Revolution, also occupied a prominent place in the prescribed educational texts due to its role in instilling feelings of belonging and pride. Additionally, the study's findings revealed a prominent presence of the concept of the homeland, as the texts included calls for love of and loyalty to the homeland, as well as highlighting the cultural dimension by introducing students to the achievements and heroic deeds of historical and intellectual figures, thereby affirming the role of educational curricula in preserving national identity among students.

**Keywords :** Arabic language, national identity, middle school, high school, educational texts.

### **Introduction :**

National identity expresses an individual's sense of belonging to their homeland and endows them with a sense of distinctiveness and uniqueness, It also contributes to strengthening the bonds of cohesion among members of a single society, as they share fundamental elements : language, religion, geography, a shared history, and a national culture, which manifests itself in a range of customs and traditions.

A nation can only preserve its national identity through the concerted efforts of its various institutions, particularly educational institutions, given their pivotal role in upbringing and consciousness-building. Based on this role, the Algerian educational system has, since independence, paid close attention to incorporating the dimensions of national identity into the teaching-learning process, in accordance with the principles set forth in the state's official documents, which emphasize the need to shape an Algerian identity rooted in religion, language, homeland, and culture. Accordingly, educational policy has taken into account the various pillars of national identity in the preparation of curricula and textbooks.

Students receive their education at school through a variety of educational activities, foremost among which is the educational text. Given the literary, moral, and humanistic values conveyed by these texts, educational policy has relied on them to achieve a range of educational and pedagogical goals, foremost among which are instilling a sense of belonging to the Algerian people in students and strengthening their awareness of national identity.

**Research Problem:**

To what extent are elements of national identity present in the educational texts for the Arabic language course at the middle and high school levels?

**Research Objectives:**

- To identify features of national identity in the educational content of the Arabic language course.
- Identify and analyze the texts in which elements of national identity are evident, with the aim of highlighting their role in fostering a sense of belonging to the homeland.
- Demonstrate the continuity of efforts to instill the fundamentals of national identity in learners across educational stages, rather than limiting them to a single stage.
- Demonstrate the effectiveness of educational texts in building national consciousness among learners.

**Significance of the Research:**

- The relevance of this study to the issue of national identity as the foundation of social cohesion and continuity.
- Highlighting the pivotal role of the Arabic language subject in reinforcing the foundations of national identity and fostering learners' awareness of its importance in preserving and consolidating cultural and national identity.

**1. National Identity: Its Concept and Components:**

**A. Definition of National Identity:**

Linguistically: "The self and an identification card that verifies a person's name, nationality, place of birth, and occupation; it is also called an ID card. (Arabic, The Concise Dictionary, 1989)

It also means 'the essence of a thing in terms of what distinguishes it from others; it is also called the unity of the self.'" (Arabic, Philosophical Dictionary, 1983, p. 354)

Terminologically: It is "the set of essential characteristics and traits that distinguish the reality of a thing or a person, making it different from others, and is linked to the individual's self-awareness; it is also considered a constant and enduring characteristic of the individual and the group." (Nahyan, 2013, p. 60)

It is also an entity that brings together integrated affiliations, and a society's identity grants its members feelings of security, stability, and reassurance; National identity grants the people of a nation a sense of confidence, security, and stability. In a society characterized by diverse affiliations, ethnic, religious, political, or social groups, politicians must work to integrate these varied affiliations in order to achieve a shared identity that represents the interests of the community with its various natural affiliations. A shared identity does not necessarily mean eliminating sub-identities, but rather ensuring that there is no conflict between the shared identity and individual identities. (Ismail, 2005, p. 23)

Thus, identity is built on elements and characteristics specific to an individual that make them distinct from others, and it is linked to both the individual and the group.

As for national identity, it is: “ a people’s awareness of themselves and how they differ from others, based on general cultural assumptions historically linked to the social, political, and economic values of a given society," (Eid, 2002, p. 21)

meaning that national identity is the set of characteristics that unite the members of a single people, by which they are distinguished from members of other societies; it is inherent to that people and relates to collective spiritual and intellectual conditions.

### **B. Functions of Identity:**

#### 1. Social Role:

- National identity plays a prominent role in defining the prevailing value system in society, which shapes the intellectual, moral, religious, and behavioral orientations of individuals.

- National identity provides the foundation for any development strategy or programs planned by the state, in accordance with the society’s unique characteristics and distinctive features.

- A clear cognitive understanding of one’s own identity and that of the group to which one belongs, as well as the shared characteristics between the individual and the group, fosters psychological and social stability among individuals.

-An individual’s sense of active membership within their group plays a fundamental role in achieving mutual support, solidarity, and social adaptation, as well as fostering good citizenship based on their participation in the values, opinions, and stances that constitute their national identity; thus, national identity instills the values of good citizenship in individuals.

#### 2. The Political Role:

-National identity serves as a foundation of values and principles that promotes dialogue and a shared destiny among the people, thereby fostering political stability and national unity among its citizens and political institutions, free from conflicts, revolutions, and security disturbances.

-National identity is a source of strengthening individuals’ sense of belonging and loyalty to their state and to the political parties, blocs, and security institutions it represents; this is what we observed during the French occupation of Algeria, for example.

- National identity is a factor that strengthens social cohesion, as it serves as the unifying framework for various segments of society based on harmony, unity, and equality in rights and duties, thereby helping to ensure justice and stability without succumbing to sectarian, linguistic, or cultural pluralism.

-National identity shapes the state’s political orientations and actions in its foreign policy toward other nations.

### **C. Components of National Identity :**

#### First: Religion:

Islam is a key component of Arab identity and has become a bond that elevates relations between Arab states in particular and Islamic states in general. The secret lies in the principles brought by Islam, which are based on tolerance, mercy, and cooperation. This religion has also transformed many aspects of the Arab character, foremost among them the move away

from tribalism and the call for social solidarity, as well as generosity, tolerance, and helping others.

National identity cannot exist without religion, as it serves as the guiding principle for many political and social decisions; thus, any infringement upon religion constitutes an infringement upon the national identity of societies.

Second: Language:

Language is an integral part of human identity, as it permeates every aspect of social, civilizational, and cultural life. It serves as a means of communication and a framework for discourse; it is a vessel for thought and a tool for expressing opinions, literary and artistic creativity, and revealing emotions and feelings. Classical Arabic is our language—the language of the Holy Quran and the rich heritage produced in it across various sciences and arts. Therefore, preserving it ensures the continuity of peoples in terms of their beliefs, emotional and intellectual components, and cultural and civilizational distinctiveness.

Thus, language serves as a strong foundation for identity, expressing the collective thought of the members of a single society and uniting them within a shared entity that preserves its values, customs, and traditions. (Waza and Gharghout, 2018, p. 82)

Third: The Homeland:

Every people lives within a geographical area that brings them together and binds them closely to one another. Individuals belonging to the same homeland engage in various activities, resulting in shared interests that benefit both the homeland and its people.

The homeland unites the people's emotions, interests, and goals; therefore, it is an integral part of the foundations of national character and an important element of identity.

Fourth: History :

History is "an account of the deeds of our forebears and a celebration of their heroism and sacrifices for the homeland and all its citizens." It is considered "the strongest bond uniting the members of a single nation and bringing their hearts together; it is what highlights the nation's character and distinguishes it from other nations and peoples, It gives it a unique identity and a distinct cultural entity, and it is proof of its vitality and continuity throughout history. (Qanan, 1994, p. 291)

History is one of the most prominent components of any nation's identity; for a nation has no life unless it revives its past. History is not merely a narration of facts and events; rather, it enshrines the glory of a people and the past of a homeland shared by all its children, thereby preserving the nation's identity from extinction and disintegration. Furthermore, "it is inconceivable that any nation on the face of the earth could feel its own identity or know itself unless it preserves its history, is conscious of its past, remembers its forebears and principles, and is bound by its events, tracing its genealogy, and preserving its literature—tasks that can only be fulfilled by the science of history, which is the link between the past and the present and the connection between what has been and what is yet to come". (Qanan, 1994, p. 291)

Fifth—Culture :

Culture is the sum of knowledge, beliefs, arts, morals, law, customs, and other capabilities or habits acquired by a person as a member of society. "

It is the set of characteristics that distinguish one nation from another, and it serves to preserve its existence and identity from extinction. Among its most important components are

the customs and traditions that members of society have grown accustomed to practicing. Since every nation has its own culture, it is certain that every nation has its own identity. "A nation whose culture is compromised risks the distortion of its identity," (Khader, 2009, p. 30) because the fundamental function of a culture in the life of its society is to serve as the primary means of preserving its existence and character. Thus, culture is a fundamental component of a group's national identity. ". (Salem, 2008, p. 30)

Consequently, culture and identity are so closely intertwined that it is difficult to separate one from the other; there can be no identity without a cultural background.

## **2. Elements of National Identity in the Educational Texts of the Textbook "My Arabic Textbook" for the First Year of Middle School:**

### **A. Religion:**

The two educational texts: "My Father" by Muhammad al-Akhdar al-Sa'ih (p. 14) and "A Mother's Heart" by Alaa Mahmoud Hamza (p. 16):

In his poem titled "My Father," the poet Muhammad al-Akhdar al-Sa'ih speaks of a father's virtues, describing him as a compassionate heart and acknowledging his father's kindness toward him for having cared for him since childhood, enduring many hardships to raise him, protecting him from misfortunes and calamities, and staying up late at night to care for him.

The second text, titled "A Mother's Heart," is a sad story of an elderly mother living alone within the walls of her home after her son abandoned her—she who sacrificed for him and cared for him since his birth, enduring the hardships of pregnancy, childbirth, and raising him. Yet he was neither dutiful nor faithful to her, as he emigrated and left her to suffer the specter of loneliness and longing. His mother described him as heartless, for she had spent her life raising and educating him, spent all her savings, and sold all her jewelry so he could study at the best schools and universities to become a doctor. But, sadly, he did not appreciate this effort; he left and abandoned her, never asking after her or visiting her. After this son learned of his mother's dire condition, he hurried to contact her and rushed to her side, but it was too late, for he found her dead. He grieved and wept profusely, regretting what he had done, and continued to lament his mother's loss and pray for her.

Through these two texts, the student learns and comes to understand the value of obeying one's parents and the obligation to honor them, and that doing so is considered obedience to God and a fulfillment of the teachings of Islam, which calls for kindness toward parents, not forgetting their kindness, avoiding causing them grief, and not instilling feelings of sadness in their hearts, for they have made great efforts in raising, educating, and caring for their children both materially and emotionally. For this reason, many verses in the Holy Quran emphasize the importance of honoring and obeying one's parents and treating them kindly, including the following verse: "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of

which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.( " Surah Al-Ahqaf: Verse 15)

**Educational Text: “The Secret of Greatness” by Tawfiq al-Hakim (p. 52):**

The text discusses the Prophet—peace be upon him—and some of his qualities, such as his strong determination and unwavering faith, despite his loneliness and poverty. He stood up against corrupt beliefs and reformed them through patience. The secret of the Prophet’s—peace be upon him—greatness is evident in the strength of his faith, which was deeply rooted within him, leading him to sacrifice his entire life for it. At the beginning of his mission, the Prophet—peace be upon him—was a lone, poor man whose heart was firmly rooted in his faith. Most people disagreed with him; they did not feel what he felt or see what he saw, except for a few of his closest companions. Yet despite this, the Prophet—peace be upon him—confronted them, and his weapon in doing so was the strength of his will and the steadfastness of his faith, even though it was difficult to convince them, for their beliefs were deeply ingrained in their very souls and rooted in their depths from the time of their forefathers. The author of the text also explains that the Messenger—peace be upon him—struggled every moment of his life until he was able to convey the new faith, as it was a strong desire in his heart, to unite people’s hearts in love for the Islamic religion, to follow his guidance, and to walk in his footsteps to attain the pleasure of Allah, the Exalted, and to win the Gardens whose expanse is as vast as the heavens and the earth.

This text contains a clear call to love the Prophet, peace be upon him, and an explanation of his sacrifices in the cause of spreading the Islamic religion; It aims to introduce students to the Prophet’s mission and his steadfastness, peace be upon him, in the face of enemies, and how he never lost his noble qualities during that time—qualities that students will strive to embody and apply in their daily lives, so that feelings of pride in their Prophet and their Islamic religion may grow within them.

**Educational Text: “Umar and the Messenger of Khosrow” by Hafiz Ibrahim (p. 58):**

The text discusses the venerable Companion, the Commander of the Faithful, Umar ibn al-Khattab, may Allah be pleased with him, and the Messenger of Khosrow’s feelings of astonishment and alarm upon seeing Umar, may Allah be pleased with him, due to the state in which the Caliph was found—sleeping alone in the open without guards and covered only by his old garment—for he was accustomed to seeing the kings of his own land sheltered behind high walls and surrounded by fierce guards. This demonstrates his humility, contentment, and sense of security stemming from his justice. The Messenger of Allah considered the status of the Persian kings insignificant in the face of the simplicity and greatness of Ibn al-Khattab, may Allah be pleased with him. Faced with this magnificent scene, he uttered a saying that has since become a proverb among the people:

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You felt secure when you established justice among them, so you slept with peace of mind.

This text aims to introduce learners to the great figures of Islam, foremost among whom is ‘Umar ibn al-Khattab, known for his strictness and justice. Through what the Messenger of Khosrow recounts in this poem, students come to understand the value of justice, which is considered one of the praiseworthy qualities in the Islamic faith. There are numerous verses that call for justice in all aspects of life, for a just person is trusted by all and inspires no fear in others. Among these is the verse in which Allah says: " Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing." (Surah An-Nisa: Verse 58)

### **B. The Homeland:**

**Educational Text: “Love of the Homeland is Part of Faith” by Abdelhamid Ben Badis (p. 32):**

Through this text, Abdelhamid Ben Badis calls for the obligation to love and be attached to one’s homeland, because it has been good to us, and the believer loves those who have been good to him and reciprocates their kindness. Furthermore, a person must fulfill his duty toward his homeland by being loyal to it. According to Ibn Badis, the homeland is the source of creation, the sustenance of life, and the setting of childhood and youth. It nourished our father and mother, and it nourishes us; we were formed from its soil, water, air, plants, and animals. Therefore, we cannot be believers without loving our homeland, for our true religion is a religion of nature and reason, and it urges us to love our homeland and those who do us good.

This text falls among those that highlight national identity as an element of national identity, linking Islamic authority with the value of belonging to the homeland, and presents love of the homeland as a moral behavior stemming from faith, which contributes to consolidating national identity in the learner by fostering national awareness and instilling the value of sincere belonging to the homeland.

**Educational Text: “The Joy of Returning Home” by Mouloud Feraoun (p. 36)**

Through this text, the author depicts a deep sense of belonging to one’s homeland and reflects the value of loyalty to one’s homeland and the refusal to forget it no matter how long one is in exile. While in a foreign land, the author remembered that he had a homeland, and when he decided to return to it, he was overcome with feelings of joy and delight. This decision came after he realized that he had a homeland and would always remain a stranger elsewhere; therefore, he could not wait and felt an overwhelming desire to visit his homeland, a desire to return and enjoy its bounties. When Algeria came into view, he was overcome with great joy, and goosebumps ran down his body.

The constants of national identity are evident in the text through a deep attachment to the homeland despite exile, a connection to the land and memory, and a longing for the homeland—a sign of sincere belonging. Returning to it revives the heart and renews the sense of identity and roots. For the homeland is a refuge that cannot be replaced, no matter how great the distance. Through this, the learner will realize that identity is based on a sincere inner sense of belonging, not merely on geographical location, and that exile, no matter how long, does not erase that sense of belonging but rather deepens the attachment to the homeland.

Educational Text: “The Patriot” by Muhammad al-Saleh al-Sadiq (p. 44):

The text addresses the essence of patriotism, which requires sacrifice for the homeland, especially since love of the homeland is part of faith; the stronger our faith, the stronger our patriotism. The text is accompanied by a description of the virtuous patriot: he is consumed by love for his homeland, sings of its glories, and is filled with pride when he sees the flag flying. To the extent that individuals possess love and appreciation for their homeland—and based on their willingness to fulfill their duty and make sacrifices for it—this homeland will be among the distinguished and developed nations. Thus, patriotism is a living image that expresses the loftiest, noblest, and deepest emotions toward the homeland, for our roots are in it, and because we were born, raised, and grew up there.

This text contributes to fostering national awareness among students, instilling in them the values of good citizenship, love for the homeland, and working for its advancement, in addition to reinforcing the values of honor, loyalty, and devotion as characteristics of a good patriot, with the understanding that the homeland is part of the national identity that shapes an individual’s character and defines their sense of belonging. Therefore, one must be prepared to sacrifice for it and defend it, because preserving it is a collective responsibility.

### **C. History:**

**Text: “The Redemption of Algeria” by Hanfi Ben Issa (p. 40):**

The story revolves around Makhlof and his sister Zohour, who participated in a resistance operation against colonialism. The story begins when paratroopers stop Makhlof as he is walking; they order him to raise his hands and turn toward the wall for a search, but he feels no fear and manages to pass through the checkpoint safely. The story then shifts to Zuhour, who experienced a decisive moment while crossing the same checkpoint. She expected the soldiers to stop her for a search, but she passed through unnoticed, carrying a box of bombs that she handed to her brother. After that, Makhlof blew up the police station, and as he was about to throw the second bomb, he hesitated upon spotting a police patrol, then rushed toward it and threw the bomb at them in an act demonstrating his courage and daring. The events conclude with Makhlof’s martyrdom as he shouts defiantly: “Long live Algeria.”

Stories such as these, which recount the heroism and sacrifices of the Algerian people, instill in students a deep attachment to their homeland and pride in their history and the glorious Algerian Revolution—a history whose pages are written with struggle, sacrifice, devotion, and the nobility of martyrs who gave their most precious possessions to reclaim freedom from the hands of unjust and tyrannical colonialism. Therefore, Algeria’s history is

one of the most prominent elements shaping its identity. Through this text, students will realize that this history is an integral part of the very essence of the country of one and a half million martyrs, and they will be ready to defend their homeland and resist anyone who dares to undermine security and freedom within its borders.

**Text: “November” by Slimane Djeouadi (p. 42)**

The title of the text refers to the month in which a glorious revolution against French colonialism was born; it is the source of the revolutionaries and the starting point for rejecting the shackles of brutal occupation. Therefore, the author points to the reason behind the outbreak of the glorious November Revolution: the rejection of slavery and the expulsion of the colonizer in order to achieve victory and independence. The poet described the November Revolution as the home of the victors because it is the homeland of the triumphant winners and the inspiration and model for other revolutions. He likened the mujahideen to brave men whose

assault on the enemy is fierce, and both men and women participated in this glorious revolution to attain glory and honor.

When the learner reads the text, their reverence for the Algerian Revolution—a monumental event in the country’s history—deepens, and their pride in the First of November grows, as it is a source of pride for the Algerian people who fought to regain national sovereignty, believing in the inevitability of victory. Thus, the text contributes to shaping a learner who is conscious of their identity, proud of their past and their country’s history, and driven to preserve their homeland’s achievements, as it glorifies history as a cornerstone of national identity.

**D. Culture:**

**Educational Text: “Frantz Fanon” by Nouara Houcine (p. 56)**

The text explores the life of Franz Fanon as a doctor and revolutionary activist, who arrived in Algeria in 1953 to work as a doctor at the Blida Hospital. His role was not limited to medical treatment; he sought to improve patients’ psychological well-being by introducing sports, artistic, and cultural activities, which helped them break free from psychological constraints. Alongside his medical work, Fanon engaged in the struggle alongside the Algerian revolution, believing that resistance to colonialism is not achieved through arms alone, but also through thought and consciousness. The text highlights Fanon’s humanitarian and revolutionary character, which combined service to humanity with the defense of freedom and dignity.

Through this text, the learner becomes acquainted with the figure of Franz Fanon as a model of the intellectual and militant doctor who combined service to humanity with the defense of freedom. The learner also learns that love of one’s homeland is not limited to geographical belonging, but is embodied in action, sacrifice, and support for just causes. It also contributes to developing their national consciousness and reinforcing the values of struggle, commitment, and responsibility, in addition to strengthening their confidence in the role of science and culture in liberating humanity from colonialism and alienation. This text inspires students to emulate positive role models and motivates them to use their knowledge

and skills to serve their community and country, thereby helping to build a well-rounded personality that is conscious of its national identity.

**Text: “Djamila Bouhired” by Suleiman Al-Issa (p. 54)**

The text glorifies the Algerian heroine Djamila Bouhired, portraying her as a symbol of resilience and heroism in the face of colonialism. She is shown in prison, subjected to torture and injury, yet she faces her suffering with steadfastness, pride, and a defiant smile. The poet highlights the colonizer’s brutality and cowardice in contrast to Djamila’s silence, which demonstrates her strength of will and her contempt for his methods. In the end, this silence becomes a living testimony to her heroism, celebrated in the public square, and Djamila Bouhired remains an enduring example of sacrifice and national dignity.

Through this text, students can learn about a prominent figure in Algerian history—a heroic figure who symbolizes patience, defiance, strength, and resilience. Djamila Bouhired defended her country with her pure blood, and as such, she is a source of inspiration for students who may be captivated by foreign figures without realizing that Algeria possesses priceless gems. They need only follow her example, for she represents their history and identity. Therefore, it has become essential for textbooks to include such texts, as they introduce learners to Algeria’s figures and great leaders, foster pride in their country, and help them hold fast to the elements of their identity.

**2. Elements of National Identity in Educational Texts in the “Arabic Language and Literature” Textbook for the Third Year of Secondary(high school) Education (Science Track):**

**1. Religion:**

**Literary Text: Advice and Guidance for Ibn al-Wardi (p. 10)**

In this text, the poet calls for the necessity of reflection and fear of God Almighty. Through his address to his son, the poet was actually addressing the members of the community. In doing so, Ibn al-Wardi reminded us of death, the Day of Resurrection, and the Day of Reckoning, as well as the end and fate of the tyrants. The religious sentiment in these verses is strongly evident through his characterization and embodiment of certain meanings. The poet’s advice included moral guidance, such as speaking the truth, calling for good intentions and purpose in work, avoiding gatherings of frivolity and revelry, and committing to diligence and mastery of one’s work, alongside religious guidance such as the call to fear God, obey Him, and believe in the Day of Resurrection, death, and reckoning. In his guidance and teaching, Ibn al-Wardi adopted a didactic style that proved effective because it presents the listener with real-life examples, causing them to pause and see the truth embodied in numerous and varied models and images. The personal tone of the discourse proved effective because every reader feels that the poet is addressing him personally, thereby awakening in him the spirit of faith and piety toward God, which repairs his flaws, corrects his deviations in character and behavior, and sets him on the path of righteousness.

This text helps to reinforce the importance of religion among students as one of the pillars of national identity. This is evident in the call to adopt religious values in their daily conduct. Through this text, students come to realize that piety toward God is the foundation of a righteous heart and righteous deeds, thereby developing an awareness that Islam is not

merely adherence to a specific outward form but rather a moral practice reflected in one's actions. They are thus able to build a balanced personality that combines knowledge, action, and sound thinking, and steer clear of behaviors that lead to behavioral and intellectual deviation. This text also instills in learners a love of seeking knowledge, diligence, and the rejection of laziness, thereby combining piety with work that benefits the nation. Thus, a generation is raised that is conscious of its religion and proud of its national identity.

**Literary Text: “A Description of the Relationship Between the Created and the Creator” by Ibn al-Arabi (p. 24):**

Through the poem, the poet explains that God is characterized by attributes of perfection and that it is our duty to accept Him as our Lord, and that God created life for a wisdom known only to Him. The poet also affirms that God Almighty is exalted above any resemblance to human senses or attributes, and that knowledge of Him is not attained through observation or imitation, but rather through reason and reflection on the signs of His existence and His verses in the universe. He also advises us not to follow the paths of delusion caused by ignorance and corrupt beliefs, and stresses the necessity of adhering to sound doctrine and sound reasoning.

Through this text, the learner is able to grasp the solid foundation upon which the Islamic religion is built, which is sound doctrine based on proof and certainty. They also become more certain of the importance of forgiving others, for Allah is Most Forgiving toward His servants, and likewise, the believer forgives his brother. Just as he hopes for Allah's mercy and forgiveness, he must have mercy on his fellow believer and forgive him if he wrongs him. This Islamic teaching instills in the learner a sense of pride in his religion and the certainty that it is the primary source upon which his actions and decisions in this world are based, so that he may attain Allah's pleasure and win His Paradise on the Day when neither wealth nor children will avail, except for those who come to Allah with a sound heart.

## **2. History:**

**Literary Text: “The Revolution of the Honorable” by Mufdi Zakaria (p. 80):**

In his poem, the poet addresses the sanctity of the revolution and the aspirations of its participants for victory and glory, as he attempts to link the Algerian Revolution to deep-rooted spiritual and historical dimensions. We see this in his linking of the revolution to spiritual Islamic landmarks and his portrayal of it as the dissemination of a message of freedom akin to the message of the Prophet, peace be upon him, which calls for liberation from the shackles of ignorance. As for the historical dimensions, they lie in the reminder of the reality of our Arab identity, which rejects humiliation, deceit, and treachery. The text's ideas are summarized in the notion that the revolution is akin to the day of the resurrection of freedom, and it affirms the true Arab identity of the Algerians, especially on the day the birth of a new era was proclaimed—November 1st—which reflected the revolutionaries' aspirations for victory and glory. The secret lies in the poet's attempt to link a political phenomenon (the revolution) with a religious one in his sanctification of the revolution—because God calls for jihad and fighting the enemies, and because the Algerian people proved that their faith in God helped them achieve victory despite their small numbers and weak strength (much like the Battle of Badr). The poet emphasized that the Algerian people cannot

enjoy their rights unless they gain independence and free themselves from the enemies' shackles. Nor can they achieve glory unless they unite and rally to defeat the enemies.

This text leaves a deep impression on the learner regarding pride in the homeland, as it instills in their consciousness that national belonging is not merely words spoken or a slogan raised, but rather an action that involves sacrifice and historical responsibility. The poem presents the homeland as a supreme value worthy of defense and affirms the Algerian people's struggle and desire for independence, thereby fostering in the learner a sense of pride in their country's history and the heroism of their ancestors. The text also instills a sense of national dignity in learners by emphasizing the continued rejection of the deprivation of Algerian citizens' freedom and the imperative to respect national sovereignty, Students thus develop an awareness that freedom is not granted but must be reclaimed through struggle and sacrifice; in this way, the text helps shape learners who take pride in their history, remain committed to their homeland, and are convinced of the need to preserve their country's sovereignty and standing among the nations of the world.

**Literary Text: "The Great Man" by Mohamed El-Saleh Bawaia (p. 112)**

In this text, the poet attempts to paint an artistic picture of the Algerian Revolution through its humanistic values. It is no coincidence that he brings together love and war, using language that captures the essence of the Algerian environment to a great extent. The Great Man is the Algerian man, great in his ambitions and in his character, whom adversity cannot defeat; he is a people who fought against the forces of injustice and tyranny, the forces of French occupation. The poet succeeded to a great extent in portraying the reality of the Algerian Revolution, for this revolution was not born of greed or injustice but of self-defense, and for the liberation of the land and the people. He excelled in depicting the revolutionaries' struggle and their efforts to uproot the colonizer, Everyone participated in this revolution; even the children could not contain themselves, and some of them took up arms and fought, and all of this was for the return of the light of freedom to Algeria. The blood of Arabism flows through the veins of the Algerians, who fought with humanity and were not brutal like the French; they bore pain and wounds on the one hand, and ambition and hope for freedom and liberation on the other.

When the student reads this text, grasps its ideas, and understands the purpose for which it was written, they will have been imbued with a spirit of patriotism, and their soul and heart will be filled with love for their homeland and pride in its history and glorious revolution, and they will certainly be ready to make the same sacrifices as our noble martyrs should anyone attempt to undermine the nation's dignity, erase the constants of the Algerian people's identity, or deprive them of their freedom.

**3. Elements of National Identity in the Educational Texts of the "Arabic Language and Literature" Textbook for the Third Year of Secondary Education (Track: Literature and Philosophy / Foreign Languages):**

**A. Religion:**

**Literary Text: "In Praise of the Prophet, Peace Be Upon Him" by Al-Busiri (p. 9):**

In this poem, Al-Busiri praises the Prophet, peace be upon him, by highlighting his virtues and his exalted status—a status that surpasses the height of the heavens and surpasses

all other messengers and prophets in value and stature. For God sent him to all people, sealed the line of messengers and prophets with him, and granted him alone the greatest intercession on the Day of Judgment. Our noble Prophet possesses countless virtues, and what makes us feel the deepest attachment to him is his forgiveness, forbearance, and long-suffering patience in the face of his people's harm, his compassion for them, and his supplication for their guidance and success, as well as his humility, which is manifested in gentleness and kindness. The poet has succeeded in convincing us that Muhammad, peace be upon him, is the best of all creation, for he focused on the Prophet's physical and moral attributes, delighting us with praise of the Prophet himself and his qualities. Indeed, he attained perfection in both form and character, embodying every meaning of virtue.

The aim of this text is to instill a love for the Islamic faith in the hearts of the students and to acquaint them with the qualities of the Prophet, peace be upon him. It is, at its core, a call to emulate his life and morals, which the members of the Islamic nation must embody. Students must strive to follow him and walk in his footsteps, They must also realize that preserving their Islamic faith is tantamount to preserving their national identity.

**Literary Text: "On Asceticism" by Ibn Nubatah al-Masri (p. 14)**

The religious dimension dominates this text, as the poet opens his poem by expressing aversion to attachment to wealth and children, for after death, only good deeds will be of any use—especially when the body returns to dust, loved ones depart, and the pleasures of this world fade away, leaving the servant alone in his grave. Therefore, he calls for asceticism in this worldly life and detachment from it, for it is a realm of transience, whereas the Hereafter is a realm of permanence, and solitude remains the best solution for departing from this life with the fewest sins and transgressions, He then addresses the hoarder of wealth, advising him that life is fleeting and death is the fate of every human being on earth; thus, he should not be deceived by his wealth, disobey God Almighty because of it, or forget the Day of Reckoning. As for those who are arrogant toward others, the poet advises them not to be deceived and to remember that they will be buried beneath the earth. He concludes by exalting the value of divine mercy, as it is humanity's sole refuge; therefore, one must always repent, return to God, and prepare for that moment.

This poem instills in students the religious dimension, which is a cornerstone of national identity, as it instills in them faith in God, reliance on His mercy, and the consideration of the Hereafter in their conduct. The poet also alerts students to the reality of this world and the awareness of its transience, fostering in them a love of humility and the rejection of arrogance and envy. The poem also deepens the sense of individual responsibility, for a person's true value lies in their morals and deeds, not in what they possess, and adherence to the Islamic faith and its teachings remains the best path to success in this world and the hereafter.

**B. Homeland:**

**Literary Text: "The Pains of Exile" by Mahmoud Sami al-Baroudi (p. 55)**

The poem depicts feelings of alienation, homesickness, and the inability to forget one's homeland because it is etched in the heart. The poet could not erase the image of his homeland and his family while living in a foreign land because loyalty is ingrained in him, which is what made him cling to his homeland and long to return to it. Therefore, the poem is

dominated by feelings of pain and sorrow due to separation and the intense attachment to the homeland and family. He begins by likening love to an incurable disease for which there is no cure, and reveals the overwhelming sadness and harsh loneliness left behind by distance, which have exhausted the soul and worn down patience. He highlights the internal conflict between the poet's desire to remain steadfast and his inability to bear the pain of longing, so the nights become long as he spends them awake, conversing with the stars—an image reflecting the depth of his suffering and psychological alienation. He then evokes his homeland, Egypt, and particularly the Nile Valley, as a source of tranquility and beauty, and a place to retrieve memories etched in the mind that the years will not erase. What most prevents one from forgetting the country's atmosphere is that enchanting nature with its gentle breeze, flowing waters, and singing birds, accompanied by family and loved ones. The poem concludes with a profound sense of regret for a time that has passed, yet left an undimmed longing in the heart, so that nostalgia and loyalty remain the essence of the poetic experience that blends the pain of love with the sincerity of belonging to one's homeland and the past.

Through the poet's expression of the pain, longing, and nostalgia for the homeland that dominated his psyche, students come to realize the value of remaining in the homeland, holding fast to it, and serving it, so that it may join the ranks of advanced nations—an act of loyalty and steadfast adherence to the tenets of national identity.

**Literary Text: "From the Inspiration of Exile" by Ahmad Shawqi (p. 59)**

In this poem, Ahmad Shawqi expresses a flood of emotions toward Egypt while in exile, as well as the depth of his attachment to his homeland, his anguish at being separated from it, and his longing for it—all of which are emotions of love, nostalgia, and yearning for his country. The poet regards Egypt as his mother when he likens her to the mother of Moses, peace be upon him, who cast him into the river in the name of God. He considers that Egypt, too, cast him into the river in the name of God, who is his protector and guarantor. Just as the mother of Moses was certain that God would return her son to her, so too is he certain that God Almighty will protect him and return him to his homeland. This analogy signifies the strong bond that connects him to his homeland.

The image of the mother and the homeland have merged in the poet's mind, and expressions of patriotism and loyalty to his homeland are prominent in his poem. If this indicates anything, it indicates the poet's preservation of his identity, and every student should harbor such feelings toward their homeland. Through Ahmad Shawqi's poem, students will realize that being far from one's homeland is bitter, and that there is no greater hardship than being separated from it, nor any loss in the universe greater than the loss of that which is a constant of national identity: the homeland.

**C. History:**

**Literary Text: "Jamila" by Shafiq al-Kamali (p. 123)**

The text presents a vivid poetic portrayal of the Arab woman activist as an enduring symbol of resistance that never dies, as the poet draws a symbolic connection between Khawla, the historical heroine associated with the sword, strength, and courage, and Jamila, the contemporary activist who endures imprisonment and torture. Through the grandmother's

stories about Khawla, the text shifts to the present to affirm that the spirit of heroism has not been severed, but has returned in the form of Jamila, who bears the same dark skin, yet wields different tools of struggle.

The text immortalizes the heroism of the struggling Arab woman as an enduring symbol of resistance, as the poet presents a poetic portrait of the activist Jamila Bouhired and establishes a symbolic connection between her and Khawla, the heroine whose name is associated with sternness, strength, courage, and the rejection of injustice and oppression. The poet likens Jamila to Khawla, aiming to commemorate past glories, ensure continuity across generations, maintain the connection between past and present, and acknowledge the heroism of women that embodies struggle, resistance, and sacrifice for the homeland. The text highlights Jamila's suffering in prison, where she is portrayed as a "caged dove"; yet this captivity does not weaken her, but rather increases her resilience and determination, until the jailer becomes afraid of the power of her gaze and her steadfastness. The poet also highlights her smile in the face of torment as a defiance and condemnation of the torturer, and as evidence of the moral nobility of resistance. The poet draws a comparison between "the civilization of the dagger" and the "civilization of the torch," with the former symbolizing oppression, tyranny, and injustice, while the latter symbolizes hope, light, and the desire for liberation, affirming that the people do not fear the tyrannical enemy and that they forge a path toward the light no matter how intense the darkness. The text concludes by glorifying and clinging to Arab identity, and rejecting assimilation or surrender, so as to make the bitter.

Such a positive stance by writers toward the Algerian Revolution—in recounting its events and praising its heroes—will have a positive impact on the character development of students and instill pride in their history, which is a cornerstone of their national identity. The poet's portrayal of the heroism of Djamilia Bouhired opens the door for students to take her as a role model, inspiring them to strive to follow in her footsteps to preserve and defend the dignity of their country.

**Literary Text: "The Road to the Brick Village" by Mohamed Chnoufi (p. 212)**

Just as poetry helped immortalize and glorify the heroism of the Algerian people during the War of Independence, and depicted their suffering from the ravages and injustices of colonialism, the short story also played a prominent role in conveying and embodying this suffering. From this perspective, the text "The Road to the Brick Village" was introduced so that students could learn about aspects of social life before and during the revolution—including poverty, hardship, and a life resembling primitive existence in times long past—as well as the living conditions of the Algerian people during the occupation, experience the forms of their suffering, and understand the means of their resistance against the colonizer. The main character in this text is Al-Waqaf, who represents the Algerian man who betrays his homeland and his people, angry for no real reason, burdening himself without a strong motive, the character of the officer, who embodies the man in control of the situation who trusts his subordinates, and the character of the villagers who suffer from the injustice, oppression, and poverty imposed upon them.

The aspects of social life embodied in this story during the colonial period bring into sharp focus the psychological torment and oppression endured by the Algerian people, which helps awaken feelings of sorrow and empathy in readers regarding the poverty and misery

suffered by their compatriots, and the hunger, fear, and harsh treatment they endured at the hands of the occupiers. It also helps reinforce their awareness that this suffering did not prevent Algerians from defending their beloved country; rather, it strengthened their resolve to resist, fight, and never lose hope in expelling the colonizers.

As a result, students develop a sense of pride in their people's resilience in the face of oppression and injustice, and their attachment to and admiration for Algerian history—as one of the fundamental pillars of national identity—grows, particularly when they study narrative texts that highlight the Algerians' resilience and steadfastness despite suffering and cruelty, and affirm that what they endured during the occupation was not an obstacle to the pursuit of freedom, but rather a powerful motivation to raise its banner and attain it.

**Literary Text: “Lalla Fatima N'Soumer, the Falcon Woman” by Idris Qarqoua (p. 254)**

This text is a prime example of contemporary Algerian theater that reflects a social portrait of Algerian society during the resistance. The characters in the text embody the foundations of Algerian society, which is guided by religious values. It also portrays Algerian women during the French occupation of our country, highlighting their role in preserving family structures and their part in resisting colonialism.

The play revolves around Amina's decision, in the presence of her husband “Si Tahar,” to speak out against his sister “Lalla Fatima.” Si Tahar viewed this behavior as a slight against his sister and his family, so he immediately slapped his wife Amina, He was about to utter the word “divorce” after their argument escalated, and at that moment, “Lala Fatima” decided to leave her brother Si Tahar's house, feeling that she was the cause of the dispute between him and his wife. She convinced him that she had to leave because other duties awaited her, and she departed. In the end, Amina tried to convince Fatima to stay with her at her brother's house after confessing her plan to her and begging for forgiveness.

As the play's main character, Lalla Fatma N'Soumer serves as a role model worthy of emulation by today's generation. She is a leader among her people, patient, forgiving, unhurried in her decisions, level-headed, chaste and pure, with strong faith, preserving her national identity, concerned with social reform, defending her homeland, and striving for its sake.

Through this text, students also learn concepts related to charity, tolerance, and social responsibility. An example of charity is Lalla Fatima N'Soumer's recommendation of Amina to her husband, Si Tahar, and her pledge not to harm her; an example of tolerance is Amina's hastening to Lalla Fatima N'Soumer to ask for her forgiveness; and an example of social responsibility is Lalla Fatima N'Soumer's request to her brother to stand with the revolutionaries.

**D. Culture:**

**Literary Text: “The Status of Intellectuals in the Nation” by Mohamed al-Bachir al-Ibrahimi (p. 182)**

Through this text, Al-Ibrahimi demonstrates that intellectuals constitute the cornerstone of preserving national identity and safeguarding its foundations; in his view, they are the nation's choice, its elite, and its leaders, due to their intellectual awareness and reformist mission. He makes them the guardians of its honor and glory, as it falls upon them to protect

the language, religion, and history from distortion and erosion, and to confront manifestations of cultural alienation.

Al-Bachir Al-Ibrahimi emphasized that the nation needs its intellectuals in times of security to chart a path to happiness in life and provide it with their knowledge and insights to improve its condition and set its affairs right, and it needs them in times of fear to find solutions to lingering problems and overcome the difficulties that stand in its way. The common man sees them as superior to himself and thus does not aspire to attain their status, while the tyrant sees them as watchful eyes over the nation's interests and therefore does not consider imposing his authority. In the author's view, the true intellectual is one who is concerned with reforming himself before reforming his society, who is attentive to the nation's interests and a defender of its foundations. Among the qualities that define him are good character and scholarly and intellectual competence.

Al-Bachir Al-Ibrahimi believes that the foundations of national identity—religion, beliefs, history, and language—are what drive the growth of the educated class in a nation; the more educational methods align with these foundations, the higher the proportion of educated people, and vice versa.

The greatest role that Al-Bachir Al-Ibrahimi assigns to the educated class is the pursuit of preserving national identity by safeguarding the nation's interests and defending its foundations—such as religion, language, history, and others.

### **3. Conclusion:**

- The Algerian school system has focused on the issue of national identity and has taken it into account when selecting educational materials for middle and high school levels.

- The Islamic religion serves as the foundation upon which Muslims base the management of their lives. As one of the pillars of national identity, many texts include Islamic values and call for their adoption, as well as the glorification of the Prophet, peace be upon him, so that he may serve as a role model to enlighten their lives and help them face life's challenges without disobeying God Almighty.

- History is the most frequently featured element of identity in Arabic language textbooks for the middle and high school levels, particularly regarding the Algerian Revolution, because such a great historical event cannot be forgotten or erased from the memory of future generations; so it was imperative that the curricula include texts commemorating the Algerian Revolution and the heroism of its noble martyrs, in order to instill pride and a sense of honor in this event in the hearts of students.

- The theme of the homeland occupied a significant place in the Arabic language curriculum, as it is a cornerstone of national identity. The aim was to strengthen learners' attachment to their homeland by highlighting the virtues of loving it—a duty rooted in faith—and by ensuring they do not forget the sacrifices made by its people to preserve its dignity and sovereignty. The theme of longing for and nostalgia for the homeland, resulting from being far from it and living in another country, emerged as a prominent focus in a number of literary texts aimed at reinforcing one of the elements of national identity: the homeland. These texts have helped foster students' awareness of the value of staying in their homeland, highlighting the beauty of living there and the emotional bond they share with it. They have also deepened

students' understanding of the suffering of exile and the psychological pain and alienation it leaves behind, which reinforces their refusal to repeat the experience of the poets who embodied the pains of exile in their poems, and instills in them a love for their homeland and a commitment to it.

- Culture is a fundamental component of the group's national identity, and it appears in the Arabic language textbook for middle and high school as educational texts that encourage emulation of historical and intellectual figures by highlighting their achievements and heroic deeds.

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