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Abstract:

This study aims to explore the manifestations of tourist discourse in the Arabic Language Book for Primary Education, especially in the second and fifth grades. These texts include different aspects of tourism at different levels, including places, customs and traditions with their tangible and intangible heritage. These texts provide a promotional insight into the characteristics of tourism in Algeria and how literary touristic discourse can effectively introduce and guide visitors to the country.

Keywords: Tourism, place, heritage, tourist discourse, folklore, customs and traditions.

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Introduction:

Undoubtedly, literary discourse has expanded beyond its narrow boundaries and has intertwined with various other discourses such as social, religious, political, scientific and tourist discourses. This indicates the author's commitment to addressing multiple issues and actively engaging with his or her society to contribute to their resolution, thus becoming an active element within his or her environment.

In line with the above, Arabic textbooks for primary education in Algerian schools have been enriched with various touristic literary discourses aimed at Algerian students. The aim of these discourses is to familiarise them with the different cultures found in Algeria and other nations, and to enable Algerian children to broaden their horizons, accept and explore other cultures. This extends to different places and tangible and intangible heritage, promoting both domestic and international tourism. However, our focus in this study is on domestic tourism.

So, can touristic discourse in educational texts serve as an alternative tourist reference and guide? Can it be an effective means of promoting tourism?

1- The nature of tourism:

The concept of tourism is broad and multifaceted as perceived by critics and researchers. Each of them defines tourism based on their ideology and perspective, resulting in different definitions of the term. The World Tourism Organisation (WTO) defines tourism as "the activity of individuals travelling outside their usual environment for a period not exceeding one consecutive year for leisure, business or other purposes"¹. Similarly, the International Academy of Tourism (A.I.T.) defines it as "a term associated with pleasure travel, encompassing a range of human activities aimed at achieving this type of travel"². Tourism aims to provide enjoyment, which is the primary and fundamental purpose, as well as a change of residence. A change of location may involve a partial or complete change in aspects such as clothing, cuisine, customs, traditions and way of life.

Tourism takes many forms. There is medical tourism, where people travel for medical treatment or health care. There is also business tourism, where individuals travel for work-related activities. Cultural tourism is another form, where individuals take part in cultural events or festivals in a place other than their place of residence. These are just a few examples of different types of tourism.

Tourism can also be divided into two main categories: domestic tourism and international tourism. Domestic tourism refers to individuals travelling to different places within their own country, while international tourism involves travelling outside of one's own country. However, the common objective in both cases remains leisure, enjoyment and spending time for recreation and entertainment.

According to Joubert and Fidler, "tourism is a modern phenomenon, born of the increasing need for comfort, fresh air and the desire to experience the beauty of nature. It is also linked to the development of a sense of joy, pleasure and the desire to stay in areas with unique characteristics. It is also linked to the growth of communication, especially between people, as a result of the expansion of trade and industry, whatever its scale. The development of means of transport has also contributed to this phenomenon"³.

From the perspective of Joubert and Fidler, tourism is seen as a human need to change location and spend time in a suitable place for leisure and relaxation. It allows individuals to recharge their batteries and find peace, comfort and serenity within themselves.

Some people prefer to spend their holidays in natural places where nature dominates the environment. Others choose to visit archaeological sites that tell the story of past eras and leave lasting impressions of a bygone time. Still others travel to cities or countries to explore progress and advancement in various fields.

2- The presence of tourism discourse in Arabic textbooks for the first and fifth grades of primary school:

The term "literary tourism" was not known before, but it is a new modern term in the literary field. However, it has roots and precedents in the genre of travel literature. The tourism discourse has merged with the literary discourse to give us texts in a creative form. This is what we find in school textbooks - literary texts promoting domestic tourism in Algeria.

Algerian primary school textbooks are enriched with various discourses on domestic tourism aimed at primary school pupils in the Algerian education system. These texts present the tangible and intangible heritage that Algeria possesses and make pupils proud of their country among other nations.

Before discussing the aspects of the tourism discourse in second and fifth grade textbooks, it is necessary to provide a comprehensive introduction to Algeria in order to highlight the reasons behind the dynamism and the cultural and tourist diversity present in Algeria.

Algeria is rich in natural resources and treasures, gifts from the Creator. Both Arabs and Westerners, including the Swiss explorer Isabelle Eberhardt, have been fascinated by Algeria and its cultural diversity. This led her to choose Algeria as the place to spend the rest of her life, leaving behind a collection of sources and writings that tell of her fascinating adventures in Algeria.

2-1 A short description of Algeria:

Algeria is located in North Africa, bordered to the north by the Mediterranean Sea, which separates it from the European continent. It is the largest country in the Mediterranean and the largest in Africa. It borders Tunisia to the north-east, Libya to the east, Mali and Niger to the south, Mauritania and Western Sahara to the south-west and Morocco to the west. It covers an area of approximately 2,381,741 square kilometres⁴. Algeria is a continent in itself, as each region within Algeria has its own specific customs, traditions and local cuisine, not to mention the diversity of dialects.



Map of Algeria.

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This is because of its vast area, which makes it comparable to a continent in terms of its diversity, richness and the natural and material resources it possesses.

2-2 The tourist discourse in the primary school books of the second and fifth grades:

The primary school textbook deals with various texts that discuss cultural tourism, referring to cultural heritage, which is divided into two categories: material and non-material. The material category refers to "sites and classified historical monuments, both ancient and modern, which can be positive factors in the immediate vicinity or in the environmental context. Palaces or castles are often surrounded by an environmental setting of gardens, wildlife and sometimes reserves that contribute to the development of resources such as plants and birds. Furthermore, within certain limits, castles, stately homes and monasteries may be used as inns or guesthouses for tourists⁵". In addition, archaeological sites can be remnants of nature that have left behind enchanting natural landscapes.

1. The place:

***Jant:**

In the second grade textbook, we find a text entitled "Enchanting Oasis", which describes a person's visit to a friend who has invited them to the city of Jant, also known as the "Bride of Tassili", located in the extreme southeast of the country and covering an area of 84,168square ⁶ kilometres. The student learns that it is a city in the extreme Algerian desert. The author writes: "We travelled a long road in the middle of the sand dunes under the scorching sun, seeing nothing but allies and a few camels moving slowly... I was astonished when I saw it: an enchanting oasis. On the right, a row of palm trees bearing delicious dates; on the left, a farm with a variety of vegetables and fruit, between which fresh water channels flow from a well on the plateau"⁷. Thus, through this literary tourist discourse, which serves as an attraction for the students, it captures their interest in desert regions, highlighting that they are not just barren areas, but are rich in various forms of natural resources. This tourist discourse shows the natural wealth of sand dunes and palm oases for which the Algerian Sahara is famous, producing some of the finest dates in the world. It also mentions the "ship of the desert", the camel, which is the ideal means of transport for people in the desert, and the freshwater aquifers. This text can be considered an excellent tourist guide, as it provides an introductory profile of the place and its features.

***Ain Sefra:**

There is another text that describes domestic tourism in a place called "Journey to Ain Sefra", or as the Swiss writer and explorer Isabelle Eberhardt called it, "The City of Gunpowder". Ain Sefra is located in the south-west of Algeria and is one of the oldest cities in the region. ⁸

This text takes us to a new and unique place, because each place has its own terrain and character that makes it different from other places.

This time we are taken to the market, where people gather from all corners. "Every Sunday evening, the nomads, the inhabitants of the suburbs and the caravans cross the mountain cliffs, the dirt tracks and the sandy paths to reach the weekly market of Ain Sefra, which is the lifeblood

of the nomads and the tribes⁹".The writer vividly describes the place and its details, as if the student were witnessing the scenery of the place.What distinguishes the place is its varied terrain, which alternates between mountainous and sandy areas. It is this mixture that gives the place its holiness. In addition, there is the famous Monday market, which brings together the inhabitants of the suburbs and is filled with various sales. The vendors display their livestock in groups, piles of wool, rock salt, palm fronds, woollen tents, piles of hair, pottery, blankets and colourful pieces woven from linen, wool or furThis text shows the presence of tourism and promotes it . ¹⁰" through various forms within the text, such as clothing. We learn about traditional Algerian clothing, such as the "hayek", made of wool and sold in the cold season, and the "beranis", worn by men in winter and open at the front. There are also traditional Arab garments, represented by the Arab abayas sold in the market, not to mention the colourful pieces of linen, wool or fur used in the tailoring of various garments, blankets and bedspreads. The text also highlights traditional crafts such as pottery. This diversity demonstrates the richness of Algeria's cultural and civilisational expansion, which makes it an attractive destination for people.

2-Traditional clothing

Traditional clothing is considered the identity of a country, reflecting its civilisation and environment. It also represents the customs and traditions passed down from generation to generation. The manifestations of clothing vary within the text according to the diversity of regions and places. Algeria has its own unique clothing customs, which have distinguished it in international forums and left their mark on world tastes. Algerian traditional dress is popular and folkloric, as the term "folklore" refers to the wisdom or popular knowledge of the people. It encompasses all popular production. Alternative terms have been proposed in Arabic, such as "popular heritage", "popular songs", "popular arts" and "folkloric traditions". However, these terms have not gained the same acceptance and popularity as the term "popular heritage", which emphasises its unity in Arab countries. It seems that it should be accepted, but it should also be stressed that its meaning should not be limited to the old popular production, but should include both the old and the modern.¹¹"

Throughout the textbook, there are many images of traditional Algerian dress. One of these traditional dresses shown in the textbook is the burnous:

2-1 Burnous:

The burnous is considered the traditional garment of the Algerian people, made of wool and worn in winter for its warmth and protection against the cold. "The burnous, also known as a burnous, burnus or selham, is a long woollen coat with a hood and no sleeves. Its use is widespread in the North African region, particularly in Algeria. It is also part of the traditional dress¹²" of some North African countries such as Tunisia and Libya. The colour is often brown, although some may be white with decorative patterns on the sides, making it "tourist friendly".



Image of Barnous¹³

2-2 The Fergani

The Fergani is considered a distinctive cultural and folk heritage of Algeria. It is an elaborate garment worn by Algerian women for weddings and other occasions. It is also embroidered with gold thread, making it a valuable and expensive garment with a unique character.



Image of Al-Farqani¹⁴

2-3 The Tuareg dress:

The Tuareg men, also known as the Blue Men, are distinguished by their traditional dress, which sets them apart from other regions of Algeria. This is evident in their distinctive way of dressing and the additional pieces that are layered on top of the fabric to give them a dignified appearance. The simplicity of these outfits lies in their artistic design, typically consisting of pieces of fabric sewn together without complexity. What makes them even more distinctive is the way in which they are worn and the occasions on which they are worn.

The traditional Tuareg male costume consists of three essential pieces:

*Akarbi (pant): Loose-fitting trousers with a slide fastener at the waist, tightened by a leather belt called a "tamanart".

*Arsou: A loose-fitting cloak usually made of a fabric known as "khent", "tari" or white cotton called "mahmoudi". The cloak is loose at the sides and has a large pocket sewn on the left side of the chest.

*The Tagelmoust: A cloak similar to the "Arsou", but made from fabric woven in the coastal countries of Africa, particularly in Nigeria near the city of Kano. This garment is made up of

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small strips, one centimetre wide, and is usually worn over the shoulders¹⁵ during wedding ceremonies.

Finally, the veil, known as the "litham", is of great importance in the dress of the "blue men".



Men of the Tuareg tribe¹⁶.

3- Traditional dishes:

The literary tourism discourse in the textbook also presented an image of the traditional cuisine for which Algeria is famous, from east to west and from north to south. This aspect is an important component in the promotion of tourism, and a prominent dish is couscous. This dish has been the focus of numerous international competitions, both Arab and Western. In addition, it has always been one of the top traditional dishes.

Couscous is a complete dish that combines vegetables, meat and pasta. It is available all year round and is served on special occasions. There are different types of couscous, which can be made with red meat, white meat or fish. The broth can be white or red. Countries in North Africa such as Tunisia, Libya and Morocco share this dish. As a result, this dish has won the admiration of many tourists who have visited Algeria because of its richness and lightness.



Dish of couscous¹⁷.

3- The role of the tourist discourse in educational texts:

Undoubtedly, the tourist discourse aimed at primary school pupils was not arbitrary, but had specific objectives and motivations. The most important of these are:

- Encourage students to engage in domestic tourism and attract them to explore different places, customs and traditions.

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- To introduce students to the different aspects of tourism.
- To build a knowledge base for primary school students, to promote awareness of the rich resources that Algeria has for the future.
- To promote Algeria's cultural heritage, both tangible and intangible, as well as the diversity to be found in every corner of the country.
- To cultivate a cultural tourism mindset in students, enabling them to develop a passion for travelling and discovering unknown wonders.

Conclusion:

having discussed the manifestations and significance of the tourist discourse in educational textbooks, we can state the following:

- Textbooks serve as an effective means of promoting both domestic and international tourism among students, and can even function as exceptional tour guides.
- Tourism is an important element in the promotion of each country's identity.
- These educational texts have a significant and powerful effect in creating a general awareness among students of the tangible and intangible cultural heritage of their country. They also provide rich material for researchers to study and explore.
- They contribute to the formation of a generation that values, preserves and promotes their country's tourist destinations and is proud of their nation among other nations.

Footnotes:

¹- Nawal Hani, "Competitiveness of the Tourism Sector in Arab Countries", Al-Bahith Journal, Volume 13, Number 13, 2013, p. 73.

²- Same reference, p. 73.

³- Naeem Al-Zahir, "Mirage of Elias: Principles of Tourism", Dar Al-Maseera, Amman, Jordan, 2011, pp. 29-30.

⁴- Ministry of Foreign Affairs and the Algerian Community Abroad, "Overview of Algeria," 12 November 2023, 12:00, <https://www.mfa.gov.dz/ar/discover-algeria/about-algeria>

⁵- Fouad Ben Ghadban, "Sustainable Ecotourism Between Theory and Practice", Daya Publishing House, Oman, 1st edition, 2015, p. 49.

⁶- New Province of Gant: Multiple Qualifications for Promising Development Prospects," Algerian News Agency, 12 November 2023, 12:20 pm, <https://www.aps.dz/ar/regions/102672-2021-03-01-12-20-38>

⁷- Nasima Ward Belqasem, Amar Al-Saeed Bouabdallah, "My Books in Arabic Language, Islamic Education, and Civil Education, Second Year of Primary Education," National Directorate of Education, 1st edition, 2016-2017, p. 107.

⁸- Abdul Qadir Difullah, "The Yellow Eye: The City of Baroud and Culture," Al-Shaab Newspaper, 12 November 2023, 13:47. <https://fawassil.echaab.dz/2021/10/12/%D8%A7%D9%84%D8%B9%D9%8A%D9%86-%D8%A7%D9%84%D8%B5%D9%81%D8%B1%D8%A7%D8%A1-%D9%85%D8%AF%D9%8A%D9%86%D8%A9-%D8%A7%D9%84%D8%A8%D8%A7%D8%B1%D9%88%D8%AF-%D9%88%D8%A7%D9%84%D8%AB%D9%82%D8%A7%D9%81%D8%A9>

⁹- Ben El-Sayyid Burni, Sarab Halafaia Dawood, Wafa Ben Ashour, Aisha, "Arabic Language, Fifth Year of Primary Education," National Office of School Publications, 1st edition, 2019-2020, p. 129.

¹⁰- Same reference, p.129.

¹¹- Sayyid Hamed Hariz, "Adding Habits and Folk Traditions", 12 October 1988, Egypt, p. 66.

¹²- Wikipedia, "Burnous", 12 November 2023, 17:34, <https://ar.wikipedia.org/wiki/%D8%A8%D8%B1%D9%86%D9%88%D8%B3>.

¹³- Nasima Ward and others, "My Books in Arabic Language, Islamic Education and Civil Education, Second Year of Primary Education," p. 168.

¹⁴- Same reference, p. 168.

¹⁵- Mouloud Fartouni, "The oaths of Tarek", Symia, 16 November 2023, 9:54

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¹⁶- Nasima Ward and others, p. 162

¹⁷- Same reference, p. 174.

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