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Social Objectives in the Curricula of teaching Arabic in Algeria A Critical and Assessing Study in the Light of the Sociology of Education

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Abstract:

The education system is fundamental for the progress of nations. In order to improve this system, its curricula and teaching methods must be improved. Undoubtedly, societies pay great attention to the education of children and find it challenging with the advent of the information and technological revolution. As a result, in Arab and Islamic societies, different intellectual and scientific trends have emerged seeking to explain the ever-changing human character. So, this study aims at highlighting the role played by the educational system in relation to the parts of social construction, and more precisely, it seeks the role of the Algerian school in achieving educational objectives; the social and cultural ones. It analyzes, therefore, the composition of curricula in Arab society such as identity, language, religion, customs, and traditions. In this research paper, we will try to reveal to what extent social goals are achieved through the contents presented (reading texts as examples), which invite us to ask the following questions: Do they really correspond to the rapid development witnessed by society (Values, customs, and traditions, religion, Arab identity, Amazigh identity...)? And to what extent is the education system effective in investing in the field of educational sociology in the Algerian state? How are the principles of the sociology of education invested in achieving the social integration of the individual? How does the system keep up with the rapid changes in Algerian society? What are the most important manifestations of an individual's social integration and what are its most important forms? And what are the obstacles to the smooth integration of individuals into their society?

Keywords: education; contents; identity; social; technology; religion.

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Introduction:

The educational system is part of social life, which assumes a movement of development in teaching and learning process, motivated by the formation of the learner on a correct base, making him a good individual and a person capable of facing great momentum, and rapid scientific and cognitive development, which requires the adoption of appropriate educational strategies and teaching methods that are in line with the educational objectives set (cognitive or

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behavioral), in order to develop the skill performance of the individual based on the knowledge he receives.

No one can deny the special interest in education recently, which is a necessity required by the quality of education in order to keep pace with scientific progress, and to contribute in it, especially at the primary stage, as it is the first building block in which young people are prepared for the next stages of their lives, where the people of the nation are equipped with the basics of the correct faith, sound trends, experiences, information, and skills in light of the existing cognitive conflict and challenges. The age and the information revolution, which resulted in the multiplicity of teaching curricula and methods, and the development of different models and strategies in education (languages and subjects), as the latter works to draw plans to achieve specific goals, and provide the individual with a set of adaptive and transferable tools, that would contribute to changing his human personality, so we decided to highlight the role played by the educational system in its relationship with its parts, including social and cultural... In order to keep pace with every development in Algerian society, we have sought to analyse the subject by focusing on the following elements:

Foundations of building curricula

Algeria and the reform of the educational system: emphasis is placed on: cultural objectives (because procedurally cultural objectives cannot be separated from social goals).

Functions of Modern Education in Algeria (Focus on phrases such as: Preserving social and cultural heritage...).

The importance of social values in the curriculum: such as traditions, customs, family systems, arts, and ways of living, ideals, language, beliefs and morals...

Educational curricula are considered the basis of education and the way of human development as a means of achieving more effective education, and therefore we decided to stand at their importance, objectives, foundations, and components, in order to establish and evaluate in particular the developments in the current era, in order to highlight their repercussions on personal, societal and other life, which require those in charge of them to modify and evaluate them to keep pace with the development in order to achieve better results and good achievement, considering that education is The basis for the formation of the individual intellectually and scientifically, and the change is linked to the replacement of positive constructive ideas that push for the required development, so it is necessary to stand at the concept of educational curricula and education.

1. The concept of educational curricula:

The educational curricula constitute the focus of the educational process as a link between education as a theoretical and intellectual framework based on values, social, and cultural

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foundations, and education as the applied aspect through which educational objectives are achieved, and it has been identified as follows: "A set of experiences and activities provided by the school under its supervision to students with the intention of their contact with these experiences and their interaction with them, and learning is from the results of this friction and interaction with them. to interact or modify their behavior, and lead to the achievement of comprehensive and integrated growth, which is the ultimate goal of education" (Saleh Abdullah, Abdul Rahman, 1994, p. 8) on which society relies in the formation of individuals, and in building civilized systems of a human nature on which human societies develop, creating school educational systems capable of building the human being with renewed civilizational qualities, as a " process of human beings."Upgrading all components and dimensions of the educational process in terms of planning, implementation or evaluation in a way that ensures the progress and well-being of society and in order to promote the desired policy and philosophy of society, and this requires changing all educational components for the better" (Pro Mohamed and Rahmouni Delilah, 2015, p. 160), and this is as the school is a complex formation with complex intensifications, of a social nature, not just a place where children or young people gather to acquire knowledge, as educational curricula are one of the most powerful tools through which the hopes and aspirations of peoples are realized.

2. Modern education:

Education expresses the social and cultural aspect, which is the basic feature of human life, through which the individual can search for new ideas, and new ways of life, and through which he works to develop mental abilities, and develop his knowledge, and has been identified with different definitions, including: "Education is the sum of the effects and actions that it exercises voluntarily, one human being often over another. What is an adult on a young person, which aims to form various preparations that lead him to maturity and perfection" (Abdullah Al-Dayem, 1975, page 41), in other words, preparing the life of the individual in a way that facilitates his belonging to a group, and facilitates his interaction with it; that is, the educational act focuses more on what is skillful than on knowledge; that is, working on developing the skill side of an individual, knowing that part of them cannot dispense with the other during performance, with different types (mental, motor and social) Thus, we can say: that education is of social value aimed at maintaining social development and maintaining social identity represented in language, values, moral, cultural, religion, and common history, and we can see this through the foundations of building curricula.

3. Foundations of building curricula:

The curriculum in its traditional sense has omitted the nature of activities, the nature of the learner, teaching methods and comprehensive evaluation, while the modern curriculum contains direct and indirect educational experiences, which have methods, and are concerned with constructive evaluation, and media, but their application in our schools today - according to

many studies and research - unfortunately does not amount to this stage, despite the achievement of media And the means and activities, that is, the adoption of modern teaching strategies, so that attention always remains with what is cognitive, and the skill aspect is overlooked, in the sense of the absence of awareness that the goal is to shape the personality of the learner and not to indoctrinate knowledge, and we mention the most important foundations of building the curriculum as follows:

3.1 Philosophical basis:

What is meant by educational philosophy is the theoretical aspect of the philosophy of society, and therefore the curricula differ according to the different philosophical theories that emerged from them, and the different view of society in its view of the universe and life.

The educational curriculum according to the Islamic perspective is characterized by a holistic view, and the construction of curricula has three directions: a teacher-centered trend, a knowledge-oriented orientation, and a community-focused approach.

We should be aware that every country has a philosophy and every society has a philosophy to express that philosophy in the teaching-learning framework; it has content and knowledge, psychological and technological basis.

The foundations of knowledge are the frame of reference from which the educational philosophy that is presented to learners in a particular environment is launched, "and several philosophies have emerged in the field of education, each philosophy has its own opinion in building educational curricula, and the most important of these philosophies are: idealistic philosophy, realist philosophy, natural philosophy, pragmatic philosophy, existential philosophy, and Islamic philosophy." (Ben Sar Abdeslam, 2018, p. 17), and we draw attention to the fact that Arab countries in general and Algeria in particular should work with the philosophy of society, which is Islamic philosophy, based on the moderate perception of man and his relationship with the universe and his role in life, instead of imitating the other, which resulted in the emergence of a generation that does not correspond to the philosophical framework in society.

3.2. Cognitive basis:

It is centered on scientific knowledge, that is, attention to the quality of knowledge, related to the development of building mental structures through learning for the learner, through the selection of curriculum content experiences, and organized in accordance with the stages of mental development of the learner, and presented in a sound language commensurate with his level, and we note recently that "knowledge is seen as a tool or means to prepare the learner for life, and then this thought has paid special attention to experiences, and how to acquire them..." (Zaidi Uday Abra Obeid, 2021).

3.3. The psychological basis:

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It represents the pillars related to the learner, the demands of his growth, his needs, as well as the learning process, and the factors affecting it, and it should be based on what is "consistent with the biological and psychological characteristics of the individual, his characteristics, and the requirements of his growth at each stage of his growth in accordance with how the individual learns" (Khaled Khamis, 2018, page 53), but the learner in the Arab countries and in Algeria in particular is averse to them, because they do not take into account the foundations Psychological such as the nature of the learner, his needs and behavior according to age stages, in addition to this, it is necessary to invest learning theories, and employ them positively, in addition to the natural and social environment, and the extent to which the learner is affected by them.

3.4 The social basis:

It relates to the pillars related to society; the educational or educational curriculum that isolates from the society from which it emerged, and simulates other strange societies, without being based on social foundations, makes a generation related to other countries.

It is no secret that these pillars or foundations are the social forces affecting the development and implementation of the curriculum, and include the cultural heritage of society and the values and principles that prevail in it, so society is the vital field from which education derives its goals, and the objectives of education derive from its nature, and culture is one of its important manifestations that must be taken into account by the curriculum, as it makes it characterized by the ability and flexibility to develop new components... Failure to change the curriculum is one of the reasons for its backwardness and stagnation" (Al-Zaidi Uday Abra Obaid, 2021) The social role of the school curriculum must be established on a cooperative scientific basis, as the content of the curriculum includes rich and advanced experiences, because a person is social by nature, grows up in a group that sees itself among other groups, so he takes personal social skills from his community, and interacts with the cultures of others, which are achieved in parallel, family, home and school social skills, as well as those of the local environment.

3.5 Technological basis:

It is considered one of the important foundations in our time for adopting electronic communication sites and platforms through regular interaction between the participating human element and devices that help self-learning, and the development and development of mental skills.

4. Algeria and the reform of the educational system:

Arab systems have worked hard to meet the needs of multi-sectarian societies, in order to form responsible citizens capable of dealing with complexities and promoting constructive change, so that the success of educational systems depends on their ability to prepare and develop their human resources.

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It is rumored that in the field of education, "senior officials and bodies in the state decide an authoritarian system of facts, and a symbolic national or religious identity, and the educational bureaucratic administration translates these authoritarian courses into the core of the curriculum, and teachers transfer this to students who are then examined to assess the extent to which they understand them" (<https://carnegie-mec.org> But in reality, their interest in improving the quality of education, or increasing access to it, is highlighted by paying attention to education issues, especially the curriculum element, of which educational content is the most important element.

Unfortunately, despite the efforts made, and despite the great progress made in this area, many individuals are still "unable to acquire the basic life skills, knowledge and personal attitudes necessary for growth and prosperity" (Michael Baber, p. 6). Content-based approach, textual approach, competency approach, curriculum, and textbook.

4.1. approach contents: an approach centered on the effectiveness of the teacher and his authority, determined the task of the learner in accordance with the preservation of knowledge and memorization, and focuses on the content of the material and content, and how to store it with the learner, and mentioned Louis Nou (Louis not) It is based on "the transfer and consolidation of information between generations in order to confirm the cultural tradition of society, so whoever knows transmits knowledge to those who do not know" (Abdelhak Monsef, 2007, p. 38) relies on educational methods, and teaching methods that are more concerned with organizing the school material than with developing the learner's abilities, skills and attitudes, concerned with preserving and quantifying knowledge, reproducing society and disrupting the year of development.

4.2. The textual approach:

It is considered "a pedagogical choice that requires a link between reception and production, and embodies the view of language as a system that should be comprehensively realized, as the text takes a basic axis around which all branches of language revolve, and represents the major structure in which all levels of phonetic, grammatical, morphological and stylistic language appear, and thus the text becomes the focus of the learning process" (Ben Essid Burnie Sarab, Ben Ashour Afaf, 2018, p. 11) The aim was to put the learner at the center of the learner's activity, how to do and how to be in order to adapt to the new situations on the basis that it enables the learner to acquire knowledge and not store it, in addition to enriching his knowledge balance, which creates an atmosphere of competition between the learner and his peers.

4.3 Competency approach:

It is a new educational approach that makes the learner the focus of the educational process, as it focuses on developing the learner's competencies, developing his skills, and abilities by linking the educational process with reality, and investing his information in his daily life.

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In defining the concept of approach, it is stated that it is "a set of perceptions, principles, and strategies through which a curriculum is conceived, planned and evaluated" (National Committee for Programs, p. 19), and it is clear through this concept that it is based on three elements: curriculum, planning, and evaluation, so that teaching with competencies is a learning approach aimed at providing the learner with competencies (knowledge, abilities, and skills) based on integrative situations.

The current scene in Algeria in the field of education is still imprisoned by pre-formulated goals, despite the fact that the adopted curriculum aims to make the learner automatically formulate renewed goals, and this is what is supposed to be, and perhaps this can be justified by the current situation, which represents the era of globalization, which "generated many wrong behaviors, which were reinforced by direct cultural openness to all parts of the world through various media, which resulted in deviation in the concept of values, and the individual became a troubled person. Between the authenticity of values, and the fragility of imported values, society has become suffering from many problems resulting from the change of values, lying has become honesty, hypocrisy has become a compliment, human conscience has weakened, private interest has prevailed, and the strong have been able to drain the goods of the weak" (Balousha Sahar, Jamil Youssef, 2015, p. 13), and perhaps all this in turn is due to the distance in building curricula from Islamic philosophy and relying on the philosophy of other countries that are not compatible with the pattern of our societies.

4.4. Curriculum: which we have already talked about- it is about rules that are applied, including educational experience, which is the basis for building curricula, provides opportunities for progress in the development of learning, primarily concerned with the learner as the focus of the educational process.

4.5. The textbook: It is considered one of the elements that contribute to the criticism of the philosophy of society, allowing comparison between the culture of society and other cultures, through which the learner receives his first lessons about the culture of his environment, and his society, and works to facilitate friction and proper adaptation to it as the first means of learning and teaching, and we will try to highlight its importance and achievement of the functions of education, knowing that we chose the **textbook** for the fourth year intermediate, as it constitutes the end of the second phase of education Primary, as the control phase of basic learning.

5. Education functions:

Education is concerned with the transfer of behavioral patterns from society to individuals, and we focus on the following elements:

A- Language acquisition: The child acquires language in the early stages of development, acquires the language of his mother, and members of his family, through the simulation of adults and imitation, the child learns the language of his community, and methods of understanding

and communication through contact with the family, the group of comrades, the mosque, school, channels of knowledge ... Etc.

B- Adapting the individual to his environment: Since education works to provide the individual with the largest possible amount of experience prevailing in society, the environment or social milieu is an auxiliary and prepared factor for this, so it works to achieve integration, communication, and interaction with the social environment.

We have decided to stand at the textbook for the fourth year to verify the extent to which it achieves the elements of integration, communication, and interaction with the social environment, in terms of: the transfer of behavioral patterns from society to individuals, and the transfer of the cultural heritage of society based on the educational texts contained in this book between its two books, on the basis that the educational text aspires to influence the personality of the learner, and direct his behavior, in order to create an educated, creative, and aware individual of the value of what he studies, and reflects what the educational system aims to instill in the entity of its learners, especially what it seeks by expanding and developing the learner's gains by addressing new concepts and various knowledge, with training to employ and research them.

Educational institutions are the most important institutions that are responsible for instilling noble values and virtuous principles, and working to develop them in the learner, since the child spends most of his time in school, which highlights the importance of school curricula in acquiring and learning educational values, which made them rely primarily on the textbook, as a component of the curriculum, especially the Arabic language book, which would play a role in preserving the cultural heritage of nations and peoples, and their intellectual, philosophical, religious and civilizational history.

5.1. An analytical and evaluation study of the Arabic language curriculum:

- **Blog:** Intermediate School Study (Fourth Year Intermediate Curriculum), shares with the stage books one title (Arabic Language Book) in the same number of twenty-four units (24), as well as between seven and eight projects (7-8), Year of Reform: 2019 edition, first edition.
- **Sample:** They are students between 13-14 years old, this stage witnesses very rapid mental, psychological, and physical changes, diagnosed by psychologists as adolescence, where the adolescent learner opens up to the world around him with a passionate eye, which requires the submission of texts related to comprehensive growth within the framework of political, social and religious phenomena that prevail in society.
- **Study the content of the book:** The book included communicative texts in prose in most of them, dealt with many diverse and different topics, we will try to identify the topics of these texts and find out their suitability for Fourth-year middle school students, especially social

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values and modernity, which are texts distributed over eight units each unit contains three texts, and the number of texts in the reading activity reached twenty-four texts ranging from communicative reading to cognitive reading.

Criticism:

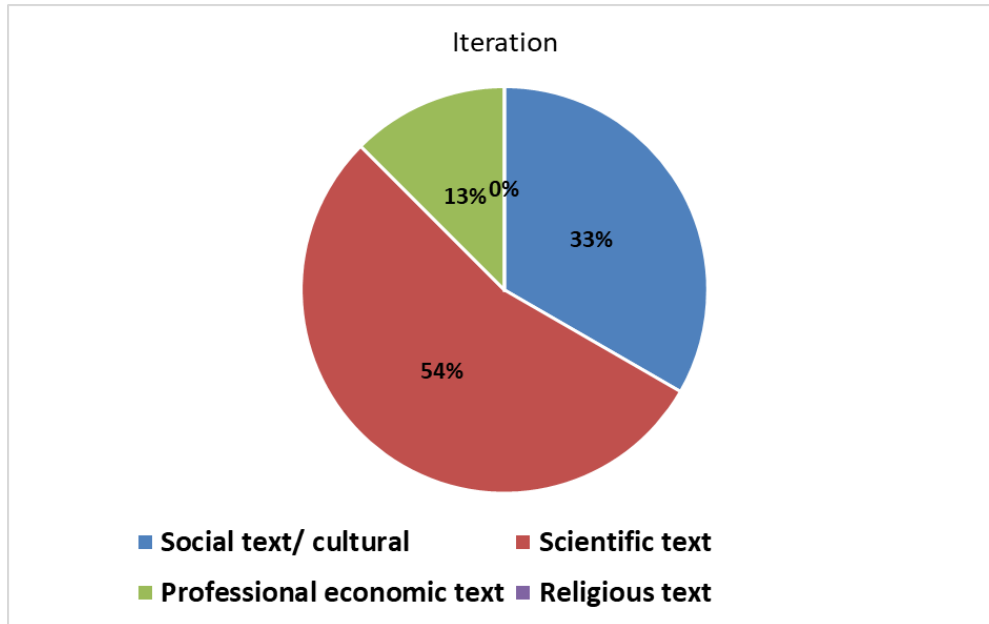
In light of the comprehensive reform that the Ministry of National Education has undertaken in stages and gradually, I have already talked about it with the aim of improving learning and keeping pace with the developments of the curriculum, in an effort to activate the role of the Arabic language and raise its effectiveness, in order to keep pace with the developments of the times in literature, arts, science and technology, but these educational curricula in our country reflect otherwise, as it is noted that knowledge is provided isolated from the context because it is not linked to its resources. The Algerian educational system does not derive its objectives from the philosophy of society, its specificities and needs on the one hand, and on the other hand from the aspiration to adapt to the developments of the global system, and familiarity with the strategies of science and technology, where the student of the Arabic language curriculum in the fourth year notes that the goals have not been renewed, and have not been linked to the contents and texts, it is a traditional design, which makes the student averse to this activity, because he does not feel its value in his life, and in this In context, Abdul Rahman Al-Haj Saleh says that "the difficulty in obtaining the linguistic queen is not only based on the difficulty of learning grammatical rules, but also in the lack of response of the linguistic material that the learner finds in the texts of the linguistic lesson and others to what is required by successful and useful education. "(Abd al-Rahman al-Hajj Saleh, 2010, p. 11), for example, when we return to the book and look at the contents of communicative texts, which can be classified in the following table:

Communicative text	Social cultural text/	Scientific text	Professional economic text	Religious text
Iteration	8	13	03	00
Percentage	33%	54%	13%	00 %
Text titles				
	- Remembrance and regret - The victim and the crook	- Press and the Nation - That press - UNRWA - In the face of	- Mom's rugs - Crockery - Pottery Story	

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	<ul style="list-style-type: none"> - -liquid - - Prisoners of screens - - Who is the little Fouad - - I am the African - - Peace, White Algeria. - - Longing and homesickness 	<ul style="list-style-type: none"> disasters - - From the beliefs of the Indians - - Japanese people - -Internet - - Scientific progress - - The virtue of science - - He's in our own backyard. - - Ecological balance - - Manifestations of environmental pollution - - Migrants and no return - 		
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These ratios can be represented by the relative circle as shown in the diagram as follows:



Classification of communicative texts: Arabic language book of fourth Middle year.

We note from the table that the focus was more on the contents of the book on scientific knowledge by 54%, then comes social and cultural values by 33%, and of course this percentage is unacceptable if we take into account the seriousness of this stage, which is adolescence, as this is a sensitive stage for the learner, and in which these values should be focused, and play their role in the formation of the learner's personality. His ability to achieve the balance of his behavior, and his ability to resist deviant values, and realizes the need for a balance between his personal interest and the interest of society, and shows the need to prefer the public interest over the private interest appears to him "the impact of values in transforming society from a society with geographical boundaries to a society representative of all human beings" (Tahtawi Sayed Ahmed, 1984, page 24) and these social values appear through the Arabic language book fourth year average in (the text of the victim and the fraudster, and the text of the liquid) The values of society are reflected in (the text of prisoners screens, text remembrance and regret).

As for the economic and professional values, they were mentioned by 13%, which are also insufficient compared to the age stage in which they live, especially since the texts are more related to traditional professions, and represented by the traditional industries unit, reflecting more the cultural aspect, and the realization of the value of work and legitimate gain, and good behavior, spending and investing time and effort for their benefit, benefit and self-reliance.

As for the values of identity, we can discern them from (a text of longing and nostalgia for the homeland, and a text of Peace, white Algeria), we can say that they are acceptable and lead to the promotion of love of the homeland and belonging to it.

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As for scientific values, they can be embodied through a text (I am African) that calls for avoiding racism, the aim of which is to eliminate racial discrimination, and can be linked to cultural aspects.

The contemplator of these ratios and these values according to the age stage of the learner in this period, asserts that they do not reflect their importance, because they are linked to the formation of part of their behavior, so it is necessary and important to accurately distribute to different fields in particular in front of technological progress and cultural change, where a lot of knowledge and concepts of life have changed with it, which plays a role in explaining "the weakness of the ability of members of society, especially young people, to rise and choose from among the existing conflicting values and their inability to believe what has happened." They believe in Him from values" (Zaher Zia, 1984, p. 08).

Finally, it should be noted that there is no religious text, which can be considered a violation of the basic principles of the school that aim to form a good Muslim individual, although we do not refute in the book the moral values that the individual is keen on and call for the promotion of moral education, and the keenness for learners to acquire those values.

5.2 The importance of social values in the curriculum:

It is no secret that education "does not stop at acquiring language skills, i.e. knowledge of written letters and symbols, pronunciation of the names of objects and objects, and description of their condition, movements, and actions only, but it is an understanding of a linguistic and cultural reality in essence" (Youbi Belkacem, 2002, p. 256). That is, it is necessary to link educational curricula to the needs and aspirations of society, as they translate its goals and objectives in the form of realistic practices, as scientists and researchers have proven the importance of societal culture, and the importance of the role of the social context in the preparation of curricula.

The curriculum is a direct link between the school and the community on the basis that social practices and actions are a translation of school goals and activities, and in general, the process of preparing curricula is linked to social philosophy on the basis of which the educational philosophy is determined, and its objectives are formulated, and the researchers have acknowledged that "the school's neglect to study the society to which it belongs, and the environment in which it is located The school lost its social function even though it is a social institution created to serve the community, it is no longer a radiation center for the environment, and the link between them was cut off, and the school was isolated under The traditional approach to the environment, and students have lost their sense of the importance of what they are studying to their environments" (media/lectures, 2020, p. 12)..

Education aims to prepare the individual to interact and adapt to his environment, in order to contribute to solving its problems and advancing progress, based on "studying the social conditions experienced by members of a particular society... in order to collect the necessary

information to solve the problems facing this society, and to use it in planning programs and development programs" (Al-Khawaja Muhammad Yasir, 2010, p. 167)..

If the elements of the educational curriculum are represented in (objectives, content, teaching methods, activities and evaluation), one element cannot be separated from another, as each element affects and is affected by them, which proves the importance of these elements, and their achievement of their function, as they start from the goals and end with evaluation, selection of sound content, selection of technical tools, educational activities, and evaluation methods that are concerned with cognitive evaluation, skill evaluation, and emotional evaluation.

With regard to social objectives in Algeria, we can say that:

- It has not been renewed, it has not exceeded: national identity, human values, rights and duties, sports, arts... This applies to almost all curricula, as they are social values that have not departed from: identity values, economic values, social values.
- Change to structural sentences... without changing reality.
- Traditional design of social goals: does not keep pace with scientific and cognitive progress, is not linked to the contents and texts, because Algeria has entered the labyrinths of experimentation and imitation, so it has not defined an educational philosophy compatible with its social conditions.

Conclusion:

We can say through the study: The interest in the educational curriculum is one of the priorities that should be reviewed by specialists in the committees for curriculum preparation and reform in the sector of the Ministry of National Education, as it is one of the sensitive matters that are directly related to the progress of the country and its prosperity and development, so we propose the following methodological perceptions:

- Review the values offered to the learner in the intermediate stage.
- Utilize the various methods and tools of sociology as an essential weapon for studying research problems in a scientific and objective manner.
- Conducting periodic studies of the learner's performance in order to determine the extent to which he acquires the values contained in the textbook.
- The need to build the planning of educational curricula on social influences and determinants despite the differences and disparities that lead from one society to another.

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- Reviving Arab-Islamic sociological thought, adopting a religious reference to interpret social reality, and activating it functionally within institutions in Arab countries in general and Algeria in particular, by linking it to social reality itself.
- Reconsider the pedagogical programs of sociology in Algeria in order to show the extent to which they can cope with the socio-historical transformations experienced by each approach.
- Covering the weakness of the pedagogical program in sociology (foreign languages, computer science and its applications, human resource management, accounting, statistics...).

Proposed solutions: We do not claim to impose a unique model in the formulation of social goals, but it is sufficient to take into account the following principles:

- The principle of change: The fact that few social changes are equal to goals that do not express Algerian society.
- The principle of realism of objectives: this entails cooperation between all social institutions.
- The principle of the philosophy of society: is a reflection of the philosophy of education.

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