



Second-Generation Curricula and the Promotion of Citizenship Values in the School Environment

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Abstract

*This study explores the role of **second-generation curricula** in promoting **citizenship values** within the school environment. It seeks to identify how modern educational reforms – emphasizing competency-based learning, active pedagogy, and inclusive education – contribute to shaping students' civic awareness, responsibility, and participation. Through a descriptive and analytical approach, the research examines the principles underlying second-generation curricula and their integration of civic education elements aimed at strengthening national identity, social cohesion, and respect for democratic values. The paper also highlights the challenges faced in implementing these curricula, including teacher training, resource availability, and the need for consistent evaluation mechanisms. The findings indicate that second-generation curricula represent a crucial shift toward forming responsible and active citizens capable of contributing effectively to community and national development.*

Keywords: *Second-generation curricula; citizenship education; civic values; school environment; educational reform; national identity; active pedagogy.*

Les programmes scolaires de deuxième génération et la promotion des valeurs civiques dans le milieu scolaire

Résumé

Cette étude explore le rôle des programmes scolaires de deuxième génération dans la promotion des valeurs civiques au sein du milieu scolaire. Elle cherche à identifier comment les réformes éducatives modernes, qui mettent l'accent sur l'apprentissage basé sur les compétences, la pédagogie active et l'éducation inclusive, contribuent à façonner la conscience civique, la responsabilité et la participation des élèves. À travers une approche descriptive et analytique, la recherche examine les principes qui sous-tendent les programmes scolaires de deuxième génération et leur intégration d'éléments d'éducation civique visant à renforcer l'identité nationale, la cohésion sociale et le respect des valeurs démocratiques. L'article met également en évidence les défis rencontrés dans la mise en œuvre de ces programmes, notamment la formation des enseignants, la disponibilité des ressources et la nécessité de mécanismes d'évaluation cohérents. Les résultats indiquent que les programmes scolaires de deuxième génération représentent un changement crucial vers la formation de citoyens responsables et actifs, capables de contribuer efficacement au développement communautaire et national.

Mots clés : programmes scolaires de deuxième génération ; éducation à la citoyenneté ; valeurs civiques ; environnement scolaire ; réforme de l'éducation ; identité nationale ; pédagogie active.



Introduction

For the school to achieve its goal in educating for citizenship, it must develop educational curricula that aim to consolidate the nation's constants, preserve identity, belonging, and loyalty to the homeland, and establish the principles of democracy, equality, justice, and freedom. It should also promote the citizen's positive participation in civil and political life, and instill citizenship values that constitute the foundation for active and effective participation in social, economic, and political development. This is done with the aim of raising awareness among the youth about political and social matters and developing a sense of duty toward loving the homeland.

Thus, citizenship values related to national sovereignty constitute the foundations of identity—they are traits that distinguish society and express the national personality. Therefore, awareness of citizenship arises as part of a system of values that in turn forms the political culture of the good citizen through the adoption of a set of values. Based on these concepts, education for citizenship has become an urgent necessity to ensure the success of these new reforms in educational systems. Educational institutions are responsible for developing children's and students' ability to think, through democratic principles that affirm equality of educational opportunities. Hence, school success establishes the identity of the emerging child.

It has therefore become essential and very important to attempt to reform the educational system in a way that requires changing teaching methods, approaches, programs,

and curricula to eliminate and reduce a set of imbalances and problems existing in the educational system. This reform should respond to the upbringing of generations and keep pace with scientific and cognitive progress. Educational reform extends its effects to include society in all its aspects, meaning the preparation of the human being of the future. The more human development and improvement are achieved as a human resource, the more capable the new generation becomes of developing social life in various fields.

Thus, **Algeria has undertaken new reforms** through the revision of educational curricula in response to the current stage's requirements. The "second-generation reform" was adopted. These second-generation curricula are considered a "qualitative leap" compared to the first generation, in which knowledge and skills were not predetermined. The new curricula specify terms precisely and unify the knowledge and skills expected of the student. They also involve the student in the educational process as an active participant, while the teacher takes on the role of guidance and evaluation, using modern teaching methods by engaging students in finding solutions to the issues raised. (*Guide to the Use of the Arabic Language Textbook, Third Year of Primary Education, 2007, p. 107*)

The "second-generation reforms" have allowed for improvements in current curricula without affecting the structure or the instructional time of subjects. These improvements touch upon content and teaching methods, focusing on Algerian values, classroom practice, understanding lessons instead of memorization, and acquiring skills instead of repetition. This enables the student to acquire skills such as "organizing ideas,



analyzing, and reasoning” in subjects in ways that serve them in future life. It also achieves integration and harmony among subjects and within each subject, governed by the national identity dimension (including belonging to Algeria, patriotism, and components of national identity represented by Arabism, Islam, and Amazighity, as well as history and national heritage). (*Bradai, Ghania, 2018, p. 304*)

Defining the Concepts – Values, Citizenship, and Second-Generation Reforms

Definition of Values:

Linguistically:

The word “value” (qīmah) comes from the root “qāma” (to stand or establish). We say “taqwīm al-shay” when assessing or correcting something. “Istiqāmah” means uprightness or being straight. In *Lisān al-‘Arab*, Ibn Manẓūr states that “al-qayyim” is the one who maintains and corrects things, and “qayyim al-amr” means the one responsible for it. God is “al-Muqawwim” (the Corrector). The verse “فيها كتب قيمة” (*Sūrat al-Bayyina*, verse 3) means upright books, distinguishing truth from falsehood clearly and with proof. (Ibn Manẓūr, 1994, pp. 402–405)

Terminologically:

Sayed Ahmad Tahtawi defines values as “a set of principles, rules, and ideals that people believe in and agree upon among themselves, taking them as a standard by which they measure their actions and judge their material and moral behavior.” (Sayed Ahmad Tahtawi, 1996, p. 42)

Operational Definition:

Values are a set of principles, ideals, morals, and high abstract judgments expressed by individuals or groups to regulate behavior and evaluate others' actions across life domains according to societal culture. They may be explicit or implicit and guide educational behavior through socialization institutions to instill and root them in young people. These values are derived from the culture of society and are expressed through various forms: national, religious, political, educational, social, and moral.

Definition of Citizenship:

Linguistically:

The homeland (waṭan) is the place where one resides; it is a person's dwelling. "Awṭana" means to settle, to make a place a home. "Al-mawāṭin" (plural) refers to locations, as in the Qur'anic verse: "*God has granted you victory in many battlefields (mawāṭin)*" – meaning places of encounter. (Ibn Manẓūr, 1968, p. 451)

Terminologically:

Ahmad Zaki Badawi defines citizenship as "the status of a citizen that determines his national rights and duties. The individual knows his rights and performs his duties through national education. Citizenship imposes a special type of loyalty of citizens to their homeland and service to it in times of peace and war, and cooperation with other citizens to achieve national goals." (Ahmad Zaki Badawi, 1993)

Operationally:

Citizenship refers to the relationship between individuals and society according to laws that define the rights and



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duties of citizens within one nation. It reflects the individual's belonging and loyalty to the homeland, his ability to preserve national identity, and his commitment to citizenship values that express democracy, respect for national symbols, and human rights. It involves contributing to national unity and defense during crises and enjoying multiple political rights and protection abroad.

Definition of Citizenship Values:

Citizenship values are the fundamental principles, criteria, and symbols that form the Algerian national personality, shaped by the national culture and its components: Islam, Arabism, Amazighity, land, history, geography, etc.—everything symbolizing national identity. (Miftah Ben Hadia, 2017, p. 41)

Operational Definition:

They are a set of actions or practices reflecting rights and duties that shape the learner's personality, making them distinguished by positive traits, adhering to morals, values, and principles regarding belonging and loyalty to the homeland, aware of their rights, freedoms, and political awareness. They develop a sense of collective participation and volunteerism aimed at achieving social cohesion and solidarity within the nation, which imposes laws to achieve justice and equality among citizens.

1. The Importance of Values

Values help individuals adapt within society, and education aims to modify human behavior. Therefore, it must focus on values, which can control and guide behavior.

Their importance is not limited to moral adjustment; they also serve as measures of right and wrong, beauty and ugliness, good and evil. The cohesion of societies depends on the shared values they believe in, while their disintegration results from conflicting values, leading to anxiety and psychosocial disorders. (Sabri Khaled Othman, 2008, p. 164)

Values can thus be considered part of education, focusing on human behavior to instill and reinforce the principles, customs, and traditions of society in order to preserve its identity and culture.

1.1. Importance of Values for the Individual:

- They are the main source of feelings, thoughts, ambitions, and actions, shaping a person's unique personality.
- They determine one's status and worth in society.
- They serve as the reference framework that governs human behavior.
- They provide the moral standards by which individuals evaluate their own and others' behavior.
- They protect individuals from deviation and serve as criteria for moral judgment in the afterlife. (Ibrahim Ramadan Al-Deeb, 2007, p. 11)

Thus, values play a vital role for the individual as a measure of behavior—whether moderate or not—and express emotions and interactions translated into actions that reflect social engagement.

1.2. Importance of Values for Society and the Nation:

Values constitute the main expression of a society's culture and visibly reflect human behavioral patterns.



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Because values permeate all aspects of life, a society's identity is shaped by the prevailing system of values governing social interactions.

- Values protect society from corrupt behaviors, making it strong, virtuous, and just. (Majid Zaki Al-Jallad, 2005, pp. 39–46)
- They play an essential role in guiding collective tendencies and energies, serving as the foundation and regulator of thoughts, emotions, and efforts.
- They preserve social cohesion, establish ideals and principles, and ensure peaceful coexistence.
- They help rationalize culture and thought, directing them toward social goals.
- They are key to community development, especially when societies follow a high-quality value system. (Ibrahim Ramadan Al-Deeb, 2007, pp. 15–17)

Therefore, education in all its institutions must focus on instilling and strengthening values across all social strata, as they are vital in safeguarding the characteristics and structure of society at the economic, social, cultural, religious, and political levels.

2. Characteristics of Values

- **Abstract Nature:** Values are abstract meanings characterized by objectivity and independence, their true meanings manifested in lived behavior. Justice, for example, is an abstract value perceived only through real-life actions of fairness.
- **Gradation:** Values are hierarchical and interrelated, where some dominate others depending on the individual's priorities. For instance, prayer and

seeking knowledge are both values, but in certain circumstances, one may take precedence over the other. (Majid Zaki Al-Jallad, 2010, p. 38)

- **Attractiveness:** Values possess an inherent appeal influencing individuals' and groups' attitudes and behaviors.
- **Meaningfulness:** Values give order and direction to human life, providing stability.
- **Ideal and Real Dimensions:** Values have both spiritual and material aspects, functioning as both means and ends. (Rokanch & Dewey)
- **Polarity:** Each value has a positive and a negative pole; education focuses on the positive aspect, while the negative represents its opposite. (Tahir Boughazi, 2010, pp. 34–35)

3. Education for Citizenship

Citizenship education is education **for** citizenship and education **based on** citizenship. It is a demanding and continuous process pursued by all nations to confront the challenges imposed on their educational systems in general, and on citizenship education in particular (Tariq Abdel-Raouf Amer, 2001, p. 81).

_School is one of the most important and influential means of instilling citizenship education, and it plays its role in citizenship education based on educational foundations (Amani Ghazi Jarrar, 2011, p. 44).

It plays a vital role in the process of political socialization, especially since it represents the student's first direct experience outside the family's framework. The school also influences the type of political attitudes and values that an individual adopts through the teacher–student relationship,



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the school's environment, and administrative practices (Tariq Abdel-Raouf Amer, 2011, p. 189).

The latter achieves an understanding of the principles of individual rights, respect for order, comprehension of the nation's contemporary issues, and the ability to reinforce national values and duties (Ismat Hassan Ibrahim Al-Aqeel, p. 83).

_Citizenship education prepares a person to live within a given society, to adapt properly to the norms, rules, and laws of that society, and to interact with it by fulfilling duties toward it and obtaining rights within and beyond the borders of the homeland (Khitam Al-Anati, 2007, p. 16). Education for global citizenship emphasizes the idea of the human identity of the citizen who lives in a homeland within an educational, cultural, human, social, national, and political fabric, etc. It draws the national identity of a person who belongs to and takes pride in those who share his land – the soil of his ancestors throughout the ages – and the community to which he belongs, preserving its dignity and taking pride in it as a distinct human being whom God has elevated above other creatures.

Educating the citizen is a national education that requires human awareness and self-understanding – that is, knowing oneself. When a person becomes self-aware and understands what surrounds him, he learns the best behavior to become a global citizen – righteous, knowledgeable, and understanding – and thus achieves global citizenship (Amani Ghazi Jarrar, 2011, p. 51).

Citizenship education is an important framework for formal education in any society. This framework focuses on developing the individual's sense of membership in the

group, belonging to it, and playing an active role within it, which reinforces the importance of enlightened, positive action for the community. Hence, national education is an educational framework concerned with helping youth acquire the concepts, skills, and attitudes necessary for active life in Islamic society, developing in the individual a sense of love and belonging to that society (Tariq Ali Al-Taroudi, 2010, p. 84).

Interest in citizenship education deepens the sense of duty toward society, enhances pride in it, and encourages respect for its systems and rules through:

– Instilling fundamental principles, values, and natural morals such as justice, equality, honesty, and sincerity in the hearts of people – especially youth – so they may be nourished by the waters of acquaintance, communication, and compassion among people, yielding fruits of peace, harmony, and cooperation in human society (Ibrahim Shawqar, 2003, p. 8). – Developing the individual's personality as a citizen – spiritually, morally, and culturally – and fostering self-confidence and responsibility for one's actions and behavior in various aspects of daily life, whether scientific, practical, professional, or academic. Citizenship education focuses on building the human being who bears the responsibility of civilizational advancement and nation-building, for no development or progress can occur without beginning with the human being.

Citizenship education fulfills the mission of education and schooling, freeing the school from traditional roles and expanding its functions – particularly in activating the roles of youth and citizens and preparing them properly to contribute to their community's service and to nurture their



national consciousness (Mohsen Mostafa Mohamed Abdel-Qader, 2014, p. 28).

4. The objectives of citizenship education:

Educators agree that the fundamental goal of citizenship education is to prepare the productive, righteous citizen who knows his rights and fulfills his duties toward his society. Citizenship education also aims to achieve many educational objectives related to the development of the citizen's personality – individually and collectively. Through this process, personality takes shape, and its importance lies in building the individual's confidence, enabling him to interact within his social environment and transition from total dependency and self-centeredness to independence, positivity, and self-reliance.

The objectives of citizenship education can also deepen and diversify through education's various activities and domains. Focus is often directed toward scientific education for its ability to nurture and prepare technically, scientifically, and technologically qualified citizens, instilling positive scientific values and social beliefs within them and forming constructive attitudes (Mohsen Mostafa Abdel-Qader, 2014, p. 29).

The goals of national education vary according to the society's policies, objectives, and political circumstances. However, the educational goals remain the foundation upon which curriculum design and the educational process are based. National education is one of the essential subjects in preparing students as good citizens in their societies, aware of their duties. According to Shifer (1977), it is of great importance to society, regardless of political or social

motives, as it prepares citizens to practice their lives. It is essential for the school as an official educational institution within society.

Researchers agree that citizenship education aims to achieve the following:

- Develop learners’ knowledge about the system of governance, its responsibilities, political structures, and the most important institutions of society.
- Encourage learners to uphold fundamental values (freedom, equality, human rights, volunteerism).
- Raise learners’ awareness of the meaning of citizenship, its roles, and the rights and duties of citizens in a democratic society.
- Increase learners’ awareness of major societal issues and problems and encourage them to participate in finding solutions.
- Develop positive attitudes among youth toward society and its institutions and encourage political participation.
- Encourage learners to engage in specific social roles within the school and community.
- Develop learners’ awareness of their future roles and work responsibilities, including the integration of concepts such as quality, civilizational advancement, and the linkage between citizenship, quality, and development – management, work values, and national consciousness – meaning the individual’s engagement and interaction with society in its present and future.
- Acquiring citizenship values constitutes the positive and effective foundation for social, economic, and political development (Al-Eid Haddaj, 2019, p. 18).

Usually, citizenship education aims to help individuals become self-confident, able to confront discrimination and



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subjugation with courage, have a voice in managing their schools and neighborhoods, and ultimately contribute to improving the quality of life in society – through opinion, expertise, or creative work (Sameh Fawzi, 2007, p. 23).

Citizenship education also seeks to form the individual citizen imbued with citizenship values that define his civil, political, and social rights and duties toward society – in terms of belonging and loyalty – producing full readiness to defend society against anything that threatens its existence or continuity (Id. Idris Soufiane, 2019, p. 156). The aims and objectives of citizenship education are also summarized in the effort made by the school to form the conscious human citizen who practices his rights and duties toward himself and the group to which he belongs. Citizenship education is fundamentally education for initiative, responsibility, and autonomy. It not only prepares the rising generation to practice active citizenship upon reaching maturity but also cultivates it at every stage, provided that suitable tools are mobilized (appropriate curriculum, types of activities, and educational strategies).

- The ability to be, at every age and in every moment, a true citizen who knows his rights and duties.
- Citizenship education concerns the teaching of values – those of sound faith, civilizational identity, and universal human principles.

Thus, citizenship education is among the fundamental learnings for every teacher and learner. It seeks to highlight:

- Citizenship-based reactions.
- Democratic values such as respect for difference, pluralism, and tolerance.

– Attitudes related to human rights (Zakia Iraqi Sinacer, 2006, pp. 138–139).

5. The adoption of second-generation reforms

The reform of the Algerian educational system is of utmost importance given the ambitions it embodies, the goals it seeks to achieve, and the methodology used in its implementation. From a sociological perspective, this change represents a restructuring of the educational system, which directly affects the formulation of a specific social order compatible with new power structures (Boukabcha Jami'a, 2013, p. 25).

In light of the unprecedented and rapid development in various fields, it has become necessary for the educational system to confront and even anticipate these changes, as experts have proven that education must precede development – for it produces the frameworks that carry out and even plan development (Ministry of National Education: *The Educational System and Curricula*, 2004, p. 10).

Among the goals of modern education is teaching students how to think, reason, and confront life's problems. Thus, teachers' attention has shifted toward nurturing human thought – its meaning, extent, type, and method of instruction – based on developing the human mind as the most important and enduring element (Ministry of National Education: *National Institute for the Training and Upgrading of Education Staff*, 2008, p. 10).

Within this new vision, the student will be the main party in the educational contract, occupying the central role in the educational process, while the teacher will be granted greater freedom and autonomy in pedagogical initiative – in formulating the learning contract and implementing



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assessment mechanisms – all within conditions that foster the reconciliation of society with its history and the reestablishment of its foundations, with the aim of restoring the value of shared scientific and behavioral principles (Lazraq Ahmed, 2018, p. 602).

Therefore, it can be said that the efforts of the Algerian state to reform the educational system by adopting the second-generation reforms and rewriting, improving, and modifying curricula constitute a qualitative shift toward comprehensive development.

6. The Values Promoted by Second-Generation Reforms:

Through the second-generation reforms – regardless of the particularities and fields of knowledge and subjects they encompass – the educational system seeks, in an integrated manner with other components of the educational framework, to achieve, convey, and integrate the values related to national choices (Rabea Kaifoush, 2018, p. 38).

The second-generation reforms aim to enable the student to learn how to deal with various educational situations, integrate into the social environment, and acquire different elements of his community's culture, such as spiritual values, standards, religion, and heritage.

The second-generation reforms have gone beyond merely including citizenship education in academic subjects; they have made values one of the components of the curriculum, introducing them as an essential element in the conceptual framework, as a necessary step in pedagogical planning and evaluation through observation in the pedagogical training project. They have also introduced the systemic constructivist and social approach to target values (Thahab

Saleh, 2018, p. 2). Among the values emphasized by the second-generation reforms are the following:

A. Citizenship Value

By focusing on the culture of democracy as the best guarantor of social cohesion and national unity, in a way that helps students better understand and appreciate the importance of effective participation in social life.

B. Values Related to National Identity:

Through strengthening the Algerian personality and consolidating the unity of the nation by promoting and preserving the values related to peace, Arabism, and Amazighity. This is achieved by making students aware of their belonging to a shared and unique historical identity officially embodied by Algerian nationality, reinforcing their national sentiment, and developing their attachment, loyalty, and devotion to Algeria, its national unity, and the integrity of its territory (National Curriculum Committee: *Curricula of the Middle School Level*, 2016, p. 4).

C. Economic Values:

By reinvesting acquired knowledge and skills; enrolling in vocational training or securing employment suited to their abilities and ambitions; continuously adapting to the evolution of trades and professions as well as to economic, scientific, and technological changes; fostering innovation and taking initiative; resuming studies or beginning new training after leaving the school system; and engaging in lifelong learning (Official Gazette: *Guiding Law on National Education*, 2008).



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D. Social Values:

By ensuring quality education that achieves fairness and comprehensive, balanced personal development; striving to ensure that learners acquire a good level of general culture adapted to social, cultural, technological, and professional developments; and respecting the spiritual, moral, and political values of Algerian society as well as the rules of social life. This is to be achieved in cooperation with the family, which is considered the primary cell of society (National Curriculum Committee: *Curricula of the Middle School Level*, 2016, p. 5).

E. Universal Values:

These are acquired through openness and integration into the global developmental movement, by promoting education aligned with scientific and technological orientations within the framework of spiritual development and the acquisition of knowledge and skills through foreign languages. This enables the Algerian student to master two foreign languages, placing the educational system in the context of other educational systems (National Curriculum Committee: *Curricula of the Middle School Level*, 2016, p. 4).

Conclusion:

It becomes clear that the second-generation curricula adopted by educational reforms in Algerian schools have been developed by focusing on two main dimensions: the cognitive dimension – aimed at developing knowledge and competencies – and the axiological (value-based)

dimension – intended to reinforce positive citizenship values by emphasizing the concepts of national identity, belonging, responsibility, and cooperation across various subjects and practical activities.

In addition, they seek to activate genuine citizenship values within the school environment through the practice of rights and duties, in order to shape the learner's personality to integrate into his social environment, while simultaneously preparing the citizen of the future – active in his homeland, preserving his identity and national constants, contributing to the development and progress of his country, and realizing true citizenship.

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