

CHILDRENE'S LITERATURE IN ALGERIA...BETWEEN CRISIS AND REALITY AND ITS ROLE IN CREATION, CREATIVITY AND ADAPTATION IN LIGHT OF TECHNOLOGICAL TRANSFORMATIONS

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Abstract:

Children's literature is considered a rich aesthetic choice with various and numerous themes, and a cognitive giving in its diverse forms of literature, culture, knowledge, history, art, and sciences. It enables us to gain social experience that helps us discover and learn possible solutions in real life. Moreover, it embodies exquisite artistic and stylistic experiences, both in form and content, dominated by emotional sentiment, emotional flow, eloquence, delicacy, and sweetness of expression, without exaggeration.

Delving into our literary and cultural heritage, one finds many stimulating examples and complete works tailored for children or for a mixed audience of adults and children, addressing beneficial topics and valuable creative, educational, or behavioral benefits. They awaken in them artistic sensibility and human aesthetic taste. However, it was not named children's literature until the last years of the twentieth century when this term spread worldwide directly, clearly, and more transparently.

Today, in the face of the technology and knowledge revolutions, we must comprehend its effectiveness and its civilizational role, and focus on its profound dimension in real development and education, as an important gateway to reforming the world by extracting knowledge and latent natural potentials.

Keywords:

Children's Literature, Artistic Experiences, Emotional Sentiment, Aesthetic Choice, Real Education.

Introduction

Children's literature is an inherent component of our lives, or rather an integral part of it, yet we seldom pause to contemplate it. Writing for children, with its various colors, genres, and artistic forms, is one of the forms of beautiful creative writing laden with a plethora of the author's feelings, relying on emotional sentiment and sharp emotional flow. Moreover, it is one of the most important fields of knowledge, especially at present, as its role transcends the boundaries it once contained to something much broader. It has become an essential and fruitful means of individual and societal production and shaping, in the most exquisite form desired by society for itself and for its children.

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Literature, as is well known, has a potent social and cultural function for education and entertainment simultaneously, in addition to its internal intensification of human sensations that evoke wonder, inquiry, and attempts at revelation and penetration. This is the mission of literature and all the civilizational arts that serve as an effective mediator in shaping intellectual awareness across various aspects of culture and all forms of life. Hence, it has become imperative to pay attention to reading and make it a companion to human beings in all stages of life, especially in childhood.

In my humble opinion, the world of literature is not simply divided into a section for poetry and another for prose, nor is it merely about storytelling or sequential narratives of events, or a mere division of time into various fictional and realistic epochs. It is not merely a platform where characters engage us with their actions and positions in a magical journey through different times on a magic carpet, or a leap that transcends space and time. Rather, it is a complex tapestry of emotional overflow and emotional flow, capable of artistically encompassing numerous laden subjects with events, experiences, and experiments, enriched with human and vital ammunition.

It transcends the boundaries of thought into contemplative, analytical, creative, and aesthetic thought all at once. Understanding literature and its arts in this manner is a comprehensive social interaction where internal and external factors interact in a continuous interwoven process, integrating the elements of social action in all its dimensions, regardless of whether the issue is religious, ethical, cultural, or artistic. It is a renewed flow, precision, and perception that engages the senses aiming to instill in the reader an open-mindedness that equips individuals with good behavior in facing the challenges that await society and the nation.

Contemplating the impact of Arabic literature with all its artistic genres and creative arts, one delves into a deep sea of human insights, intellectual creations, and philosophical wisdom, imbued with language and Arab identity steeped in a profound Islamic inclination and great national aspirations. Discussing child literature sparks widespread debate as it embodies in its essence,

Problem Statement:

Shedding light through this intervention on an important aspect of knowledge and research, and one of the most significant civilizational arts that peoples have cherished since antiquity, and nations have nurtured since ancient times, discussing the art of children's literature prompts us to raise a bundle of questions in this regard. Among them, its origins and development, and its role in achieving sustainable cultural development by highlighting its role as a foundation through which our cultural identity is formed—without exaggeration. Also, its role in the evolution of civilizational thought on one hand, and its aesthetic and creative value on the other. Additionally, we will discuss its current status, including its decline and diminishing production in our literary lives.

1.Origins and Development of Children's Literature:

It is known that "children's literature was not a coincidence in Arab literature alone, but it was a coincidence in all global literature because humans did not scientifically study children's behavior until recent years. This is not surprising, as human interests and studies

since ancient times began as cosmic interests, far removed from human life itself, as they aspired to the stars and planets and contemplated natural phenomena in an attempt to understand them in a bid to subjugate them under their authority before attempting to understand the nature of their behavior."¹ The observer of humanity since the dawn of history knows that humans learned how to kindle fire, sense its power, learned agriculture and commerce, and raised animals, as well as built homes and developed some simple machines that aided in their lives.

This is what historians have noticed: that human activity in its early stages until the sixteenth century moved in two entirely separate directions. The first was philosophical, and the second was manual. Meanwhile, creativity resulting from personal and psychological experiences and their interaction with reality is relatively recent. In his view, controlling the environment and nature and controlling it for his service alone was his ambition, so his focus was on targeting sciences to meet the needs that opened the doors of human progress before him. The need for art and creativity had no importance to him, which greatly delayed interest in the child.

As for the myths and legends circulated among people, they represented an important element in the formation of the fertile soil for the growth of children's literature, as it draws its material from these inherited human experiences over epochs through various methods inspired by individual and collective experiences, ranging from China to Egypt, passing through Persian, Greek, and Indian productions. This heritage consists of epic poetry, lyrical poetry, tales, myths, and legends, as well as proverbs, admonitions, and advice, lullabies, and pastoral songs. These are literary and intellectual artifacts that played a crucial role in interrogating historical events in the lives of peoples and in building human civilization as a whole.

Children's Literature in the Western Context:

When we examine the matter historically, we find that children's literature has passed through multiple stages and diverse experiences, whether among the Arabs or globally. This is evident through numerous field studies in anthropology, human civilizations, and societies, revealing a pattern stemming from a stance: that the ancients strove diligently to impose complete control over the destiny of their children and impose their will on their future. They relied on methods of indoctrination, memorization, and transmission without any critical thinking ability or capacity for innovation, creativity, questioning, or interaction. As a result, the future of children was shackled by the chains of tradition and conformity.

The tragedy of the generations of these eras lies in their parents' quest for ways "to mold children who resemble them in everything. The saying, "You are trying to make your son your second self, when your own self is enough," did not emerge out of nowhere. These misguided approaches prevailed for centuries, fueled by certain religious, philosophical, social, and educational beliefs and enshrined by political systems. such that in the late 18th and early 19th centuries, a comprehensive philosophy emerged leaning in that direction in education. This philosophy focused on three principles:

- Submission to what fate has decreed for us in this life

- Evil in the child is inherent and can only be eradicated through parental and authority supervision, with no way to reform except through the use of the stick and the terror of the whip as long as the child is subject to the same restrictions as men.

- Each individual in society has boundaries, and he has no right to transgress them. He faces the two punishments that he didn't call for whether he is a child or an adult.² Religious men over tens of thousands of dark years managed to impose intellectual and religious beliefs to keep society under their control, with no exception for any individual. Everyone was subject to the church's authority, and there was no room for individual independence from the community, ensuring his adherence to prevailing traditions, which led to the neglect of scientific abilities, skills, differences, and individual values. Those who do not comply with their obligations will face punishment, and out of fear of this consequence, they conform and submit to its authority, without exemption for children and women, as the rule applies to them as well.

As for the practical or applied value of studying childhood and methods of dealing with it, "since the late last century [when] interest in childhood became clear and developed, Preyer in Germany was the first to pave the way for research to study childhood in his famous book "The soul of the child" *L'Âme de l'enfant*... [in addition] to his book "Mental Development of the child,"³ and then many pioneers of many active theories responded by reconsidering the concept of the child, his stages of growth, the nature of his educational behavior, his culture, and his relationships. These developments coincided with radical changes in European society, and "perhaps the most famous of these are Freud's theories, which state that a child's character is formed by the age of four or five, and Alfred Adler's theories, which specifically discuss the formation of a child's relationship with others, determining that from the earliest months and that one's lifestyle is determined in these early years."⁴

In "the mid-18th century, the French philosopher Jean-Jacques Rousseau (1713-1778) advocated for an education that focused on learning how to live, leaving room for the development of natural talents, and providing the necessary information. This idea resonated with many writers and educators."⁵

It is worth noting that the term "child" has since become a philosophical and intellectual debate after the situation was turned upside down, especially after the decline of clerical authority. Intellectual and religious freedoms became a fundamental pillar of society, enhancing the child's status as a social being living within a community, sharing values and practices with adults, thus transforming into a socio-cultural phenomenon following the emergence of humanities and social sciences which thoroughly examined it, thereby unveiling its significance.

The most famous early writers who wrote specifically for children include the French poet Charles Perrault (1628-1703), whose first story, "Mother Goose Tales," was attributed to his son as the author, fearing that his literary status would be diminished. He viewed writing for children as not artistic creativity... He later published another collection of children's stories titled "Stories or tales from past Times" in 1697, this time under his own name. People became aware of the importance of child literature to some extent. And Perrault gave a classical form to some stories, such as "Bluebeard," "Sleeping Beauty," "Cinderella," and "Puss in Boots."⁶

It is clear that books, ideas, knowledge, and even tastes have shifted towards a new mode of thinking within the paradigm of education, meeting the needs of the child first and paying attention to him until adolescence, which ensures and opens the doors of human progress, continuously searching for the most effective ways to promote it, and striving to educate generations on a love for knowledge and learning. "One Thousand and One Nights" was translated into many languages in 1717, and writers and authors became interested in writing for children, including: the English satirical writer Jonathan Swift (1667-1745) who wrote the fictional story "Gulliver's Travels", the writer Daniel Defoe (1660-1731) excelled in a collection of stories titled "Robinson Crusoe" (1719), and the Swiss Johann David Wyss (1743-1818) wrote the novel "The Swiss Family Robinson" (1813)... and many others.

Children's Literature in the Arab Context:

When it comes to the Arab world, the Arab-Islamic civilization recognized the beauty and refinement of children thousands of years ago, with its features manifesting through a long list of intellectuals who reshaped the ignorant perception of children prevalent in ancient societies or some of them. Islam played a pivotal role in altering this perception first among the Arabs and then within the Islamic conquests that transformed the human condition. The Islamic faith endowed children with spiritual care unmatched in any other nation or human doctrine. Muslim scholars embarked on offering theoretical and practical studies in education and its methodologies, nurturing children based on divine guidance. Their main objective was to prepare a faithful generation aware of its purpose in life.⁷

In Islam, Protecting and nurturing children in Islam is a humanitarian duty incumbent upon humanity as a whole. Its vision transcended the boundaries of traditional thought and prevailing intellectual backwardness that prevailed in the world at that time. The Islamic civilization achieved cognitive and rational accomplishments that contributed to unique achievements in sciences, literature, philosophy, medicine, and more, making it one of the most important sources of civilization for others. The historical evidence for these achievements is too numerous to enumerate.

Therefore, there was a keenness on knowledge and continuous research in implementing policies and goals that inherently reflect the advancement and fortification of the nation to confront the toughest challenges. Learning and education became fundamental means to ensure the individual's right to existence and the development of their life.

The hadiths of the Prophet Muhammad (Peace be upon him) abound with texts concerning childhood, care for children, their upbringing and education, compassion towards them, training them in prayer and fasting, and doing good deeds. Even before the authentic hadiths, the Quran was concerned with childhood, elucidating its rights, guaranteed them, and emphasized their adherence. It contains verses that depict wonderful images of upbringing and building character.⁸

These diverse images encompass all aspects of life and expand to cover all life requirements, as Quran is the authentic source and reliable reference for Islamic educational methods and ways, regardless of the changing generations and tastes. Such methods are unparalleled in all the works of researchers and foreign studies that invade our lives today,

especially with the advent of the internet and the virtual worlds it has spawned, along with various social media platforms. These considerations have profoundly changed the lives of societies and individuals drastically.

In modern times, children's literature in our Arab world has witnessed a remarkable development, especially in Egypt, which has seen significant interest in this regard, starting with the translations of Rifa'a al-Tahtawi (1801-1873), who was responsible for education. These translations include "Tales for Children" and "Bōken Korobokkuru". Ahmed Chawqi also wrote poetic stories in the form of animal fables, chants, and songs, composing over thirty poetic stories and ten stanzas of songs and chants. In 1903, the writer Ali Fikri authored a book titled "Girls' evening Conversations" and then wrote "Clear Advice in the Boys' Memorandum." Mohammed El-Harawi founded Samir's Children's Library and wrote songs and stories for them.⁹

Syria, particularly in the twentieth century, witnessed notable progress in children's literature. The poet Abdel Karim al-Haidari published several collections, including "The Garden of School poems." Writer Suleiman al-Issi released a musical play, most notably "play of The River," and many chants for children. Not to forget the novelist Zakaria Tamer, who authored a hundred novels for children, that were translated into many languages.

In the remaining pages, we will not delve into the history of this literature or examine all the details. Instead, our aim behind this discussion is to address the crisis of children's literature in our current era, especially in Algeria. It is not merely a creative movement but a developmental and humanitarian process secondary only to education. We lean towards the necessity of confronting the reality of this matter with utmost seriousness.

2.The Crisis of Children's Literature in Algeria and the Threat of Globalization's Horizons:

Algeria, like many other developing nations, underwent a profound political, social, and economic transformation after its independence in 1962. In this new era, it embarked on reforms and measures that affected all sectors. Certainly, it worked on adopting an educational philosophy and policy that reflected its reality after the oppressive dictatorship and simultaneously responded to the demands of the time.

As Algeria moved forward, some writers and authors, produced fruitful achievements to support its progress and plans as a necessary step in the realm of creativity for Algerian children. It's worth noting the contributions of the Association of Muslim Ulema and the significant role it played in defending the Arabic language by offering solutions like organizing awareness-raising activities to enhance its status and raise awareness about its importance, motivating the populace to use it. Among these figures were Mohammed Al-Khalifa (d. 1979), historian Abdul Rahman Al-Jilani (d. 2010), writer Ahmed Reda Houhou (d. 1956), Mohammed Al-Akhdar Al-Saaihi (d. 2005), Mohammed Nasser, Yahya Massoudi, Jamal Al-Tahiri, Mohammed El Hadi Al-Sanusi Al-Zahri, Moufdi Zakaria, Sheikh Mouloud Ben Al-Mouhoub, Mohammed Bin Al-Abed Al-Jalali Al-Smati, Professor Mohammed Al-Shabaiki (d. 2005), Professor Mohammed Al-Saleh Ramadan, and others.¹⁰

There's no doubt that upon reading the works of these authors, one discovers their connection to struggles that articulate the society's suffering and the circumstances of the oppressive French colonization deeply ingrained. This is generally a characteristic of Algerian writers as a whole, whether in poetry or prose, for adults and children alike speaking with two fundamental values: freedom and love of the homeland. They managed to achieve an artistic vision that is pure in meaning and a vibrant image of a life of misery, hunger, poverty, death, and destruction, scarcely addressed by others.

As an illustrative example, let us delve into the verses of the poet "Mohammed Al-Akhdar Al-Saaihi", one of the leading poets of Algeria:

سنندراً عنك بالسيف العذاب
We shall shield you from torment with the sword's might,
ونرفع للعلم فيك العلم
And hoist the flag of knowledge, a radiant light.
فمن للجزائر غير الشباب
For who else in Algeria but the youth shall strive,
يجاهد بالسيف أو بالقلم
With the sword or the pen, to keep our hopes alive?
غدا يتحقق ذلك الأمل لديك
Tomorrow, this hope shall become your decree,
وليس الغد بعيد
And the future, not distant, we shall see

Such poetry and others deeply resonated with our children, instilling a nationalistic fervor, persistently seeking to instill and deepen it in their souls and homeland. The poet envisions the elevation of his nation's sons and their achievement of further development and social renaissance. He firmly believes that change comes through knowledge, as it is the path for nations toward great goals and glories. Delving into his poems with a critical eye, one finds them a mirror reflecting the suffering of his compatriots during that period. He suffers for their pain and grieves for their grief, hoping for his country's emergence from crises and hardships, which, in his view, would only come through seeking knowledge, struggling, and eradicating ignorance. He also used his poetry as a tool for preaching and refining souls, so he turned from a poet to a man who bears the responsibility of his country, its renaissance and its liberation.

Such dedication was also reflected in children's literature in the post-independence years, blossoming remarkably. This development affirmed the improvement of cultural levels and the spread of enlightenment and reformist thought in the country. Credit must be given to the efforts of the Ministry of Communication and Culture, as well as the role played by Algerian radio and television during that critical period in Algeria's history. In addition to many associations and organizations that encouraged creative pens to produce literature for this important segment. The state organized competitions for these initiatives, culminating in valuable prizes. This period produced prominent names and outstanding works that undeniably influenced Algerian children.

As a result, youth clubs, literary and social salons were established to disseminate modern enlightenment thought. During these years, translation and openness to the literary

output of Arab and non-Arab countries flourished as did the theatrical movement, which constituted a positive link that contributed to awakening beauty in the souls of our children and changing their vision of the world from war to independence as they looked forward to a promising future. However, this enthusiasm dwindled significantly later on, and there was no longer a presence of books in this art amidst nationalist and religious currents and clashes prevailing in the country. If any could be found, they would be few and far between.

Our sole concern became filling minds with facts and information, just like the prevailing education systems, which reject any intellectual creativity, they are mere remnants of colonial policies, a system based on a backdrop of intellectual backwardness and mental stagnation. Meanwhile, Algerian families today find themselves lost amidst the brutality of these current adopted systems, burdened by the heavy-handed educational curricula imposed on our children, stifling freedoms and skills. As a result of this mentality, the sales of thought, philosophy, and literature books declined, replaced by books on cooking and astrology. It has become imperative to recognize the danger of this exclusionary and destructive phase that has widened the gap of intellectual rigidity within our society.

Confronting the culture of globalization is only possible if our children and youth respond to this civilizational challenge by possessing a creative culture that enables them to bring about a qualitative leap at all levels. From this standpoint, we reach a fundamental point: the inadequacy of Algeria's cultural developmental policies today in achieving a cultural and civilizational orientation in light of the intellectual and cultural phase witnessed by the advanced world. We have utterly failed to use children's literature and its arts to strike a balance between the past and present, as a way of thinking about tomorrow and the future.

In my opinion, these long years have been wasted in applying a failed policy incapable of keeping pace with the ongoing and widespread developments in the world, despite numerous efforts. Children's literature is no less than any other challenge of the present. It is a literature that thrives on mature imagination, surpassing narrow boundaries. The new era requires us all to have a new culture that pays attention to the seeds of development and bears the responsibility of the new generation in its first steps towards shaping a righteous individual and an active citizen. Here, there is a need for a positive literature that enables us to face life with all its crises, to reconsider values and ways of peaceful living, to appreciate giving and serving others, and to engage in critical thinking while feeling a sense of belonging to this homeland, while simultaneously mitigating the negatives of globalization with the aim of positively interacting with it while preserving the spirit of our authentic Arab identity.

3. Children's literature: Definition, Characteristics, and Goals:

When examining literary encyclopedias or imaginative creativity, one finds that children's literature is "one of the early ways through which young minds encounter stories. It plays a significant role in shaping our perception and understanding of the world. Stories serve as primary sources of images, vocabulary, behaviors, structures, and interpretations that we need to reflect on experiences. When stories are directed towards children, they often have a close connection to one form of education or another and can serve as important vehicles for information related to cultural changes in the past and present." ¹¹

In fact, we tend to view children's literature at its core as a utilitarian creative process with multiple goals. It increases our children's awareness by acquiring knowledge and benefiting from it in all areas of life. It serves as a significant approach to scientific, cognitive, ethical, humanistic, cultural, educational, and other topics. It possesses a refined aesthetic value with creative artistic expression suitable for children, in a refreshing and astonishing manner. It breaks their routines and is skillfully presented in a different linguistic and artistic framework in a way that achieves spontaneity and innocence.

Samir Abdelouaheb Ahmed clarifies it by saying "anything presented to children in literary or scientific form, whether written, spoken, or visual, should meet the standards of good literature. It should consider the characteristics of children's growth, their needs, inclinations, and readiness, contributing to the construction of cognitive, cultural, emotional, moral, behavioral, and skillful frameworks, ultimately leading to the development of a balanced and well-adjusted personality that positively influences and is influenced by the society in which they live"¹²

Moufak Riyadh further emphasizes that "it is a renewed literary genre in modern times literature directed towards a gradual age range of individuals, written by adults for children in various prose and poetic forms in a language that suits the children's audience and comprehension according to the standards of writing literary texts for children... One of the most important sources of children's literature in any language is the oral and folk tales. The literary text, in all its forms, aims at moral, educational, artistic, and aesthetic functions."¹³

By the end of the twentieth century, children's literature in all its forms and genres became a subject of discussion in scientific, philosophical, psychological, and religious circles. There were continuous attempts to discover and pay deep attention to it because it is a human experience related to a sensitive stage - the stage from childhood to adolescence. It includes tools that stimulate intelligence and arouse curiosity, which is the beginning of thinking. This literature, rich in linguistic and imaginative experiences, can share care and reassurance with this segment merely by feeling that someone is listening to them and sharing with them due to the meanings, morals, and values it carries. All of these tools are taken into account by the writer of children's literature in an interesting style and captivating ideas that achieve many values aiding in building a balanced personality.

Characteristics:

"Those who write for children bear a double responsibility because they write to build a generation. They aim at shaping a conscious, productive, and loyal personality that believes in and loves its homeland and belongs to its tolerant Islamic faith. Writing for children is a creative process that requires experience, knowledge, awareness, and understanding of their nature, personality, and level. Children's literature is a formulation of a culture from a set of cultures, concepts, values, and aspirations. Thus, an understanding of the child's psychology, environment, and potential is essential. Creative work is the best means of teaching children and delivering information to them. They learn more from the story and its narrative than from abstract instructions because stories contain excitement and events that capture the mind of the reader/child or the listener/child. Children's literature is not solely for entertainment; it is also educational, instructive, guiding, and pedagogical."¹⁴

Children's literature lies in those diverse creative works and various literary forms, whether written, audible, or visually interactive, carrying within them intellectual, linguistic, religious, educational, and other values, in addition to its essential element - the sensory and psychological enjoyment appropriate to their linguistic, age, and intellectual level. The aim is to achieve cultural and cognitive objectives, making the child mature, conscious, distinguished, and appreciative of beauty and art.

We can summarize the key characteristics and requirements that children's literature writers must possess as follows:

- A children's literature writer, whether in poetry or prose, should be talented and possess sufficient experience, and to be fully aware of this field.
- They must have sufficient knowledge of the audience's level, age, nature, environment, and inclinations.
- Utilizing rhythmic, musical, artistic, graphic, and rhetorical means to stimulate and engage the reader.
- Employing suitable language and words, along with expressions that match their comprehension abilities, ensuring clear understanding of what they read.
- Choosing topics with a wholesome educational purpose, rooted in principles and morals, aiding in awakening their imaginative, emotional, and psychological abilities.
- Fostering their sensory, artistic, and literary taste.
- Infusing happiness, enjoyment, and excitement into their hearts.

A sample of poems by the poet Mohammed Al-Akhdar Al-Saaihi from his collection "Anasheed Al-Nasr" (Victory Anthems).

لا تسألني ألف لحن في فؤادي عن بلادي
In my heart's melody, don't inquire about my homeland
عن جمال عن معال عن نضال عن جهاد
Its beauty, its highs, its struggles, its stand
هي شعري إذ أغني هي قصدي إذ أنادي
For in my verses I sing, in my calls I command
يا بلادي يا بلادي
Oh homeland, oh homeland,
يا موطن الحبيب يا جنة الأوطان
Beloved dwelling, paradise of lands grand
من روضك الخصيب من حسنك الفتان
From your fertile gardens, from your beauty unplanned
خاطرت في القشيب من أجل الألوان
My verses roam freely, seeking hues to expand
وجئت بالحبيب من هذه الألحان
I bring forth my beloved from these melodies, unplanned
يا بلادي يا بلادي
Oh homeland, oh homeland

And in another poem, he says:

وطني يا أجمل اسم في الوجود
my homeland, so sublime,
يا عريق المجد في كل العهود
Your name echoes through time, through every clime.
أرضك الحرة ألوان الورود
Your free land, where roses in colors prime,
واسمك الغالي نشيد الزمن
Your cherished name, the anthem of all time,
وطني يا وطني يا وطني
My homeland, oh homeland, forever in rhyme

Mohammed Al-Akhdar Al-Saaihi wrote for children, dedicating his poetry to Algerian children, celebrating freedom, struggle, heroism, and homeland – themes that permeated much of his work. His aim was to instill a love for the homeland in the hearts of children, evoking smoothness in his style, reflecting the sweetness of melody and the beauty of expression. His poetry was characterized by its light meters, employing quick and easy meters that were light to the ear. He showed a keen interest in the repetition technique beloved by children, which aided in their understanding and memorization.

Al-Akhdar Al-Saaihi excelled in blending beautiful form that captivates the child's interest with easily comprehensible meanings and words, along with carefully selecting purposeful themes. This visual and auditory balance resulted in a distinctive beauty and charm from a distinguished poet who dedicated his pen to Algerian children. The reader and learner come across several poems in his collections addressing national issues, and countless examples of Saaihi's patriotic poetry can be cited, expressing his genuine feelings towards his homeland and its people.

In conclusion, it must be emphasized that there is a significant responsibility resting first and foremost on families, followed by universities, research centers, educational and cultural institutions, both public and private schools, as well as the print, audio, and visual media, to take the initiative and adopt a serious, comprehensive, broad, and continuous reform policy to prioritize the production of children's literature and place it at the forefront. Additionally, there is a need to promote a culture of reading among our children and youth.

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