

The Importance of School Curricula in Promoting Pupils' Intellectual Security: A Content Analysis of Second-Generation Middle-School Civic Education Textbooks for the Third and Fourth Years

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Abstract:

This study aims to clarify the importance of the curriculum in achieving intellectual security among students by analysing the content of two civic education books for the third and fourth years of the second generation, which were approved in the 2019–2020 academic year, and to determine the availability of values and ideas that contribute to the formation of a student's harmonious with the members of his community, culture, religion and country.

Keywords: curriculum, intellectual security, student.

1. The Study Problem

Human thought has constituted a fundamental building block in the life of people throughout the past and the principal driving force behind the advancement of societies. Intellectual security occupies an important position among the priorities of contemporary societies, which, through all their governmental and societal institutions, strive to achieve an intellectual and value-based system that spares young people with feelings of alienation, intellectual invasion, cultural deviation, religious extremism, and even the emergence of social issues. Accordingly, the need to attain intellectual security becomes a necessity for achieving social security and stability; this aim cannot be realised except

through the concerted efforts of both official and nonofficial institutions.

The social structure of society is a fabric of systems and social institutions within which social relations are defined. The role of education as a social system is to prepare the individual to adapt to this social structure; to commit to the interest of the group; to participate in the renaissance, cohesion, and preservation of its heritage and positive values; and to respect its order and laws in a manner that ensures the integrity of the individual and society.

The school is among the most important institutions of socialisation that seek to preserve society and its cohesion by fulfilling its aims in shaping the individual's social personality so that he is harmonious, belonging to his society, and capable of positive participation in it. In light of what societies in general and developing societies in particular are experiencing a multidimensional crisis within the context of changes resulting from the information revolution, the development of technological and communication means, and changes arising from social transformations and the diversity of the nature of intellectual issues concerning the type of human being capable of keeping pace with ever-renewed requirements, this has led to a reexamination of systems of socialisation and to the modification of educational systems to

achieve the desired objectives in the shortest possible time.

These challenges have imposed upon Algeria the necessity of attending to the strengthening of intellectual security, preparing upright citizens, developing concepts of peaceful coexistence, rejecting violence and extremism in all their forms, and endowing the young with the elements of culture and the skills required to interact with their environment, to practice dialogue, and respect differing opinions.

The Algerian educational system relies, to a great extent, on curricular implementation in achieving its objectives, insofar as it is a crucial axis of the educational process, the fundamental foundation for advancing the standard of education, and the practical element upon which the success of education in attaining its aims and fulfilling its role in building society depends.

Through these readings and our review of the literature on socioeducational research, the problem of the present study has emerged: to determine the extent to which civic education syllabuses incorporate ideas, terms, and values that secure pupils' thought against intellectual deviations.

On this basis, the following principal question is posed:

What is the importance of school curricula in promoting pupils' intellectual security?

The principal question is subdivided into the following subsidiary questions:

- Does the content of the civic education curriculum foster the concept of peaceful coexistence among third- and fourth-year middle-school pupils?
- What are the limits of rejecting violence and extremism within the cognitive content of the civic education curriculum

for the third and fourth years of middle school education?

- Does the cognitive content of the civic education curriculum for the third and fourth years of middle school tend towards forming a culture of dialogue and respect for differing opinions?

3. Significance of the Study

- The significance of the research lies in the importance of curricula and school syllabuses, which contribute to the formation of the characteristics of the individual's social role in a manner consistent with his sex and age, preparing him to perform those roles and consolidating his cultural, social, and national belonging.
- The importance of intellectual security in light of changes in social life, media openness, and the communications revolution, which may shift the system of values within society, underscores the necessity of intensifying organised efforts by those responsible for the educational process. Here lies the importance of the study in determining the extent to which school syllabuses contribute to developing values within the young, cultivating a culture of dialogue and respect for the other, and rejecting excess, fanatic, and extremism in their various forms, as these constitute fundamental dimensions in securing the thought of the young.
- The importance of the middle-education stage, given its concurrence with adolescence and what the young person at this stage requires the construction of sound cognitive, national, social, and cultural concepts and the investment and deployment of their capacities in the service of society.

4. Objectives of the Study

This study aims to identify the importance of school syllabuses in promoting pupils' intellectual security through the following subsidiary objectives:

- Identifying the contents of the civic education curriculum that foster the concept of peaceful coexistence among third- and fourth-year middle-school pupils.
- Determining the limits of rejecting violence and extremism within the cognitive content of the civic education curriculum for the third and fourth years of middle school education.
- Determining whether the cognitive content of the civic education curriculum for the third and fourth years of middle school tends towards forming a culture of dialogue and respect for differing opinions.

5. Concepts of the Study

Definition of the School Curricula

It is defined as a body of information, facts, concepts, and ideas that pupils study in school subjects.¹

It is also defined as a body of information, facts, and concepts that the school seeks to instil in pupils to prepare them for life and develop their abilities through familiarity with the experiences of others and benefiting from them; such information, facts, and concepts are presented to the pupil across different scientific,

mathematical, linguistic, geographical, historical, philosophical, and religious fields.²

Operational Definition of the School Curricula

This refers to the set of information, facts, and concepts selected by experts in each field of knowledge and organised into topics to enable learners to acquire knowledge, information, and scientific facts.

Intellectual Security

Intellectual security is defined as the pupil's safe expression of feelings and ideas and the acquisition of such feelings and ideas in a psychologically comfortable educational environment.³ In a manner commensurate with prevailing doctrine and social values.

Al-Muhamadi defines it as safeguarding the ideas of secondary school students from threats and dangers that lead to undermining doctrinal, national, moral, behavioural, and social constants; working to ensure the soundness of their thought against deviation and departure from moderation and balance in their various practices and behaviours; and strengthening the level of security and stability in daily life to protect society from the risks of intellectual deviation and to enable people to live in their countries, homelands, and communities.⁴ In terms of safety and reassurance regarding the components of their authenticity, culture, and intellectual system.

¹ Nazzal, Shukri Hamid. *Social Studies Curricula and the Foundations of Their Teaching*. Al Ain, United Arab Emirates: Dar al-Kitab al-Jami'i, 2014, 39.

² Brou, Mohamed, and Dalila Rahmouni. "Educational Curricula between Developments and the Challenges of the Future." *Journal of Linguistic Practices*, no. 6, University of Mouloud Mammeri, Tizi Ouzou, 47. Cited from

<https://www.asjp.cerist.dz/en/PresentationRevue/352>

³ Al-'Usaymi, Khalid bin Mohammed. "The Role of School Administration in Strengthening Teachers' Intellectual Security: A Field Study." In *Symposium on Knowledge and Intellectual Security*, 2006, 24.

⁴ Al-Muhamadi, Talal. *The Role of Student Guidance and Counselling in Strengthening Intellectual Security among Secondary-School Students in the City of Makkah al-Mukarramah*. Unpublished master's thesis, College of Education, Umm al-Qura University, Makkah, Saudi Arabia, (2012), 8.

Therefore, intellectual security means preserving authentic cultural components in the face of incoming cultural currents or cultural invasion, fostering effective societal participation, and consolidating a culture of citizenship across generations. Through its syllabuses, the educational system seeks to achieve these objectives to safeguard the mind against external co-option and deviant behaviours.

Definition of the Pupil

"The pupil is regarded as the central focus of the educational process; therefore, attention must be paid to pupils in terms of following lessons, regular attendance, and the refinement of conduct. . . The pupil is the intended objective of the educational process. The state has worked to provide all material and human conditions in the fields of education and training. "⁵

Said, Ismail Ali states that pupils are "the raw material that constitutes the principal output of the entire educational system, and they are usually graduates of previous educational systems: primary-school pupils are graduates of the nursery system; lower-secondary pupils are graduates of the primary stage; and upper-secondary pupils are graduates of the lower-secondary stage."⁶

The pupils included in the present study were those at the middle-education stage. They are graduates of the primary education stage; the middle school admits them on the basis of conditions determined by the minister responsible for education and teaching in Algeria.

6. Methodological Procedures

6.1 Study Method

To achieve the study's objectives and answer its principal question, we employed a descriptive approach using content analysis, the method most appropriate for this study. This method aims to describe content objectively and systematically. In this study, the values, terms, and ideas that promote pupils' intellectual security were identified and are contained in the content of the civic education textbooks for the third and fourth years of middle school education, which are prescribed for teaching from 2022–2023.

6.2 Study population

The study population comprises the entirety of the content of the civic education textbooks for the third and fourth years of middle school (second generation) (implemented in the 2019–2020 academic year).

6.3 Study Sample

In content analysis, the researcher selects samples that represent the original population or the material to be analysed. A purposive sample was selected, represented by the civic education textbooks prescribed for third- and fourth-year pupils, because they summarise what has been established about the cognitive, methodological, and behavioural resources of previous school years and were authored in line with the objectives and aims of the educational system in Algeria.

⁵ Ministry of National Education. Administrative Management Unit. *Training Manual for Directors of Upper-Secondary and Complementary Education Institutions*. Algeria, 113. Cited from <http://infpe.edu.dz/6-3-2007a928>

⁶ Hajji, Ahmad Ismail. *Managing the Teaching and Learning Environment*. Cairo: Dar al-Fikr al-‘Arabi, 2000, 29.

Presentation of the Content of the Civic Education Syllabus for the Third Year of Middle Education

It is divided into three domains as follows:

Domain One: “Collective Life” (pp. 10–36), divided into three types of learning content:

- National cultural heritage as a civilisational legacy.
- National reserves classified internationally and those not classified.
- Heritage and cultural identity.

Domain Two: “Civic Life” (pp. 37–76), comprising three types of learning content:

- Identity, nationality, and citizenship.
- Responsibility towards society and the homeland.
- Practical examples of constructive contributions to community life.

Domain Three: “Democratic Life and the Institutions of the Republic” (pp. 77–110), also comprising three learning contents:

- Regional and international organisations.
- The powers and tasks of regional and international organisations.
- Algeria and regional and international organisations.

Presentation of the Content of the Civic Education Syllabus for the Fourth Year of Middle Education

It appears in three domains as follows:

Domain One: “Collective Life” (pp. 8–33), divided into three types of learning content:

- Reconciliation as a civilised social principle.

- The role of judicial institutions in stability and peace.
- A report on a court session.

Domain Two: “Civic Life” (pp. 34–59), comprising three types of learning content:

- Reference texts on human rights.
- The role of society in consolidating rights through duties.
- Proper conduct in upholding justice.

Domain Three: “Democratic Life and the Institutions of the Republic” (pp. 60–78), also comprising three learning contents:

- The Constitution is the primary source of legislation.
- The Constitution and the functioning of the institutions of the Republic.
- Respect for the law is the foundation of justice and security.

6.4 Unit of Analysis

The topic was adopted as the unit of analysis in the study because it is among the most important units of content analysis. Through the topic or idea, the principal trends and opinions are identified. In addition, the word was used as a unit because it is the simplest unit of analysis, the easiest to employ in the coding process, and the most precise.

6.5 Content-Analysis Coding Scheme

The first section comprises the terms and topics included in the school syllabuses related to peaceful coexistence in terms of the following subdimensions: peace, sound means, international co-operation, the spirit of brotherhood, self-determination, state sovereignty, the eradication of racial discrimination, understanding among states, the peaceful settlement of disputes, freedom of the media, peace, and security.

The second section of the coding scheme was devoted to the rejection of violence and extremism, with the following subdimensions: (prohibition of the use of force, avoiding violence, rejection of violence, extremism, arbitrariness, arbitrary detention, enslavement, religious extremism, fanaticism, resolving disagreements).

The third part was concerned with the value of practising dialogue and respecting the other opinion, with the following subdimensions: (dialogue, respect for the other opinion, valuing others' words, adhering to the etiquette of discussion, avoiding discrimination, avoiding hatred, friendly relations, affection, and humility).

6.6 Instrument validity

We verified the instrument's content validity by presenting it to a panel of five expert judges in the fields of educational sciences and sociology. We asked them to judge the suitability of the instrument in terms of the following:

- the extent to which the idea belongs to the category;
- the clarity of the wording;
- providing and presenting any necessary observations.
- .

- We considered the judges' possible wording: relocating specific values and merging others. After the judges verified the instrument's validity, the instrument, in its final form, comprised three domains: (rejection of violence and extremism, peaceful coexistence, openness to the other and sharing with him).

6.7 Instrument Reliability

To verify the reliability of the instrument, the researcher confirmed the reliability of the analysis through the following:

- We analysed a sample amounting to 20 percent of the civic education textbooks for the third and fourth years of middle school.
- Two female teachers analysed the same sample.
- The Holsti (Holsti) formula was then used to calculate reliability:
- Reliability coefficient = $\frac{\text{number of agreements}}{\text{number of agreements} + \text{number of disagreements}} \times 100$
- The overall reliability coefficient reached 84.7%, which is a rate sufficient for the study

7. Presentation and Discussion of the Results

Table (1): The terms and ideas indicative of cultural identity contained in the second-generation civic education textbooks for the third and fourth years of middle school education.

No.	Ideas and terms indicative of the dimension	Third-year textbook (Frequency)	%	Fourth-year textbook (Frequency)	%

01	Peace	21	14.68	35	17.15
02	Peaceful means	09	6.29	20	9.80
03	International co-operation	14	9.79	26	12.74
04	Spirit of brotherhood	11	7.69	09	4.41
05	Self-determination	15	10.48	02	0.98
06	State sovereignty	02	1.39	09	4.41
07	Eradication of racial discrimination	04	2.79	09	4.41
08	Understanding among states to resolve disputes by peaceful means	16	11.18	11	5.39
09	Good neighbourliness	04	2.79	02	0.98
10	Peace	18	12.58	41	19.60
11	Security	29	20.27	40	20.09
Total		143	100	204	100

It can be inferred from the table that the terms and ideas indicative of security, contained in the second-generation civic education textbooks for the third and fourth years of middle education, appear with an overall percentage for the dimension of 20.27 percent in the third-year textbook and are present in the fourth-year textbook at 20.09 percent. The term ranked first, occurring 29 times in the third-year textbook. In contrast, the terms peace, international cooperation, spirit of brotherhood, eradication of racial discrimination, and understanding among states to resolve disputes by peaceful means occurred at frequencies ranging from 4--21 for each term or idea. For the fourth-year textbook, the term "security" appeared 40 times, whereas the terms (peace, international cooperation, spirit of brotherhood, eradication of racial discrimination, understanding among states to resolve disputes by peaceful means) occurred at

frequencies ranging from 2--41. These results indicate that this dimension has received increased attention in the civic education curriculum for both the third and fourth years of middle school.

This illustrates the importance of education fulfilling its assigned role in creating an educational strategy capable of bringing about positive changes in the behaviours of young people in general and the pupil in particular by strengthening his sense of belonging and his awareness of his duty towards himself or herself and his or her society and by safeguarding him or her against destructive ideas through recognising the negative aspects of the information age and investing its positive aspects in a manner that satisfies his or her needs. The matter is not confined to internal affairs alone; it also extends to broadening

young people's horizons in external affairs and developing in them a sense of the necessity of preserving international peace and security. To achieve this aim, curricula include cognitive content that urges effective joint measures to prevent and remove the causes that threaten peace, suppress acts of aggression and other forms of breach of peace, and resort to peaceful means, in accordance with the principles of justice and international law, to resolve or settle international disputes that may lead to a breach of peace.

Friendly relations among nations should be fostered on the basis of respect for the principle that equal rights among people and that each of them has the right to self-determination, as well as the adoption of other appropriate measures to strengthen general peace.

Achieving international cooperation in resolving international issues of economic, social, cultural, and humanitarian character, strengthening respect for human rights and the fundamental freedoms of all people, and encouraging that, absolutely without discrimination on the grounds of sex, language, or religion, and without any distinction between men and women.

This organisation is a reference point for coordinating the actions of nations and directing them towards the attainment of these common purposes.

The identity that can be strengthened indeed must be strengthened and should be an identity with a dynamic concept that seeks to reinforce the historical dimension that constitutes it as much as it seeks to document the contemporary dimension: an identity open to the world,

receptive to its cultures, and aspiring to participate in its achievements.

The school curriculum, as the most important component of the educational process, also aims to protect minds from extremism in all its forms. Indeed, intellectual security goes beyond all of this to become one of the security necessities for protecting achievements and standing firmly against anything that undermines national and global security, the balance and cohesion of societies, and the stability within them through the sound resolution of disputes among people.

This illustrates the importance of education fulfilling its assigned role in creating an educational strategy capable of bringing about positive changes in the behaviours of young people in general and the pupil in particular by strengthening his sense of belonging and his awareness of his duty towards himself or herself and his or her society and safeguarding him or her against destructive ideas by recognising the negative aspects of the information age and investing its positive aspects in a manner that satisfies his or her needs.

Algeria is one of the Arab states that, regrettably, has been subjected to external foreign intervention to sow discord and division among the sons of the one homeland. This manifested itself in the Wadi Mzab region, Ghardaia, and earlier in the Kabylie region. Education and schooling in Algeria are therefore needed, through those who design curricula and school syllabuses, to address the matter and to clarify to the pupil that Algeria encompasses every ethnic, cultural, or social particularity; indeed, these particularities are sources of cultural, intellectual, and artistic wealth.

Table (2): The terms and ideas indicative of rejecting violence and extremism contained in the second-generation civic education textbooks for the third and fourth years of middle school education.

No.	Ideas and terms indicative of the dimension	Third-year textbook (Frequency)	%	Fourth-year textbook (Frequency)	%
01	Prohibition of the use of force	06	8,95	04	7,27
02	Avoiding violence	12	17,91	09	16,36
03	Rejection of violence	15	22,38	11	20
04	Extremism	06	8,95	12	21,81
05	Arbitrariness	02	2,98	05	9,09
06	Arbitrary detention	00	00	01	1,81
07	Despotism	07	10,44	01	1,81
08	Religious extremism	00	00	01	1,81
09	Fanaticism	09	13,43	07	12,72
10	Rejecting individualistic tendencies	10	6,7	04	7,27
Total		67	100	55	100

It can be inferred from the table that the terms and ideas indicative of the rejection of violence, included in the second-generation civic education textbooks for the third and fourth years of middle education, appear with an overall percentage for the dimension of 22.38 percent in the third-year textbook and are present in the fourth-year textbook at 09 percent. The term ranked first, occurring 15 times in the third-year textbook. In contrast, the terms “prohibition of the use of force, avoiding violence, extremism, arbitrariness, arbitrary detention, despotism, religious extremism, fanaticism, rejecting individualistic tendencies” occurred at

frequencies ranging from 0--10 for each term or idea. For the fourth-year textbook, the term "rejection of violence" appeared 11 times, whereas the terms (prohibition of the use of force, avoiding violence, extremism, arbitrariness, arbitrary detention, despotism, religious extremism, fanaticism, rejecting individualistic tendencies) occurred at frequencies ranging from 1--12. This may be attributed to the Islamic education curriculum for these two years; however, the researcher considers that there is no harm in including values that strengthen Islamic culture in civic education textbooks, as Islam constitutes a

fundamental component and embodies values that reject extremism, fanaticism, despotism, and arbitrariness.

From this, it is inferred that this subdimension ranked first compared with the two dimensions of duties and participation in social life. Through the tabular reading of the quantitative data, one observes the authors' emphasis in both curricula on values that foster in learners the principles of democracy, respect for opinions, and embodiment of the principle of dialogue. All these ideas and values play a role in securing pupils' thoughts against fanaticism and extremism in various forms.

To reflect on the question of right, therefore, is to reflect on issues of freedom and commitment and on issues of violence, legitimacy, legality, authority, despotism, democracy, and human rights. Notably, studies concerned with right have distinguished it from law, as Thomas Hobbes affirmed, considering his book, *Leviathan*, the first foundational text on the modern meaning of right, when he states, "A distinction ought to be made between right and law, for right depends on liberty the liberty of a person to do an act or to refrain from doing it whereas law, which is connected with one of them rather than the other, namely, with doing or refraining, is determinative; thus, right and law differ greatly, just as obligation and liberty differ, in that they are contradictory in the same matter."⁷

Incorporating the dimensions and issues of citizenship within school syllabuses is important for confronting the threats facing our culture and for what it is characterised by in terms of particularity and a spirit of belonging. This makes the strengthening and development of citizenship among pupils a requirement of national and international security and a form of

preventive education that safeguards them against the changes and unfavourable circumstances that life presents in this era.⁸

The Algerian educational system seeks to counter violent extremism through education and schooling by strengthening citizenship education, promoting values of dialogue and coexistence, rejecting violence, and disseminating a spirit of love, tolerance, and moderation within school curricula.

The researcher considers that values, throughout the ages, constitute the reference that regulates the behaviour of individuals and societies. They are also important factors in social cohesion and the preservation of national identity, stability, and development. The consolidation of citizenship values among pupils is regarded as an appropriate means of establishing multiple bonds among individuals, and it is likewise the driving force of human life, as life oscillates between positive and negative values. If the former prevail, the lives of nations and people continue to develop and prosper; if the opposite occurs, backwardness and instability prevail. Out of concern for building the student's personality in all its aspects, developing positive attitudes, and establishing the values of global citizenship among pupils, given that they constitute a large segment of society, citizenship is a civilised conduct undertaken by the individual for the benefit of his or her nation and for the benefit of other societies, the place in which he or she lives, or the institution to which he or she belongs. It is a moral and civilistic commitment founded upon the values and principles of the sound person towards his or her nation and society, such that citizenship becomes a personal conduct and a daily practice for him or her. This cannot be achieved except

⁷ Al-Khattabi, Izz al-Din. "Right, Duty, and Freedom: Towards an Effective Philosophy." *Alam al-Tarbiyah* 15 (no. 15): 91. Casablanca: Matba'at al-Najah al-Jadidah.

⁸ Mousa, Hussein Hassan. *Research Methods in Citizenship and Societal Values*. Cairo: Dar al-Kitab al-Hadith, 2012, 24–25.

through the rejection of extremism, violence in all its forms, despotism, and fanaticism.

The curriculum is an image that reflects the philosophy of the society in which the individual lives and an instrument for achieving the objectives of the educational system. This

requires, in our view, training authors to formulate abstract concepts and positive attitudes and to link them to available topics, whether from school syllabuses or societal issues or problems, and to enable the pupil to understand and practice his rights and to adhere to his responsibilities.

Table (3) The terms and ideas indicative of practising dialogue and respecting dissenting opinions contained in second-generation civic education textbooks for the third and fourth years of middle education.

No.	Ideas and terms indicative of the dimension	Third-year textbook (Frequency)	%	Fourth-year textbook (Frequency)	%
01	Dialogue	09	12	24	25.8
02	Respect for the other opinion	02	2.66	05	5.37
03	Valuing others' words	04	5.33	03	3.22
04	Adherence to the etiquette of discussion	09	12	06	6.45
05	Avoiding discrimination	10	7.5	02	2.1
06	Avoiding hatred	04	5.33	02	2.1
07	Friendly relations	14	18.66	10	9.3
08	Affection	16	21.33	22	23.65
09	Humility	07	9.33	19	20.43
Total		75	100	93	100

It can be inferred from the table that the terms and ideas indicative of affection, contained in the second-generation civic education textbooks for the third and fourth years of middle education, appear with an overall percentage for

the dimension of 21.33 percent in the third-year textbook and are present in the fourth-year textbook at 23.65 percent. The term ranked first, occurring sixteen times in the third-year textbook. In contrast, the terms (dialogue,

respect for the other's opinion, valuing others' words, adhering to the etiquette of discussion, avoiding discrimination, avoiding hatred, friendly relations, humility) occurred at frequencies ranging from 2--14 per term or idea. For the fourth-year textbook, the term "affection" appeared 22 times, whereas the terms (dialogue, respect for others' opinions, valuing others' words, adhering to the etiquette of discussion, avoiding discrimination, avoiding hatred, friendly relations, and humility) appeared at frequencies ranging from 2--24.

These results accord with what scholars of education, sociology of education, and educational psychology have agreed upon: that the curriculum constitutes the primary pillar of the educational process and that it is among the most potent sources of influence on pupils, through the values and ideas it embodies, which help socialise pupils in a balanced and integrated manner encompassing all aspects, whether social or those about citizenship and the strengthening of cultural identity, especially about programmes for the child's political socialisation, enabling him to form critical opinions on political matters.

A teacher's ability to apply the principle of expressing opinions freely and respecting opposing views constitutes the vessel of safety toward enabling the learner to reach the aims of education effectively and efficiently through respecting pupils, valuing the questions they pose, attempting to answer them with objectivity and sincerity, and providing ample scope for them to express their opinions freely.

Thus, democratic education develops into a set of creative human traits and characteristics. It helps develop creativity and excellence in academic and cognitive attainment. Education for freedom at the social level leads to social adjustment in its integrated form and to constructive social interaction founded upon

freedom, dialogue, listening to the other party, and understanding points of view.

Respect for public decorum is a moral associated with religion and custom, and it is also an important value among the values of citizenship. The human being is, by nature, a social creature who continually interacts with others, influencing and being influenced by them. A good citizen refines his conduct in public places according to socially acceptable patterns of behaviour and avoids hatred and discrimination.

The value of humility is likewise regarded as a fine trait possessed by the refined and admirable person. Humility compels others to respect you and win their hearts. Here, in this article, you will find the finest words on humility. It is a quality socially commended, based on equality among people, affection, and the strengthening of bonds between them and the erasure of feelings of arrogance, hatred, and superiority over others.

Through humility, the human being attains a high social standing, for humility impels him to exert greater effort to understand the other, respect him, and respect his point of view.

We consider that school syllabuses would do well to focus on cultivating a culture of strengthening love of national unity within the young, loving all segments of society with their different affiliations, and distancing themselves from all detestable factional, ethnic, and sectarian offshoots while emphasising the distinction between commendable doctrinal differences and reprehensible sectarian fanaticism.

Education for citizenship also requires raising the learner's awareness of the law as a necessary means of regulating school life, particularly social life, in general. In modern democratic societies, the law serves individuals, not the other way around. Notably, respect for the law

does not require merely knowing it and consulting it but also being convinced of its usefulness and having the capacity to participate in its formulation and to propose measures for its amendment. To educate the pupil accordingly, it is necessary to create a harmonious relationship between knowledge and the very act of learning because education for citizenship also takes place at the very heart of learning. This means employing effective methods that respect the learner and build their knowledge, skills, and competencies on the basis of their prior school and nonschool attainments. Adopting a method of questioning and discussion requires expanding opportunities for debate and for collective and cooperative work, since participation and the exchange of opinions are means of accomplishment.⁹

The values that determine national character proceed from several dimensions, represented by the extent of one's respect for opinion and for the opinion of others and acceptance of the other; however, they may differ greatly. Value frameworks shape the process of social interaction between the pupil and others.

It is also part of patriotism in which every citizen should take pride in their country and preserve its features, achievements, and facilities. The relationship between education and the formation of awareness in the souls of the sons of the nation is close; when education is sound, society is sound and conscious in its formation and relationships.

The system of values does not arise without purpose, nor is it a set of rigid molds. In addition to being embodied in human behaviour and arising from one's conscience, values are acquired by individuals through formal and informal socialisation institutions, all of which contribute to developing and strengthening them among the young. They are also regarded as one

of the factors of social control that aims to achieve stability, balance, and continuity of social life.

8. Conclusion

This study revealed a set of values and ideas indicative of peaceful coexistence, the practice of dialogue, respect for differing opinions, and the rejection of violence and extremism, as well as the authors' attempt to incorporate into the curriculum lessons that present practical situations, ensuring the development of these values among pupils. However, we observed, in general, a lack of balance and coherence in the presentation of these ideas and values. Pupils at the stage preceding upper-secondary education need school syllabuses that help them build their personalities, set future goals, and develop capacities for innovation, creativity, critical thinking, social interaction, and problem solving. The highest aim remains the cultivation of the values of fairness, moderation, and intellectual balance among pupils, far from exaggeration, monopolisation, and extremism. From this standpoint, we propose the following recommendations:

- The need for prior planning by specialists in constructing these curricula and for determining how to distribute the values proposed for inclusion in civic education curricula, with respect to balance, comprehensiveness, and the logical ordering of ideas and topics, so that they are presented in the textbook appropriately and gradually according to educational levels.
- Providing greater scope for social values aligned with social reality; deepening and simplifying concepts related to social life; and presenting social problems that society seeks to resolve.

⁹ Bouteklay, Lahcen. "Education for Citizenship: From the Transmission of Knowledge to the Building of

Competences." *Alam al-Tarbiyah* 15 (no. 15). Casablanca: Matba'at al-Najah al-Jadidah, 2004, 335.

- Educational curricula should assume responsibility for strengthening a culture of peaceful coexistence and moderation in dealing with others.