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**NATIONAL IDENTITY SYMBOLS IN THE ENGLISH LANGUAGE
TEXTBOOK FOR THE PRIMARY EDUCATION STAGE IN
ALGERIA: AN ANALYTICAL STUDY**

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Abstract. One of the issues that receives particular attention and care from both developed and developing societies is the educational issue, gaining its importance from the roles and functions it serves for society. Education is closely linked to various social issues, including political, economic, and cultural matters. These connections and relationships require periodic reforms, especially in light of scientific and technological advancements. In recent years, Algeria's educational system has undergone numerous reforms and changes, among which is the introduction of the English language at the primary education level. This research paper aims to explore the civilizational and historical dimensions embedded in the English language textbook for the primary stage, relying on content analysis methodology and its associated questionnaire tool, with a focus on the images contained therein. The study found that the textbook features a significant number of historical and cultural symbols that express Algeria's sovereignty and civilizational affiliations. Education, with all its institutions and tools, represents a challenge that societies rely on to achieve intellectual, economic, and social progress. It is a decisive factor in advancing and developing nations and communities. When we talk about education and school upbringing, we refer to education, teaching,

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learning, and upbringing in all its dimensions. Based on the belief of societies and countries in the vital role that educational systems play, they give it considerable attention, which can be seen in the significant resources they seek to allocate to this sensitive sector, both material and human. This can also be observed in the ongoing processes of review and reform, indicating continuous monitoring and concern, as well as the close relationship between the education process and social change an interplay of influence and being influenced. This aims to introduce necessary improvements in response to the needs of both the individual and society, in accordance with social, cultural, and civilizational frameworks and criteria. Among the measures taken by the Algerian educational system is the introduction of the English language at the primary education level.

Keywords: Identity, Nationalism, National Identity, Civilizational Belonging, Cultural Identity

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СИМВОЛЫ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ В УЧЕБНИКЕ АНГЛИЙСКОГО ЯЗЫКА ДЛЯ НАЧАЛЬНОЙ ШКОЛЫ АЛЖИРА: АНАЛИТИЧЕСКОЕ ИССЛЕДОВАНИЕ

Сахрия Саиди*

Ганя Брадай**

Абстракт. Одним из вопросов, которому уделяется особое внимание и внимание как в развитых, так и в развивающихся странах, является образование, важность которого обусловлена его ролью и функциями для общества. Образование тесно связано с различными социальными вопросами, включая политические, экономические и культурные. Эти связи и взаимоотношения требуют периодических реформ, особенно в свете научно-технического прогресса. В последние годы система образования Алжира претерпела многочисленные реформы и изменения, среди которых – введение английского языка в начальную школу. Цель данной исследовательской работы – изучить цивилизационные и исторические аспекты, заложенные в учебнике английского языка для начальной школы, используя методологию контент-анализа и связанный с ним инструмент анкетирования, уделяя особое внимание содержащимся в нем изображениям. Исследование показало, что учебник содержит значительное количество исторических и культурных символов, отражающих суверенитет и цивилизационную принадлежность Алжира. Образование со всеми его институтами и инструментами представляет собой вызов, на который общество

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рассчитывает для достижения интеллектуального, экономического и социального прогресса. Это решающий фактор прогресса и развития наций и сообществ. Когда мы говорим об образовании и школьном воспитании, мы имеем в виду образование, преподавание, обучение и воспитание во всех их измерениях. Основываясь на убежденности обществ и стран в жизненно важной роли систем образования, они уделяют им значительное внимание, что подтверждается значительными ресурсами, которые они стремятся выделять этому чувствительному сектору, как материальными, так и человеческими. Это также наблюдается в продолжающихся процессах анализа и реформирования, свидетельствующих о постоянном мониторинге и заботе, а также о тесной взаимосвязи между образовательным процессом и социальными изменениями – взаимодействии влияния и подверженности влиянию. Это направлено на внедрение необходимых улучшений в ответ на потребности как личности, так и общества, в соответствии с социальными, культурными и цивилизационными рамками и критериями. Среди мер, принятых алжирской системой образования, – введение английского языка в начальную школу.

Ключевые слова: Идентичность, Национализм, Национальная идентичность, Цивилизационная принадлежность, Культурная идентичность

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ƏLCƏZAİRDƏ İBTİDAİ TƏHSİL MƏRHƏLƏSİ ÜÇÜN İNGİLİS DİLİ DƏRSLİYİNDƏ MİLLİ KİMLİK SİMVOLLARI: ANALİTİK TƏDQIQAT

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Qania Bradai**

Abstrakt. İstər inkişaf etmiş, istərsə də inkişaf etməkdə olan cəmiyyətlər tərəfindən xüsusi diqqət və qayğı ilə qarşılanan məsələlərdən biri də cəmiyyət üçün xidmət etdiyi rol və funksiyalardan öz əhəmiyyətini qazanan təhsil məsələsidir. Təhsil müxtəlif sosial məsələlərlə, o cümlədən siyasi, iqtisadi və mədəni məsələlərlə sıx bağlıdır. Bu əlaqələr və əlaqələr, xüsusən də elmi və texnoloji tərəqqi fonunda dövrü islahatlar tələb edir. Son illərdə Əlcəzairin təhsil sistemi çoxsaylı islahatlara və dəyişikliklərə məruz qalmışdır ki, bunlar arasında ibtidai təhsil səviyyəsində ingilis dilinin tətbiqi də var. Bu tədqiqat işi məzmun təhlili metodologiyasına və onunla əlaqəli sorğu alətinə əsaslanaraq, oradakı şəkillərə diqqət yetirməklə, ilkin mərhələ üçün ingilis dili dərsliyində daxil edilmiş sivilizasiya və tarixi ölçüləri araşdırmaq məqsədi daşıyır. Araşdırma nəticəsində məlum olub ki, dərslərdə Əlcəzairin suverenliyini və sivilizasiya mənsubiyyətini ifadə edən xeyli sayda tarixi və mədəni simvollar var. Təhsil, bütün institutları və alətləri ilə cəmiyyətlərin intellektual, iqtisadi və sosial tərəqqiyə nail olmaq üçün arxalandığı bir problemdir. Bu, xalqların və icmaların tərəqqisində və inkişafında həlledici amildir. Təhsil və məktəb tərbiyəsi dedikdə biz bütün ölçüləri ilə təhsil, tədris, öyrənmə və tərbiyəni nəzərdə tuturuq. Cəmiyyətlərin və ölkələrin təhsil sistemlərinin oynadığı

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mühüm rola olan inamına əsaslanaraq, onlar buna kifayət qədər diqqət yetirirlər ki, bu da onların bu həssas sektora həm maddi, həm də insani cəhətdən ayırmağa çalışdıqları əhəmiyyətli resurslarda görünür. Bu, davamlı monitorinq və narahatlığı, eləcə də təhsil prosesi ilə sosial dəyişiklik arasında sıx əlaqəni, təsir və təsirin qarşılıqlı əlaqəsini göstərən davam edən nəzərdən keçirmə və islahat proseslərində də müşahidə edilə bilər. Bu, həm fərdin, həm də cəmiyyətin ehtiyaclarına cavab olaraq, sosial, mədəni və sivilizasiya çərçivələri və meyarlarına uyğun olaraq lazımi təkmilləşdirmələri tətbiq etmək məqsədi daşıyır. Əlcəzair təhsil sisteminin həyata keçirdiyi tədbirlər arasında ibtidai təhsil səviyyəsində ingilis dilinin tətbiqi də var.

Açar sözlər: Kimlik, Millətçilik, Milli Kimlik, Sivilizasiya mənsubiyyəti, Mədəni Kimlik

1.Introduction

Education, with all its institutions and tools, represents a challenge that societies rely on to achieve intellectual, economic, and social progress. It is a decisive factor in advancing and developing nations and communities. When we talk about education and school upbringing, we refer to education, teaching, learning, and upbringing in all its dimensions. Based on the belief of societies and countries in the vital role that educational systems play, they give it considerable attention, which can be seen in the significant resources they seek to allocate to this sensitive sector, both material and human. This can also be observed in the ongoing processes of review and reform, indicating continuous monitoring and concern, as well as the close relationship between the education process and social change an interplay of influence and being influenced. This aims to introduce necessary improvements in response to the needs of both the individual and society, in accordance with social, cultural, and civilizational frameworks and criteria. Among the measures taken by the Algerian educational system is the introduction of the English language at the primary education level.

The topic of foreign languages in primary education has been widely debated, especially in light of the global status that the English language has gained as a language of science and academic research. The issue of multilingualism has drawn particular attention from educators, especially since Algerian society is characterized by a wide variety of dialects and languages, including Arabic in its different dialects, as well as Berber, French, and English. These languages are used in various contexts, some in the workplace, others in schools, and some in social interactions. This calls for the educational system to adopt clear plans and well-defined standards, along with a well-thought-out strategy to achieve overarching goals and manage multilingualism, so that this issue does not turn into a problem.

The preservation of a society's status and identity is closely tied to the continuity and survival of its cultural, historical symbols, values, and traditions, which affirm its ancient roots and civilizational heritage. Every society is distinguished by a unique cultural, value-driven, and identity-based characteristic. Consequently, societies and nations work to utilize all available human and material resources to maintain this uniqueness, instill it in the younger generation, and protect it from extinction. This also involves preventing the infiltration of foreign values that might carry strange or non-functional connotations within the society, potentially having negative effects on the value system that dictates socially desired behaviors and practices. Among the institutions relied upon to fulfill this important task are educational institutions, which strive to mobilize all available resources to achieve their

goals, including teaching curricula that can be reflected in the pedagogical discourses found in textbooks.

Textbooks are part of a larger framework of elements that make up educational systems, which aim to fulfill the general objectives for which schools were established. Textbooks serve as intermediaries between the curriculum and the teacher, containing a range of

Study Objectives

Every study or scientific research seeks to achieve specific objectives. The current research paper aims to achieve a main objective, which is to explore the dimensions of national identity symbols included in the English language textbook for primary education, and how these symbols are incorporated within the various sections of the book. Citation citation citation citation citation citation citation citation citation citation

Study Importance

The study derives its significance from the importance of the variables it addresses, which include:

- National identity symbols, which are among the most important components of national character, a key aspect of Algeria's history, and a part of its culture.
- The significance of the primary education stage, which is a critical period in the socialization process and the reinforcement of the community's cultural heritage and national values among the younger generation.
- The importance of curricula in general, and the specific role of textbooks in this context.

2.Study Concepts

2.1.Concept of Symbol

A symbol refers to a sign agreed upon to represent something or an idea. Examples include numerical symbols and algebraic symbols, which approximate reality. The term "symbolic" is derived from the symbol itself, and includes symbolic writing and symbolic representation. Symbolism is a collection of symbols used to convey specific meanings that express truths and beliefs. This is evident in artistic and literary symbolism and is frequently used in religious rituals and teachings. [Ibrahim Madkour, 1983: 92]

2.2.Concept of Identity:

The term "identity" is not of Arabic origin; rather, it is a translation from other languages. In Arab culture, it refers to the essence of the connection between the subject and its attributes, synonymous with existence and unity. For Al-Farabi, the identity of something refers to its uniqueness, individuality, and existence distinct to itself. [Jamil Saliba, 1982: 529-530]. Identity denotes the truth of a thing, distinguished from others, and is also referred to as the unity of the self. [Ibrahim Madkour, 1983: 38] The concepts of identity and

essence are intertwined. Linguistically, identity implies that something is precisely what it is and not something else, aligning with logic, while essence refers to the inherent nature of a thing, with both concepts sharing similar meanings. Identity is a universal human phenomenon, and its loss leads to alienation.

Charles Taylor defines identity as "who one is," reflecting the place one belongs to, shaped by past experiences and events that inform one's tastes, choices, desires, and aspirations. Thus, understanding identity means recognizing it as a subject of dialogue with others". [Umm Al-Fida Malek, 2019: 176-177]

2.3. Concept of Nationalism:

The general concept of homeland refers to a place of residence, and one's native land refers to the place where an individual is born and raised. In a more specific sense, it denotes the spiritual environment to which national feelings are directed. The homeland is distinguished from the nation and the state by a specific emotional bond, which involves reverence for the land and its connection to the graves of ancestors. [Jamil Saliba, 1982: 580] Nationalism can be considered a form of clan affiliation, where ancestors lived in small, closely-knit groups, where members are genetically connected and share mutual support and loyalty. The state, however, is characterized by a higher degree of national spirit among its members, with a constant readiness to assist others and work towards the common good of the nation. The emergence of nationalism and the concept of homeland signify the deep integration of human societies in terms of culture, economy, social dimensions, and political aspects. Nationalism reflects the increasing social connectivity among members of society.

In the 19th century, the concept of homeland in the Arab world was described as a land with clear boundaries. According to Ibn Al-Diyaf (1802-1874), Tunisia was the first Arab country to be referred to by its officials as a "homeland," recognized as a unified political entity deserving of loyalty. The rise of homeland and nationalism in the Third World expresses an awareness of the emergence of all social bonds as independence factors at a particular historical moment, necessitating the definition of "self" as a social and political consciousness based on a shared national identity. This identity is rooted in common customs and ideological beliefs within the structure of the nation-state, serving as a decisive tool for national unity and independence.

The first form of nationalism can be identified as emotional personal nationalism, characterized by values such as respect for the flag. The second type is official nationalism, which is supported by the government and can be expressed through national symbols, holidays, and memorials. The third type, symbolic nationalism, can be expressed through specific symbols, such as the

national anthem, national flag, and other symbols that emphasize loyalty to the state. [Dua Ahmed Al-Banna, 2019: 17-15]

3.Study Methodology

There are many methodological schools in the humanities and social sciences, likely due to the variety and complexity of the issues and problems studied, as well as the diverse questions and hypotheses that research arises from. Additionally, the goals that researchers seek to achieve differ. Alongside the variety of schools, there are numerous classifications and divisions of methodologies, where some methodologies are seen as mere tools and means by certain schools, while other schools regard them as independent methodologies in themselves. Based on the predefined objectives and in line with the research problem, the current study relies on the content analysis method, which focuses on analyzing, describing, and interpreting discourses, whether written, visual, or auditory, across various documents such as books, magazines, newspapers, government publications, laws, and regulations, as well as through different media channels like television, radio, cinema, internet sites, and electronic channels. The study will rely on both quantitative and qualitative approaches, with the latter being the primary focus.

3.1.Data Collection Tools

The diversity of methodological approaches and the abundance of research methods lead to a variety of tools used for field data collection. On the other hand, the nature and characteristics of the data also require a diversity of research tools. This study uses a questionnaire as a tool for data collection. The content analysis form is distinct from those used in other methodologies, as it takes the form of a technical card that includes the study title, its questions, information about the material being analyzed, as well as categories and units of analysis, along with general observations. The form is divided into two main sections: the first focuses on information related to the English language curriculum at the elementary education stage, while the second addresses the symbols of national identity as presented in the pedagogical content of the textbook.

4.Analysis of the Study Results

The English language textbooks for primary education contain a range of symbols representing national identity, along with many elements of culture that highlight Algeria's historical and civilizational affiliation. These will be presented in the following lines:

4.1.Traditional Clothing

Figure 1: Traditional Clothing



4.1.1. Burnous

The *burnous* (also spelled *burnus* or *barnous*) refers to a long hooded cloak or a garment with an attached head covering. It may also denote a type of small cap worn on the head. Its mention appears in Diego de Haedo's *Topography and History of Algiers*, where he states: "Over all their clothes, they wear a garment resembling a cloak, which is the white burnous. However, members of the upper class wear colored burnouses, either black or blue, and during colder days, they cover themselves with an additional layer of the same colors." He further notes that these garments were brought from Tlemcen to Algiers, emphasizing the excellence and precision of their weaving [Rihant Dozy, 2012].

The burnous is a traditional garment and a prominent symbol of Algerian identity and popular culture. It is widely worn across many regions of Algeria, including Kabylia, the Aurès, the High Plateaus, and the southern areas, as well as in various provinces such as Mascara, Tlemcen, Tiaret, Batna, Sétif, Béjaïa, Bordj Bou Arréridj, Tizi Ouzou, and Djelfa.

Scholarly studies diverge regarding the etymology of the term *burnous*. According to the *Berber Encyclopedia*, its origin is Latin, referring to a cloak or a small head covering. Other interpretations trace its roots to the Amazigh (Berber) language, in which it signifies a cloak wrapped around the body. Some scholars propose that it dates back to Andalusian times, describing it as a closed, decorated coat with an attached hood worn during travel. Another hypothesis links it to the Greek language, where it denotes a long hooded cloak or a garment with an integrated headpiece.

As for its characteristics, the burnous is a loose-fitting garment without a belt. Its weight may vary depending on the material used, typically wool or camel hair. The length generally extends beyond the legs, sometimes reaching the ankles or heels. The burnous traditionally comes in three colors: white, black, or brown. [Khamis Redha, The Algerian Burnous: Its Origins, Descriptive Characteristics, and Its Relation to Heritage History Past and Present, Journal of Artistic Studies, Laboratory of Arts and Cultural Studies, 2023].

4.2. Shashiya

The term "shash" in Egypt and Morocco refers to the cloth that is placed on the head and wrapped with a piece of fabric to form a turban. This is illustrated

by the account of the traveler Ibn Battuta, who stated: "They beat him with hands and slippers so much that his turban fell off, revealing a silk shashiya on his head, which they criticized him for wearing." It was also referred to as "taqiya" and was used by women in the city of Algiers during special occasions and celebrations. It is made from velvet, Atlas fabric, or damask adorned with gold, and decorated with precious stones and jewels [Rihant Dozy, 2012. p.217-219]

4.3.Turban (Amama)

A turban is a cloth that wraps around the head. It generally refers to a piece of fabric that is wound several times around a cap or cloth. It is usually white, made from Mosuli fabric, but can also be found in other colors such as black or red. It can be made from silk or cashmere. Turbans vary in size and color, and were considered a symbol of honor. Due to its length, it was also used for other purposes besides head covering, such as tying a prisoner or captive. [Rihant Dozy, 2012. p.273-277]

4.4.Khimar

The khimar refers to anything that a woman uses to cover her head, whether it be made of silk or linen. It is also used to refer to a man's turban. [Rajab Abdel-Jawad Ibrahim, 2002. p.159] The khimar appears in various contexts, such as at home, in stores while shopping, and in hospitals, where it is worn by female doctors during their duties and by teachers while giving lessons. This widespread use indicates that the khimar is not tied to a specific situation or field and that it is an integral part of our culture, influenced by Islamic teachings. It also suggests that the khimar did not hinder women from learning, working, or performing household duties, nor did it prevent them from achieving their goals.

4.5.Martyrs' Monument (Maqam al-Shahid)

Figure 2: Martyrs' Monument



After achieving its greatest and noblest goal independence, which cost the lives of one and a half million martyrs Algeria worked to immortalize their memory, ensuring it remains deeply rooted in the minds of generations and forms a historical symbol that will endure in national memory. This memory

is passed down from generation to generation, and this is accomplished through the construction of a memorial in Algiers, represented by the Martyrs' Monument.

The construction of this historical edifice and national symbol required the involvement of numerous specialized construction companies, both local and foreign. It also called for the participation of world-renowned sculptors and designers, such as Bashir Yelles and Marianne Adam Konikzi. There are several historical considerations behind the choice of the site where the Martyrs' Monument was built. This site was once a military fortress that withstood the Spanish campaigns led by Charles the Tenth in 1541. Additionally, a historic meeting was held in this area under the leadership of Mustafa Ben Boulaid, a martyr and symbol of the liberation revolution, from June 17 to June 19, 1954, aimed at planning the outbreak of the revolution. The same area witnessed the December 11, 1960 demonstrations, expressing the Algerian people's rejection of colonial occupation and reaffirming their will to achieve independence. Furthermore, this city was home to places where Algerians were tortured to death by "Lagiar" and "Dager." It was also the site where 65 Algerian workers were executed during the colonial period.

In addition to its historical significance, this area boasts natural, artistic, and aesthetic dimensions, as well as an important and strategic location overlooking very beautiful natural vistas, including forests and the Gulf of Aqaba. The area upon which this historical symbol was built covers 37,000 square meters and is composed of 12 parts. The three palm tree branches, which were crafted in the Algerian desert, reach a height of 97 meters. The monument utilized 500 tons of concrete [Miloud Boukhenoune; 2021. p.1412-1414]

This memorial combines several historical and geographical dimensions, and its presence in the English language textbook for elementary education on various pages and in different topics certainly contributes to its deepening in the minds of the youth, reinforcing their sense of belonging to an independent Algeria, and openly calling for the glorification of the rich historical heritage that Algeria possesses and which every Algerian takes pride in.

4.6.The Great Mosque of Algiers

Figure 3: The Great Mosque



The Great Mosque is one of the religious institutions that solidify Algeria's civilizational identity and stands as a symbol of its religious and cultural heritage. The construction of the mosque took about ten years, from 2012 to 2022. It was built on an area of thirty hectares, including 400,000 square meters of built space. It is one of the largest projects in independent Algeria and is the third largest mosque in the world. It contains a main prayer hall, square in shape, with an architecture inspired by Islamic heritage. It can accommodate up to 120,000 worshippers.

In terms of aesthetics, the mosque is adorned with decorations inspired by well-known symbols from traditional Algerian carpets from 29 famous Algerian regions known for their carpet weaving and craftsmanship. These symbols were carefully selected, and special attention was given to the choice of colors. Blue symbolizes the sea, while honey color represents the Algerian desert. Other colors, such as brown, white, red, and earth tones, are found in traditional Algerian carpets. Marble is used extensively in the mosque's details, starting from the mihrab, which is inspired by Andalusian heritage and is embodied in the Tlemcen Mosque, dating back to the Almoravid period around 1136. The mosque also features inscriptions of the names of Allah and Quranic verses.

What distinguishes this mosque from others, in addition to its large size and capacity for worshippers, is its deep connection to Islamic history and its embodiment of Algeria's belonging to the Maghreb and Islamic civilization at various stages. It also integrates the technological advancements in automation systems that manage its various operations, including a three-dimensional system. The mosque includes a museum covering 5,000 square meters, along with research centers and lecture halls. There is also a VIP area. The mosque also houses a cultural center with a lecture hall that can accommodate 1,500 people, suitable for conferences and symposiums. Additionally, there is a library that can hold one million books in various scientific disciplines, which can be requested electronically, and it can accommodate 1,800 visitors. The mosque also includes commercial structures such as Islamic banks, kindergartens, shops catering to visitors' needs, and cinema halls [2].

The objectives of this cultural symbol are to promote the religious discourse of reference, which in turn contributes to strengthening the national network of mosques, to introduce Islamic values, especially the values of moderation, peaceful coexistence, tolerance, and moderation, as well as to promote intercultural dialogue. It also serves religious, educational, and pedagogical functions, particularly in the field of higher education and specialized studies in religion and Sharia sciences. [Presidential Decree No. 22-122, dated March 17, 2022].

Thus, this religious landmark has many contributions. It is an active participant in the cultural field as it houses cultural institutions and a library with a significant number of books in various fields of knowledge. It also plays an educational role by overseeing higher education for students of Sharia sciences. Additionally, it has economic functions through the Islamic banks it contains and the commercial shops located within it. Furthermore, it is a prominent tourist attraction, drawing visitors both from within and outside the country due to its numerous features.

This religious symbol has been depicted in two different forms: the first as a plaque on the wall, and the second as a separate image showing a group of people, including children and women wearing veils and headscarves, and men in shirts or "kandura," along with the Algerian flag. This image reflects both the religious aspect as a place of prayer and a national aspect by linking it to the Algerian flag and traditional Algerian clothing for both women and men.

4.7.Traditional Food

Figure 4: Traditional Food



4.7.1.Couscous Dish

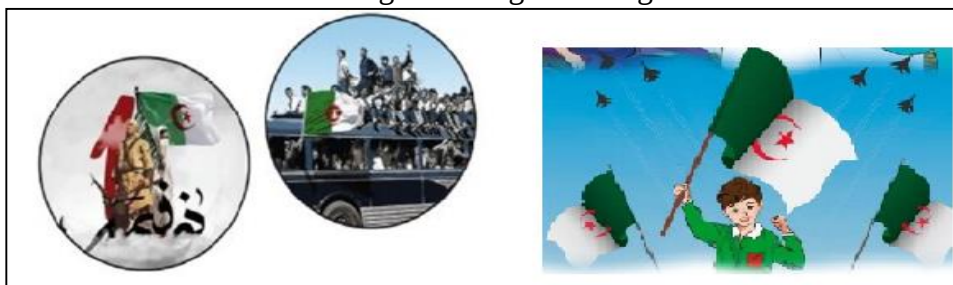
Couscous is one of the foods made primarily from grains and is a staple in Maghrebi cuisine. Socially, it is associated with both celebrations and mourning. It holds symbolic value, particularly for women, who play a significant role in preserving its tradition. In addition to the contributions of farmers and agricultural workers who produce wheat and mills that turn it into semolina, craftsmen also play a part in its creation by manufacturing the utensils used for cooking it. Couscous is consumed throughout Algeria in all its regions and is also eaten across North African countries. In recent years, it has spread to restaurants around the world. In 2020, UNESCO recognized couscous in all its varieties as an intangible cultural heritage of four North African countries: Algeria, Tunisia, Mauritania, and Morocco. Due to

globalization and migration movements, couscous production has expanded to different countries worldwide. [Anissa Sadra, 2022, p.58-59]

In addition to couscous, there are also traditional Algerian sweets such as *maqroun*, *maqroun al-louz*, *charek*, *sable*, and *mahajeb*, which are just a few examples of the many traditional Algerian dishes. In every part of this country, in every region, there are numerous sweets and dishes passed down from generation to generation, representing a significant part of Algeria’s rich culture.

4.8. Algerian Flag

Figure 5: Algerian Flag



The national flag is a distinctive symbol for any army or nation worldwide. It is also referred to as a banner or standard. It can be defined as a piece of cloth with colors that have sovereign significance to a country, union, division, or army, signaling the existence, identity, and authenticity of the state.

Given its long history, Algeria has had various forms of flags. During the Zirid and Hammadid dynasties, it had a blue flag with a white crescent in the center. Under the Fatimid Caliphate, the flag was white. During the Ottoman period, the flag changed several times, starting with a red flag, followed by a white one, and then a green flag. The red flag was used because it represented the Ottoman Empire, and later the white flag adorned with golden thread was used after Khayr al-Din Pasha was appointed as the governor of Algeria. The placement and the times for raising and lowering the flag were also specified, with the flag being raised at dawn accompanied by a military salute and the firing of gunpowder, and lowered at sunset in the same manner.

During French colonization, various flags were used, including the flag of resistance by Sheikh Ahmed Bey, which featured red with a green crescent and the inscription "Nasr al-Din" on one side and "Nasr min Allah wa Fath Qareeb" ("Victory from God and a near conquest") on the other side. In 1910, workers from the Skikda port raised a green flag with a white crescent during protests, and the first action taken by French soldiers was to shoot at those carrying the flag. During Algeria’s participation in World War I, a green flag with a white crescent was raised to distinguish them from other participants in the war.

In 1926, the Star of North Africa Party was founded, and during a meeting of its political bureau, it was suggested that the flag should represent the struggle, resistance, and the liberation cause, with colors symbolizing its historical and geographical background: white, red, and green. In March 1945, following a meeting of the nationalist movement, the flag of Algeria, which was first raised by the People's Party in 1937, was officially adopted as the national flag. In the same year, a special committee was formed to design the flag, composed of Said Omarani, Hajj Cherchali, Shawqi Mustafa, Asla Hussein, and Shadhli Maki. This committee was tasked with preparing a flag for the celebration of France's victory in World War I. Shawqi Mustafa was assigned to design the flag, and the first version was distributed to all committee members and their branches. This flag, in its current form, was agreed upon, sewn, and then distributed to the regions where the demonstrations would take place [10].

The purpose of this historical account of the Algerian flag is to emphasize its historical background and the sovereign symbolism it carries, highlighting its religious and national connections. Its sanctity appears as a distinguishing symbol of the Algerian state, with its colors selected based on the popular resistance and the liberation struggle, as well as the Maghreb unity, given its geographical ties to the colors found in the Moroccan and Tunisian flags. It is also directly linked to many demonstrations carried out by Algerians on national and religious occasions, such as the defense of the sanctity of mosques, workers' rights, opposition to colonial projects, and the affirmation of Algeria's identity as distinctly Algerian, not belonging to France.

The presence of this symbol in the school textbook highlights the Algerian educational system's commitment to instilling its identity and civilizational values in individuals. It ensures a coherent and integrated knowledge base. In addition to the subjects of civic education and Islamic education, which are primarily concerned with the development and reinforcement of values, the English language textbook is also used to further embed these values.

4.9.The Fennec Fox (Fennec)

Figure 6: The Fennec



The fennec fox is a historical symbol tied to Algerian culture, known for its resilience and strength in facing hardships. It is a mark and symbol associated

with the Algerian national football team, with its image displayed on the team’s jerseys.

The unique traits of this animal, namely its ability to survive in the harshest conditions and its endurance, along with its connection to the Algerian desert, have led it to be considered a national animal of Algeria. The Algerian people have long symbolized resilience and perseverance, as demonstrated by their ability to resist French colonial occupation for over a century, enduring every form of punishment and the horrific crimes committed by the colonizers. The Algerian desert, a treasured part of the nation's geography and history, also represents the spirit of endurance, further solidifying its place as an essential part of Algeria’s identity.

4.10.Zellige

Figure 7: Zellige



Zellige is a term used to refer to ceramic tiles, commonly known in North Africa. The origins of this term have been subject to various interpretations and explanations. Some trace it to the Spanish term *Azulejo*, which itself has Arabic roots. The tiles are typically blue in color and resemble smooth stones similar to ceramic tiles. Scientifically, it refers to glazed terracotta squares. The term *ceramics* often refers to glazed pottery. Old Arabic dictionaries define it as any work made from clay and fired to become pottery, with pottery being a type of ceramic. [Soukhal Mohamed El-Mahdi, p.27].

Regarding the early usage of zellige, it dates back to the mihrab of the Great Mosque of Kairouan, and it is believed to have been brought from Baghdad. Its production flourished during the 3rd century AH. As for the production of zellige in Algeria during the Ottoman period, it consisted of small square pieces in yellow, green, and brown colors, with printed decorative patterns, as well as geometric shapes with intersecting lines. It is likely that these tiles were made in Tlemcen. Besides Tlemcen, Ottoman architecture adorned with ceramic tiles can also be found in Oran, Constantine, and Algiers. This period saw a significant interest in constructing palaces, baths, homes, and military fortifications, with most of the currently existing palaces dating back to that era, such as the Palace of Day Hussein and the Palace of Hassan Pasha. During

this period, major changes were introduced to artistic taste, with new decorative styles, and the trade of zellige flourished with European countries such as Spain, Italy, and the Netherlands, as well as with Islamic countries such as Tunisia. [Abdelaziz Mahmoud Laradj, 1995. p.16-18]

The symbols of national identity included in the English language textbook for third and fourth grade primary education are varied. Some images feature multiple elements, such as traditional Algerian clothing and the Great Mosque, while others include clothing, tilework, and the Great Mosque. There are also images combining the Algerian flag with the *fenec* (a traditional symbol) and others that link the national flag with the name of martyr Mustapha Ben Boulaid. Additionally, there are images that combine traditional food with the national flag, and others that bring together the Algerian flag and the Great Mosque.

The textbook also includes names from Algerian culture, both for girls and boys, such as Bakir, Tinhinan, Mariam, Lotfi, Lilia, Yassine, Rafiq, Siam, Bahaeddine, Yasmin, Najeeb, Fatima, Salma, Mustapha, Mohammed, Ahmed, Mabruka, Abdullah, Lamia, Souad, Afaf, Abdelmajid, Amin, Rafiq, Abdelrahman, Aida, Samira, and Khadija. As for traditional Algerian clothing, the textbook mentions items such as the *burnous*, *karako*, *Chingai*, and *shashiya*, which is a symbol of the Ghardaia region. It also includes references to the *hijab*, *khimar*, and *turban*. In terms of traditional food, dishes like couscous, *mahajeb*, *sable* sweets, *maqroun*, and *maqroun al-louz* are included.

In addition to religious occasions such as Eid al-Fitr, Eid al-Adha, and the Prophet's Birthday, the book also references Independence Day and the anniversary of the start of the Liberation War. It highlights some of the resistance heroes, notably Emir Abdelkader and the symbol of the Liberation War, martyr Mustapha Ben Boulaid.

All the values and symbols included in the textbooks under study reinforce the principles and objectives outlined by the Ministry of National Education, as stipulated in various charters, decrees, and laws governing educational practice. Among these is the National Education Guiding Law No. 08-04, dated January 23, 2008. Article 1 of Chapter 1, titled "Foundations of the Algerian School", and its first section, "Educational Aims", states that one of the objectives is to instill a sense of belonging to the Algerian people in the youth, to preserve and transmit its religious, geographical, cultural, and historical heritage, and to cultivate love for the country and pride in belonging to it. It emphasizes the symbols of national unity and promotes awareness of the national identity Islam, Arabism, and Berberism. The law also underlines the importance of instilling the values and principles of the Algerian revolution and educating individuals on the cultural, spiritual, and moral values of Islam. [Law No. 08-04 on National Education, enacted on January 23, 2008]. These

principles are reiterated by the National Curriculum Committee in its 2016 report.

The books also included an introduction to various regions of Algeria, such as Djurdjura, Bejaia, Annaba, Tlemcen, Batna, Constantine, Ghardaia, and Oran. They also highlighted Algerian martyrs, including Mustafa Ben Boulaid, as well as Algerian scholars and thinkers, such as Abdelhamid Ben Badis. The inclusion of an image of the Algerian passport was featured, along with symbols of Arab civilization, including the Dome of the Rock in Palestine, the Holy Kaaba, and elements of attire and landmarks from Yemen.

5. Conclusion

The process of transmitting cultural heritage to society is one of the key tasks entrusted to educational institutions. In addition to imparting knowledge and experiences across various fields, schools also play a role in transferring and reinforcing societal values, customs, and traditions passed down from generation to generation across different historical periods. Furthermore, they contribute to shaping the generations by teaching them proper behavior and manners. Schools instill in students a love for heritage and pride in their national and cultural identity. They help preserve symbols of national sovereignty, such as language, religion, values, and culture, and work to revive these symbols. Educational institutions also foster a sense of responsibility and the importance of contributing to the progress and development of society, while encouraging openness to the world without compromising the core elements of identity. Students are taught to become global citizens, equipped with the skills and experiences necessary to coexist with others who may differ in language, religion, customs, gender, or race. They engage in relationships that acknowledge differences while maintaining respect for their own cultural heritage, and they take pride in their belonging.

Including various symbols of national sovereignty in the English language textbook serves as a reminder to students that language is a tool for communication and learning. It emphasizes that learning the sciences and language of the West does not hinder the preservation of our heritage. It is a clear indication that our values are preserved, and our heritage continues to be passed down through generations. Moreover, it teaches us to utilize all available means to highlight our values and symbols of sovereignty. Learning languages is a way to convey our thoughts and values, derived from our religion and Arab civilization, to others. The purpose of learning English is to use it as a language of science and communication, not to adopt English culture.

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