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School Curriculum and its Role in Building Power in Algerian Society

-Analytical study on a sample of primary school Textbooks-

المنهاج الدراسي ودوره في بناء القوة في المجتمع الجزائري

-دراسة تحليلية على عينة من كتب مرحلة التعليم الابتدائي-

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The educational gesture thus consists in developing what is potentially future in the present, "to discern the end from the beginning," because "the facts and truths that enter into the child's present experience and those who are part of the program, are the beginning and end terms of the same reality"

François Audigier

Abstract

Using the French theorist **Louis Althusser's** theory of ideological state apparatuses as a foundation, this study aims to comprehend and analyze the role of the school curriculum in building power in Algerian society. The analytical and field study of the research makes use of this theory by approaching its postulates with indicators. Examine it and confirm it with social inquiries that highlight research techniques. In order to ensure the accuracy and validity of the analysis, support its findings, and gain from the experience of primary education inspectors, it depends on a content analysis approach for Arabic language and civic education textbooks for the third, fourth, and fifth years of primary school. This is done by using a purposive sample of primary school textbooks, analyzing and interpreting them, and verifying their validity and reliability using appropriate statistical methods. The field study's findings demonstrated that while the curriculum does not aim to create digital citizens, it does strengthen Algerian society by creating a power that favours straightforward careers and entrepreneurial thought. This is due to the following factors: The third, fourth, and fifth year Arabic language and civic education textbooks encourage pupils to pursue basic careers by means of overt and covert recommendations. Through overt and covert recommendations, the material in Arabic language and civic education textbooks for third, fourth, and fifth graders helps to encourage pupils to think like entrepreneurs. Through overt and covert recommendations, the content of Arabic language and civic education textbooks for third, fourth, and fifth graders does not support the development of digital citizenry. These findings were predicated on **Althusser's** theory, which affirms that the state, acting as a political power, employs the school curriculum as an ideological tool that initially serves economic interests. It also plays mental tricks on pupils, indoctrinating them at a critical age with ideas that encourage them to pursue straightforward, professional careers and to become entrepreneurs. It obligingly satisfies the demands of the financial system.

Keywords: Curriculum; Ideology; Power; Pupil; Primary school; State; Althusser.

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CHAPTER ONE: THEORETICAL FRAMEWORK

1. Background of the Study

2. Statement of the Problem

3. Rationale of the Study

4. Objectives of the Study

5. Importance of the Study

6. Concepts of the Study

7. Literature Review

1. Background of the study

After a review of the socio-educational world's recent history, the topics and problems it addresses generally demonstrate the range of its disciplines. It draws its hand on reports and general and covert policies in addition to theories and trends. Another unique quality is its dynamic educational system, which is set amid a background of social, economic, cultural, and even historical dynamics. This is because it reveals the network of connections that unite them as well as the points of convergence, impact, and influence among them.

Socioeconomic academics are increasingly interested in the interaction between the political and economic systems and the educational system as a result of the social, economic, political, and cultural changes that are occurring in today's liquid modern society. It is apparent that states have placed a lot of effort into utilizing education and giving it priority over the consolidation of authority in society. States now use "educational system" as their main tool to achieve their social and economic goals, making it their most powerful resource. **Louis Althusser** is among the scientist who has devoted considerable time to studying the relationships between the economic, the educational system, and the State's both overt and hidden involvement with education. Currently, education is not independent, but rather State-controlled, with the "State" as a political entity wielding dominance and power over the "State apparatus" that, through their formation (structure), are based on economic and ideological interests that seek to serve the interests which ensure their survival and continuity.

This study aims to present a new socio-educational, economical, political orientation that will enable us to shed light on the process of "power-building in society," or more specifically, the "power-building" that will take place in political science in the future. This framework views "the State" as a "political power" that primarily carries out economic "structuring," exercising its dominance and authority over the educational system in order to construct the assembly that fulfills its social objectives. This is founded on the sociological issues **Louis Althusser** has brought up in his own theories and has requested the ideological State apparatus to clarify based on the field research. According to the field studies, we will be able to establish the extent which

the curriculum incorporates theological indications and presuppositions to strengthen society.

This will support the research goals and contribute to the sociological understanding of how the third, fourth, and fifth grade primary school textbooks contribute to building power in Algerian society through hidden and explicit references to pupils. This will help us explain how nation-specific power-building plays a part in this process and provide insight into how the State operates by influencing pupils' perceptions at an early age.

The study will start with an attempt to respond to the first research question based on the presupposed theory of the first study, which will explain how the State aims to make sure that the jobs it has already created are filled by disclosing and analyzing the explicit and hidden revelations in the material of the Arabic and civic education textbooks for grades three and four, which encourage pupils to select and engage in simple crafts.

We will also attempt to respond to the study's second question, which is based on the study's presupposed perspective. This study seeks to disclose the ways in which the State makes an effort to maintaining the continuity of how people have their hands on the material world by exposing the explicit and hidden cues found in civic education and Arabic language textbooks for third and fourth-graders in primary school. These resources encourage students to think like entrepreneurs and point them in that direction.

To address the first and second inquiries, we now proceed to the third query, which is based on the framework of the third presupposition. This theory explains how the State attempts to mold society relations by examining the existence of explicit and implicit cues in the study sample, guiding pupils to assume the roles of digital citizens. Furthermore, we analyze whether the learning materials adhere to the principles of digital citizenship. The absence of such clues regarding the cultivation of digital citizenship shows that the State's primary goal, as stated in the introductory questions, is to achieve economic objectives.

It is divided into seven contiguous chapters that are methodologically and conceptually harmonized to convey the main findings of the research. Each chapter,

beginning with an introduction and ending with a conclusion, contributes to revealing an uncommon socio-educational perspective on the state's quest for building power. Drawing on **Louis Althusser's** elaboration on the notion of ideological state apparatuses, the study tries to demonstrate how the state seeks to strengthen its authority by constructing its own power and propagating ideologies that are beneficial to its goals. Additionally, the inclusion of appendices explaining the field and analytical study tools, as well as their documentation and participation, improves the study's comprehensiveness and transparency.

The first chapter discusses the study's forms and questions, the rationale for its selection, the study's objectives and importance, the explanation of the study's concepts, and the presentation of some similar studies.

The second chapter offers the curriculum with an unusual sociology, i.e., the socio-educational element of it in the present day, which differs from its earlier legacy, i.e., the developments that emphasize it as an important component of society and politics. Its significance, letters, and functions are discussed nowadays in students' lives. The textbook is presented as a tool and an essential component of it. Since the study focuses on Algerian society, the curriculum, Algerian textbooks, and the organizations responsible for them have been discussed.

Chapter three will look at the evolution of power in society, from political to social. Power in political science has been explained, as has its association with sociological theory, and the leaders who considered power in the majority of sociologists, thereby confirming the relationship between power in the political and social spheres.

Chapter four focuses on the network of ideological connections between political, social, educational, and economic power-building. This chapter demonstrates that the variables and indicators of the study are ideologically linked, and it clarifies the ideological character of the curriculum and the role of the economy in it through enterprise and professions in the sphere of education.

Chapter five investigates alternative sociological approaches to the theoretical foundations of curriculum development and power building. Each perspective is examined in relation to the study's factors and practical applicability. The chapter finishes by establishing the theoretical framework that underpins the research, with

the goal of fostering a political educational sociology that thoroughly investigates the connections of curriculum, society, politics, and economics. Finally, a graphical overview of the study's theoretical framework is offered, demonstrating how core ideas, ideologies, and concepts are linked to real-world field indicators via assumptions and procedural concepts.

Chapter six outlines methodological procedures and guiding methods for presenting areas of study, samples, and methods of selection, as well as the methodology used in this research and various data collection tools, how they are built, verified, and established, as well as statistical methods for presenting data and establishing the reliability and validity of content.

The seventh and last chapter should contain an analysis, discussion, and interpretation of the study's findings in light of the theoretical chapters, previous studies, and fieldwork. It should also explore the theoretical approach used in this study, culminating in a broad conclusion by examining the study's questions using a socio-educational analysis. This examination ought to view the state as a political entity aiming to develop power in Algerian society by using the curriculum as a concealed ideological tool, as **Louis Althusser** proposed in his theory of ideological state apparatuses.

2. Statement of the problem

In the wake of several studies conducted by contemporary Marxist educators, the discussion surrounding school curricula has now shifted from idealistic to practical. Following their increased interest in the connection between education system and economics, this has evolved into a discussion about curriculum, moving from school content that aims to achieve comprehensive development of the student's social, cognitive, and mental aspects to an ideological institution of the State that primarily serves economic and social ends, as noted by **Louis Althusser** in his theory to the **ideological State apparatuses**, which he considered to be a stupidity that separates ideology and economics from school and curriculum. Stated differently, the story starts with the passing of regulations pertaining to vocational education, which follows the development of the school and emphasizes compulsory education until the age of sixteen. In this particular context, we are aware of the curriculum's content and

the challenges associated with leaving the educational system. As a result of this, the most vulnerable children find themselves caught between the curriculum's contents and their many scientific and cognitive indicators, each of which has different goals depending on the State's objectives. The significance of theorizing and understanding how the educational system functions in contemporary countries was stressed by both **Antonio Gramsci** and Michel Foucault. They supported **Althusser's** theories and emphasized the significance of utilizing authority to mold knowledge in order to build power in society.

Comprehending the close and indirect relationships among sociopolitical science requires an understanding of the complex interrelationships among politics, society, the economy, and the State. Furthermore, the educational system is the foundation for discussing power-building in society. Perhaps **Louis Althusser** brought all these ideas together into a single set of ideological State organs. This rested upon the revised Marxist viewpoint. In political science, power-building aims to examine the State's "power structure" through a close examination of power as a power within official institutions, as well as various social aspects, the nature of its work, and its physical composition. In social sciences, power-building is discussed in relation to social composition and future members of society. In addition to how this physical force aims to accomplish social goals that are mirrored in the future's political and economic facets.

Political and societal characteristics define the process of building power. From one perspective, **Louis Althusser** views the economy as the invisible engine that connects its ideological webs through the State and power structures to accomplish the necessary social production. This is particularly relevant when considering the role of capitalist production in the visible and invisible world scientific arena of today. The maintenance of basic jobs that support the organization's power is one of the most crucial tactics. It can maintain its dominance and prosperity through simple vocations. This method helps to instill in people the notion that they should accept a lot of labor for little money, which is frequently supplied by crafts and even by actual labor performed in factories and businesses. As entrepreneurial self-employment, which aligns with the policies of the contemporary capitalist system, gains traction in the modern day, this is happening more and more.

Entrepreneurship is regarded one of the most widespread concepts today because it allows individuals to become more wealthy and better their standard of living, as well as one of the techniques used by governments to rejuvenate their economies. Entrepreneurial thinking is now being pushed swiftly and significantly at universities and economic educational institutes. The third feature that emerges from this thinking is the degree to which these aims can be achieved. According to **Althusser**, not all people can be entrepreneurs or bourgeois and entrepreneurial thinking contains an evil capitalism that allows those with capital to remain at the top under the appealing slogan of creating job opportunities and reproducing a system that ensures its survival.

As children and adults become more immersed in modern technology and digital information, it is vital to discuss digital citizenship as one of the fundamental techniques for achieving harmony between the era and social, economic, cultural, and political life. **Nina's** *phrase as a researcher in this sector may be very accurate, since she underlined that a society that does not learn about digital citizenship is a losing society, and the losers today are non-digital citizens, particularly after witnessing the shift from bullying to digital bullying, theft to digital theft, literacy to digital literacy, and security to digital security. Today's digital citizenship shapes our perception of current society, the pattern of coexistence, and people's interactions with one another. As a result, following the fear of technology leaders, global policies and trends now center on creating digital citizens. The nine principles of digital citizenship are compiled here, and teachers are first given access to them in order to comprehend the subjects that pertain to... Its formation as a foundation is to educate students to become digital citizens.

To examine the connection between the curriculum and the process of "building power in society," that is, the process by which the "State" will create its features in the future through "building power" in political science, we pose the following questions, positioning the "State" as a "political power" with primary economic "structuring" that exercises its authority and dominance over the educational system

* **Nina** is a writer and children's rights advocate with a passion for education and creative expression. She believes that respectful nurture of children as whole people from early on is the key to building healthy relationships with learning

in order to create societies and individuals who practice simple crafts, entrepreneurial thinking, and collaborate as digital citizens we pose the following questions:

– **General question of the Study**

How the school curriculum does contributes to building power in the Algerian society through the civics and Arabic language textbooks for primary school education?

From this question stems the following sub questions:

- How does the content of Arabic language and civic education textbooks for third, fourth, and fifth grades of primary school through explicit and hidden insinuations contribute in pushing pupils to engage in simple crafts?
- How does the Arabic language and civic textbooks for third, fourth, and fifth grade primary school pupils foster entrepreneurial thinking among their pupils through explicit and hidden insinuations?
- How does do the Arabic language and civic education textbooks for third, fourth, and fifth grade primary school incorporate explicit and hidden insinuations that support the formation of digital citizenship habits?

3. Rational of the study

- The desire to seek the ideological threads of the educational system.
- Caring for primary school sociology.
- A response to realistic concerns about one of the findings of the Masters study on the relationship between the economy, politics, and curricula.
- The novelty of the subject, especially since the field of sociological curriculum is one of the most recent studies that attract the attention of modern educational scholars.

4. The Objectives of the Study

- To explore the extent to which the contents of Arabic language books and civic education for the third, fourth and fifth years of primary education contribute through explicit and hidden suggestions to pupils' motivation to engage in simple occupations.

- To probe the extent to which the contents of Arabic language books and civic education for the third, fourth, and fifth years of primary education contribute through explicit and hidden insinuations to mobilizing pupils with entrepreneurial thinking.
- To examine the extent to which the contents of Arabic language books and civic education for the third, fourth, and fifth years of primary education contribute through explicit and hidden insinuations to determine the actions of pupils as digital citizens.

5. The Importance of the Study

- The importance of the subject comes from the researcher's quest to introduce a new idea in the field of sociology of education linking power building in political science with strength building in sociology of education.
- The knowledge and disclosure of the curriculum's ideological orientations in the economic, political and social spheres.
- The recognition of the features of the next generation or society by highlighting the knowledge that pupils receive at the primary level.
- The importance of the topic in enriching sociological research in the field of curriculum sociology is considered the most important educational area that presents the curriculum's role in society.

6. Concepts of the Study:

6.1 Definition of Curriculum

- Curriculums were defined as: « The product of a selection within the culture of a society » (**Bouillier, 2006, p. 6**). This concept stresses how cultural values and societal conventions shape the curriculum's content and organization. **Jonnert and Ettayebi** defined the curriculum as « a set of elements for educational purposes which, linked together, allow the orientation and operationalization of an educational system through educational and administrative action plans, it is rooted in the historical, social, linguistic, political, economic, religious, geographical and cultural realities of country, region or locality. (**Philippe Jonnaert, 2009**)

- Curriculum is presented as « a set of elements for educational purposes which, linked together, allow the orientation and operationalization of an educational system through educational and administrative action plans ». It is based on a variety of factors, including a country's historical, social, linguistic, political, economic, religious, geographic, and cultural reality. This description emphasizes the curriculum's complete character, which includes various dimensions. (**Myriam De Kesel, 2011**)
- Curriculum may be defined as « an intellectual construct or a cultural artifact that aims to influence the teaching-learning procedures that actually take place in the classroom» (**Myriam De Kesel, 2011, p. 13**). This concept emphasizes the curriculum's intentionality and influence over the teaching and learning process.
- Additionally, curriculum can be defined as a long-term, extensive plan of action meant to facilitate and encourage students' appropriation of knowledge, skills, and interpersonal relationships. Which helps them become models of social individuals who embody the values that the plan's designers and the educational establishment's political leaders advance (**Julien Van Beveren, 2012, p. 11**)
- Curriculum is defined as « the plan of action, of great amplitude and long duration, intended to make possible and desirable the appropriation by the learners of knowledge, know-how, interpersonal skills. It helps to match individuals with the principles espoused by curriculum designers and political leaders in education. This description highlights the curriculum's long-term, transformational character.
- Curriculum refers to « the way the teacher confirms or creates doubt about assertions of knowledge, whether some opinions are treated as facts while other opinions are discounted as unworthy of consideration » (**Ross, 2006, p. 4**). This concept emphasizes on instructors 'role in creating the curriculum through student interactions, such as knowledge validation or questioning.
- Curriculum refers to « an educational system that has a theory and knowledge base reflecting philosophical orientation program content supported by child development research and educational evaluation » (**Jones, 2010, p. 113**). This description stresses the curriculum's theoretical and research-based basis, as

well as its adherence to educational philosophy and child development concepts.

In summary, these definitions emphasize that a curriculum is more than just a collection of facts or themes; it is a comprehensive and planned design that represents cultural, social, and philosophical ideals. It includes acts and interactions within educational systems that attempt to affect teaching and learning processes and contribute to individual development in accordance with social aims and ideals.

Some classic definition put forward by pinar:

- « Course; a regular course of study or training, as at a school or university »
- «A course, especially, a specified fixed course of study, as in a school or college, as one leading to a degree. The whole body of courses offered in an educational institution or by a department thereof »
- « Curriculum is all of the experiences children have under the guidance of teachers »
- « Curriculum encompasses all learning opportunities provided by the
- School »
- « Curriculum is a plan or program for all experiences which the learner encounters under the direction of the school ». (**William F. Pinar, 2008, p. 26**)

In summary, WillianF.Pinar's basic definitions of curriculum stress its complex character, comprising formal courses, an institution's whom range of subjects, all experiences supervised by teachers, and the school's purposeful plan or program. These concepts, taken together, help to provide a full understanding of curriculum as a dynamic and significant component of the educational process.

- **John Kerr** defined the curriculum as « all the learning which is planned and guided by the school, whether it is carried on in groups or individually, inside or outside the school » (**Kelly, 2009, p. 7**).Curriculum is defined as all organized and led learning by the school, whether performed in groups or individually, within or outside the school grounds. This concept focuses on the controlled and planned character of learning activities.
- **John Dewey** « Curriculum is a continuous reconstruction, moving from the child's present experience out into that represented by the organized bodies of

truth that we call studies... the various studies... are themselves experience- they are that of the race ». Curriculum is viewed as a constant reconstruction that connects a child's current experiences to structured information (studies). Dewey emphasizes the significance of connecting a child's present experiences to bigger knowledge systems, viewing studies as part of the human experiences.

- **Franklin Bobbitt** « Curriculum is the entire range of experiences, both directed and undirected, concerned in unfolding the abilities of the individual; or it is the series of consciously directed training experiences that the schools use for completing and perfecting the enfoldment ». Bobbitt defines curriculum as the complete spectrum of activities, both directed and undirected, that attempt to develop an individual's talent. Bobbitt's concept features the importance of intentionally guided training experiences utilized by schools to educate individuals.
- **Harold O. Rugg** « The curriculum is a succession of experiences and enterprises having a maximum life likeness for the learner... giving the learner that development most helpful in meeting and controlling life situations »
(Allan A. Glatthorn, 2009)

In other words, Rugg considers education to be a series of lifelike experiences and ventures that help students build the skills they need to deal with real-world circumstances. Rugg's description emphasizes the curriculum's practicality and applicability to the actual world.

- **Hollis Caswell in Caswell & Campbell** « The curriculum is composed of all the experiences children have under the guidance of teachers.... Thus, curriculum is considered as a field of study represents no strictly limited body of content ». (Allan A. Glatthorn, 2009) They view curriculum as all experiences led by instructors, implying that curriculum is not restricted to specific material but includes all experiences that students have under teacher supervision. This broadens the scope of curricula beyond a certain body of information.

- **Robert Gagne** « Curriculum is a sequence of content units arranged in such a way that the learning of each unit may be accomplished as a single act, provided the capabilities described by specified prior units (in the sequence) have» (**Allan A. Glatthorn, 2009, p. 4**). Curriculum is defined as a succession of subject units structured in such a way that each unit’s learning may be completed in a single act, building on capabilities learned in previous units. This definition focuses on the systematic process of learning.

- **L. McBrien& R. Brandt** «Curriculum refers to a written plan outlining what students will be taught (a course of study). Curriculum may refer to all the courses offered at a given school, or all the courses offered at a school in a particular area of study» (**Allan A. Glatthorn, 2009, p. 4**). Curriculum is a written plan that outlines what students will be taught, including all courses offered at a school or within a specific area of study. This concept relies on a structured written study plan.

These definitions paint a comprehensive picture of curriculum, including aspects of planned learning experiences, the interaction between existing experiences and organized knowledge, the unfoldment of abilities, real-world applicability, teacher guidance, structured content progression, and formalized written plans of study. Each point of view adds to our understanding of the varied character of curriculum within educational environments.

Procedural definition

- ❖ **School Curriculum:** A document issued by the Ministry of National Education. It is considered one of the most powerful ideological instruments used by the State as a means of building a strong society. The curriculum is also employed to define the society’s features through its rationalizing a set of explicit and hidden knowledge. Said knowledge involuntarily induce students in the future to turn towards simple occupations and contractors in addition to being digital citizens.

6..2Definition of power

- **Max Weber** said Power is defined as "the likelihood that one actor in a social relationship will be able to carry out his will despite resistances." (**Future Learn, 2023**). Weber's concept highlights that power in a social setting is the likelihood that an individual or institution can achieve its objectives or enforce its will despite disagreement or resistance from others. This concept emphasizes the relational character of power in social interactions, stressing the capacity to influence and overcome opposition as a critical component of power dynamics.
- **Robert Dahl** defined power as « A » has power over « B » to the extent that he can get to do something that « B » would not otherwise do. (**Dahl, 1957, p. 207**)

In other words, Dahl defines power as one actor's (A) ability to mold the acts or behavior of another actor (B) in a way that the latter would not have chosen on their own. This concept stresses the dynamic element of power in social relationships, stressing the potential to influence actions or decisions that would not occur otherwise.

- **Arendt Hannah** said that power is « the ability not just to act but act in concert ». Arendt highlights that power is to act not just individually but also collectively. Arendt emphasizes the cooperative character of power, implying that it requires communal action.
- **Talcott parsons** Power is defined as a "mechanism that operates to bring about changes... in the process of social interaction. "Power is a mechanism that causes changes in the course of social interaction. This concept highlights power as a dynamic factor that influences social interactions and relationships. (**Waldner, 2016**)
- Also **parsons** defined power as « the generalized capacity to secure the performance of binding obligations, when the obligations are legitimized with reference to their bearing on collective goals and where, in the case of recalcitrance, there is a presumption of enforcement by negative sanctions. » (**Waldner, 2016, p. 4**)
- **Foucault** also said Power as such does not exist but power needs to be considered as a productive network, which runs through the completely social body. (**Future Learn, 2023**). In other words, power is not a single

entity, but rather a productive network that runs throughout the social body. Foucault offers the idea of power as a ubiquitous force rather than a static object.

- **Political scientists** usually describe power as the ability to influence the behavior of others with or without opposition. The term authority is frequently used to describe power that is seen as legitimate by the social system. Power can be viewed as wicked or unfair, but it is widely understood that the use of power is inherent in humans as social beings. Power must not be used by coercion, force, or fear of force.
- Power parallels what English people term "influence" at one extreme, while other writers distinguish between the two (**Politics, Power, and Authority, 2023**). Power is commonly defined as the capacity to influence behavior, whereas authority denotes lawful power. This viewpoint recognizes the innate nature of power in human social relationships. (**Pfeffer, 2006, p. 03**)
- The capability to influence behavior, change the course of events, overcome opposition, and persuade individuals to do things they would not do otherwise, Politics and influence are the processes, acts, and behavior that enable and actualize this potential power (**Pfeffer, 2006, p. 03**).
- Another meaning of power states that, it is the ability to influence behavior, change events, overcome opposition, and persuade others. Politics and influence are viewed as procedures for realizing this potential power.
- **Thomas Hobbes** « defined it as man's present means of any future apparent good ». Therefore, power is man's current of achieving any future seeming good. This definition associates power with the pursuit of future rewards.
- While for **Bertrand Russell** power was « the production of intended effects ». (**Wrong, 1995, p. 2**). That is to say, power is the ability to produce intended results. This highlights the purposeful nature of power.
- Furthermore, Power is identified as « something attributed to a small, crystallized and stable group, also known as the elite. However, there are others who speak of power as a phenomenon related to the actions of a large, disparate, and ever-changing group known as pluralism ». (**Martin, 1970, p. 3**). In other words, power is given to a tiny, stable elite, or it is

considered as a phenomena caused by the acts of a huge, ever-changing group known as plurality. This introduces the dimension of who wields power: a tiny elite or a varied group.

- **Moreover, we can describe power as** « the way interest groups use power as a strategic resource in national politics » (**Lentner, 2000, p. 3**).

This definition views power as the strategic use of power by interest groups in national politics. This concept emphasizes the strategic use of power by interest groups.

- **C. Wright Mills** « Power has to do with whatever decisions men make about the arrangements under which they live, and about the events which make up the history of their times. Men are free to make history but some are much freer than others ».

According to Mills, power is associated with decisions people make regarding the circumstances in which they live and the events that shape the history of their period. Some people have more freedom than others do when it comes to shaping history.

- **Peter Blau** « all kinds of influence between individuals or groups, including those exercised in exchange transactions, where one induces others to comply to his wishes by rewarding them for doing so ». Power encompasses all forms of influence between individuals or organizations, including those exercised in exchange agreements. This broadens the definition of power to encompass other types of influence.

- **Dennis Wrong** « the capacity of some individuals to produce intended and foreseen effects on others. »(**Waldner, 2016**)Power is the ability of certain people to have planned and anticipated consequences on others. This underlines the deliberate and predictable character of power.

- **Anthony Giddens** « the capability to secure outcomes where the realization of these outcomes depends on the agency of others. »In other words, power is the ability to achieve outcomes that rely on the agency of others. This emphasizes the relational nature of power.

- **Anthony Orum** « the social capacity to make binding decisions that have far-reaching consequences for society. » (**Waldner, 2016, p. 4**).

Power is highlighted as the collective capacity to make binding choices with far-reaching implications for society. This examines the societal consequences of power.

- **Olsen and Marger** « the ability to affect the actions or ideas of others. » (Waldner, 2016, p. 4). Therefore, power is the capacity to influence the actions or opinions of others. This is a wide concept that includes the effect of both acts and ideas.

In conclusion, these definitions present a full picture of power as a dynamic, complex notion involving influence, collaboration, legitimacy, enforcement, purposeful action, and societal consequence. The many points of view show the complexities and ambiguities involved in comprehending and assessing power in social circumstances.

Procedural definition

- ❖ **Power or Authority:** This term, which is the political and legitimate power, refers to the ability of the State to influence primary school pupils in such a way that they are deliberate and voluntarily compliant toward simple crafts. With authority, the state would also be able to make these pupils turn into contractors willingly. It would guide these pupils to act within society as digital citizens through Arabic language books and civic education for the third, fourth and fifth years of primary school education.
- ❖ **Building power:** the process of creating the features of society through the explicit and hidden ideological knowledge confined in the Arabic language textbooks and civic education for primary school education. This process begins when the State as a power seeks to achieve its objectives using its authority and dominance of the school and the contents of the Arabic language textbook and civic education for the third and fourth years of primary education.

6..3Definition of Digital Citizenship

- « Digital citizenship means confident and positive engagement with digital technology». (Divina Frau, 2017, p. 14). Digital citizenship entails a

confident and good relationship with digital technology. This concept stresses individuals' attitudes toward digital technology, fostering pleasant and confident interactions.

- « Who we are in light of the globally connected world of information in which we find ourselves ». (**Ribble, 2007, p. 1**)
- Digital citizenship is described as « who we are in light of the globally interconnected world of information ». This notion emphasizes the identity of individuals in the context of the linked global information world.
- « The concept of digital citizenship enhances the positive aspects of technology so that everyone can work and play in this digital world ». The notion of digital citizenship focuses on emphasizing the positive feature of technology in order to create an atmosphere in which everyone can productively work and participate in digital activities. It focuses on using technology in a constructive and responsible way, establishing a healthy and inclusive digital community.
- « Digital citizenship is the ability to participate in an online community ».
- We define 'digital natives' as « those who use the Internet regularly and effectively - that is, on a daily basis ». (**Karen Mossberger, 2008, p. 2**)

In the context supplied by Karen Mossberger (2008), 'digital natives' are those who consistently and successfully utilize the Internet, particularly on a daily basis. The phrase « digital natives » is frequently applied to the younger generation, suggesting that they grew up in an environment where digital technology, particularly the internet, is an intrinsic part of their everyday life.

- « A digital citizen is someone who, through the development of a broad range of competencies, is able to participate actively, proactively, and responsibly in both online and offline communities, whether local, national or global. Because digital technologies are disruptive in nature and constantly evolving, building competence lasts a lifetime process that should start from early childhood at home and at school, in formal, and informal educational settings. Digital citizenship and participation

encompass a wide range of activities, from creation, consumption, sharing, play and socialization, to investigation, communication, learning and action. Competent digital citizens are able to respond to new daily challenges related to learning, work, employment, leisure, inclusion and participation in society, respect for human rights and cultural differences » (Council Of Europe, 2017, p. 11)

Digital citizenship refers to the ability to participate actively, proactively, and responsibly in both online and offline communities, which includes a wide range of activities. This concept stresses the development of skills necessary for active and responsible engagement in all elements of digital life.

- Digital citizenship can be defined as « the ethical and responsible use of technology, But this is only the basic definition. Digital citizenship is an umbrella term that includes concepts such as online health, online civic and political participation, communication, media literacy, and online safety ». (Carrie Rogers, 2022)
- Digital citizenship refers to the ethical and responsible use of technology, which includes topics like online health, civic and political engagement, communication, media literacy, and online safety. This definition broadens the scope of digital citizenship beyond ethical usage to cover a variety of ideas necessary for appropriately navigating the digital environment.
- **In Education Alberta**, digital citizenship described as a set of different rules relating to a citizen. These rules are specific to the digital context in which they exist. As a connective, adaptive, and scalable tool, technology stands as a powerful and promising communication mechanism in creating a borderless digital society, Citizen Engagement spaces include new mechanisms and spaces to enable citizen engagement and may go beyond traditional spaces with more active and inclusive participation. (Erdem Ogun, 2022, p. 15)

Digital citizenship is labeled as a set of standards that apply specifically to the digital environment and emphasize the role of technology as a connective, adaptive, and scalable instrument. This term also emphasizes

the potential of technology in establishing a borderless digital society with active citizen participation.

- « Digital citizenship is the ability to participate safely, intelligently, productively and responsibly in the digital world ».
- Digital citizenship refers to individual's ability to interact in the digital world in a safe, intelligent, productive, and responsible manner. It includes the skills and knowledge required to navigate online spaces and technology, stressing not just the use of digital technologies but also ethical and responsible behaviour in the digital sphere. Digital citizens are expected to learn how to utilize technology effectively, make constructive contributions to digital communities, and protect their own and others' online safety.
- « Digital citizenship includes standards for appropriate, responsible, and healthy behavior related to current technology use, including digital and media literacy, ethics, etiquette, and security. The term also includes the ability to access, analyze, evaluate, develop, produce, and interpret media, as well as Internet security and cyberbullying prevention and response ». (**Marty Park, 2019**)
- Digital citizenship refers to a set of guidelines for proper, responsible, and healthy conduct in the context of modern technology use. This involves a variety of skills such as digital and media literacy, ethical concerns, online etiquette, and knowledge of security measures.
- « Digital Citizen: A person who develops the skills and knowledge to use the Internet and other digital technologies effectively, especially in order to participate responsibly in social and civic activities ».
A digital citizen is someone who learns the skills and information required to use properly the Internet and other digital technologies. This involves the capacity to traverse online platforms, grasp digital technologies, and participate appropriately in social and civic activities. (**Marty Park, 2019**)
- « Digital Citizen: Students understand the rights, responsibilities, and opportunities to live, learn, and work in an interconnected, digital world, and they act and design in ways that are safe, legal, and ethical ».

- « Digital Citizen: Those who use the Internet regularly and effectively ». **(Marty Park, 2019, p. 9)**

Digital citizenship entails acquiring the skills and information necessary to successfully use the Internet and other digital technologies for responsible social and civic involvement. This notion emphasizes the active and responsible role of individuals in the digital world.

- « It is a growing movement with a wide variety of viewpoints, opinions, and action, The movement includes teachers, politicians, celebrities, journalists, religious authorities, marketing and public relations professionals, bureaucrats, librarians, students, academics, and more, Digital citizenship is an interdisciplinary study that affects many professions ». **(Rogers-Whitehead, 2019, p. 4)**
- Digital citizenship is defined as a developing movement with multiple perspectives, attitudes, and activities including experts and individuals from numerous industries. This concept acknowledges digital citizenship as an interdisciplinary field of study with implications for a variety of professions.
- « Digital citizenship can be described as the ability of individuals to master and exercise a set of competencies required to participate effectively in the culture of democracy on the Internet ». **(Janice Richardson, 2017, p. 11)**
- Individuals ‘digital citizenship is defined as their capacity to master and apply a set of competences necessary to effectively engage in the Internet’s democratic culture. This concept highlights the democratic aspect of digital involvement and the need for skills. **(Janice Richardson, 2017, p. 11)**

To summarize, According to these definitions, digital citizenship is a broad and dynamic term that encompasses a variety of notions and practices, such as the ethical and responsible use of technology, active engagement in online and offline communities, competency development, and self-awareness in the globally interconnected digital world. The many facets of digital citizenship represent the challenges of governing the digital sphere in a responsible and knowledgeable way.

Procedural definition

- ❖ **Digital citizenship:** The reasonable use of modern technologies that determine citizens' actions with each other in the present era positively, steering them away from cyber bullying. It prompts knowledge of digital security and refrains individuals from causing harm to others while being aware of their psychological and physical risks.

6.4 Definition simple crafts:

- Artisanal products are those produced by artisans, either entirely manually or with the help of manual tools or even mechanical means, provided that direct evidence is the contribution. (UNESCO, 2001, p. 14).
- Artisanal items are those created by craftsmen totally by hand or with the assistance of manual tools or even mechanical means, as long as direct proof is supplied. (Anna Mignosa, 2019) This concept highlights the hands-on element of artisanal manufacturing and the craftsmen 'direct engagement in the product's creation, whether by hand or machine.
- The word "craft" a word usually associated with handmade items, it has historically been used to celebrate the perfection of handmade goods while at the same time being used to make them exotic, often downplaying their social and economic value. It is a word that evokes continuity with the historical past while returning human qualities to modern technologies. It is a word that places objects and the embodied knowledge required to create them within a self-aware framework that denotes pre-industrial social formations, this includes focusing on apprenticeships as a form of preserving a community's identity in relation to evolving economic realities and new social relations. (Anna Mignosa, 2019, p. 15).
- The term "craft" is typically used to describe handcrafted objects that have historically been appreciated for their craftsmanship. However, it has also been used to exoticize such objects, often downplaying their social and economic significance. Mignosa observes that the term "craft" conveys a feeling of connection with the past, linking current technology to human

attributes. It situates created things and the knowledge necessary to make them inside a self-aware framework, evoking pre-industrial social structures. This involves emphasizing apprenticeships as a way to preserve a community's identity in the face of changing economic realities and new social interactions.

In summary, “trade craft” or simple crafts refers to the skills, techniques, and traditions involved in the production of handcrafted or artisanal goods. It is inspired by historical craftsmanship, emphasizing the importance of human engagement and expertise in the manufacturing process. The word has two meanings: it celebrates the brilliance of handcrafted items while also highlighting the difficulties in sustaining their social and economic value.

Procedural definition

- ❖ **Simple crafts**: it refers to all works that do not require higher university degrees, but require lower educational ones. These types of jobs stresses on the physical effort rather than the intellectual effort. Simple crafts are also included in Arabic language textbooks and civic education for the third, fourth and fifth years of primary school education.

6..5 Definition of entrepreneurship

- **Schumpeter** defined an entrepreneur as “the innovator who implements change within markets by implementing new combinations.” (**Wojciech W. Gasparski, 2011, p. 12**).
- An entrepreneur is described as “the innovator who implements change within markets by implementing new combinations”. Schumpeter’s approach highlights the role of entrepreneurs as innovators who bring together fresh resources and ideas to drive market transformation.
- An entrepreneur is defined as a person who establishes a new organization. (**Robert Anderson, 2004, p. 304**).

An entrepreneur is a person who creates a new firm. This concept emphasizes the formation and start of new organizations as an important part of entrepreneurship.

- **Burgelman** defines corporate entrepreneurship as “the process whereby firms engage in diversification through internal development. Such diversification requires new pools of resources to expand the firm's activities into areas unrelated to, or marginally related to, its current area of competence”. (A'Ivaro Cuervo, 2007)

According to **Burgelman**, corporate entrepreneurship is the process by which corporations' diversity via internal development. Acquiring additional resources allows the organization to develop into areas that are unconnected or slightly linked to its existing area of competence.

- On the other hand, **Biggadike** describes corporate adventure as “marketing a product or service that the parent company has not previously marketed and that requires the parent company to acquire new equipment, new people, or new knowledge”. Corporate adventure is defined as selling a product or service that parent firm has not before advertised, which necessitates the purchase of new equipment, personnel, or knowledge. This concept focuses on the investigation of new markets and offers.
- **Ellis and Taylor** defined corporate adventure as “the strategy of disengaging from existing activities, of adopting an independent unit structure and of involving the process of pooling and creating new resources”.(A'Ivaro Cuervo, 2007, p. 81). In other words, Ellis and Taylor define corporate adventure as a strategy that involves disengaging from present operations, establishing an autonomous unit structure, and pooling and producing new resources. This term emphasizes the strategic component of pursuing new activities.
- **In entrepreneurship studies**, entrepreneurship sometimes refers to the founding of a new venture, and sometimes to one or more special characteristics of the founder.(Zoltan J. Acs, 2003, p. 80)
- In entrepreneurship studies, entrepreneurship can refer to the formation of a new enterprise or one or more distinguishing traits of the founder.(Liebregt, 2023, p. 3)

This definition recognizes the varying interpretations of entrepreneurship, which can relate to the process of establishing a new enterprise or unique characteristics of the creator.

- Moreover, we can define the entrepreneurship as “The process of designing, launching, and running a new venture, which is often a small business at first”.(Liebregt, 2023, p. 3).
- Entrepreneurship is defined as “the process of designing, launching, and running a new venture, often a small business at first”. This concept emphasizes the dynamic and continuing character of entrepreneurship, which includes the formation and management of new initiatives.
- **Higgins** defined the Entrepreneurship as “the purposeful activity of an individual or a group of associated individuals, undertaken to initiate the maintenance or organization of a profit-making business unit in order to produce or distribute economic goods and services.”(Bansal's, 2023, p. 14)
- Entrepreneurship is defined as an individual’s or group’s deliberate effort to establish, develop, or organize a profitable business unit for the production or distribution of economic products and services. This term highlights the purposefulness of entrepreneurial actions.
- “Entrepreneurship means the function of seeing investment and production opportunity, organizing an enterprise to carry out a new production process, raising capital, hiring labor, arranging for the supply of raw materials and selecting senior managers for the daily operation of the enterprise. (Bansal's, 2023, p. 14).
- Bansal (2023) states that entrepreneurship means the function of identifying investment and production opportunities, organizing an enterprise to carry out a new production process, raising capital, hiring labor, arranging for the supply of raw materials, and selecting senior managers for the daily operation of the enterprise. This definition provides a comprehensive view of entrepreneurship, encompassing various functions involved in the creation and operation of a business.

To summarize, these definitions present entrepreneurship as a dynamic and multifaceted concept that includes innovation, the formation of new organizations, diversification, strategic exploration, and the intentional activity of individuals or

groups to initiate and manage business units. The variety in these definitions illustrates the entrepreneurial phenomenon' depth and richness.

Procedural definition

- ❖ **Entrepreneurial Thinking:** It is the mindset of leaning toward self-employment and stepping away from governmental jobs by initiating self-employed economic projects that based on working long hours a day and at an early age. This can be inspired through explicit and hidden insinuations established in the textbooks of the third, fourth and fifth year of primary school for Arabic language and civic education.

6..6Definition of Textbook:

- The **Oxford Learner's Dictionary**, defines a textbook as "a book that teaches a particular subject and that is used especially in schools and colleges".
- The **Cambridge Dictionary** offers the following definition: "a book that contains detailed information about a subject for people who are studying that subject"(Vanzela, Pereira, & Lache, 2021, p. 242).Both the Oxford and the Cambridge Dictionary describe a textbook as a book that teaches a certain subject and offers thorough information about it, mostly for students in schools and universities. These criteria underline textbooks' instructional and informational value in an educational setting.
- **Pravilnikpotrjevanjuučbenikov** defined the textbook as the "basic teaching material to achieve the educational objectives and standards of knowledge defined in the curriculum and the catalogue of knowledge". (Mithans & Grmek, 2020)This definition highlights that a textbook is the primary instructional resource used to meet educational objectives and knowledge standards as outlined in the curriculum and knowledge catalogue. It promotes the textbook as an essential tool that aligns with educational objectives.

- **IvanušGrmek** defined the textbook as a significant teaching-learning book, in which science and/or a certain discipline is transformed in a way that is accessible to all students. Since it is intended for mass use, the principles of the majority must be considered in the creation of textbooks.(**Mithans & Grmek, 2020**). Furthermore, the language should be adapted to learners' developmental stage and the content, range of problems and the level of complexity should comply with the particular developmental stage of average learners.
- **Grmek** views that a textbook is an important teaching-learning book that converts science or a specific field into an understandable manner for all pupils. Textbooks should be created with the majority's ideas in mind, adapting language to learners' developmental stages, and aligning material with the specific developmental stage of average learners(**Mithans & Grmek, 2020**).
- **Palló** undeniably, the textbook is an important educational tool that mediates knowledge to new generations.(**Mithans & Grmek, 2020**).
The textbook is undeniably regarded as a significant educational instrument for transmitting information to future generations. The definition emphasizes the importance of textbooks in imparting knowledge and information to students, hence contributing to their education.
- **Prof. Keating**defined the textbook as "Text-book is half of the apparatus of teaching," (**Bednotesatoz, 2022**).According to Keating, a textbook is “half of the apparatus of teaching”, highlighting textbooks 'critical role in the educational process. This definition emphasizes textbooks' critical role in promoting successful instruction.
- Also, the textbook defined as an informational type of educational books, representing the basis of scientific knowledge on a particular subject, in accordance with state opinion.(**Nikonova, Sharonov, Sorokouma, Suvorova, & Sorokoumova, 2016**).

In other words, a textbook is an informative sort of educational book that reflects the foundation of scientific knowledge on a certain subject in line with state opinion. This concept highlights textbooks' authoritative and fundamental character in giving sanctioned information.

A textbook, according to these several definitions, is an organized and instructive instructional resource used in schools and colleges to teach certain subjects. It is a basic instrument for accomplishing educational goals, responding to the requirements of learners at various developmental stages, and plays an important part in the teaching and learning process.

Procedural definition

- ❖ **Textbook:** It is an instrument of the school curriculum, and it represents a publication issued by an official State body. It contains Arabic and civic contents of education for the third, fourth and fifth years of primary education. It holds explicit and implicit suggestions that urge students to perform simple professions. It also drives them to steer their thinking towards contracting and being digital citizens to create a society that meets the State's ideological needs.

7. Literature review

There are many definitions advanced by many authors, The common understanding for literature review is a critical assessment by the researcher of the prevailing body of knowledge on the theme or problem under inquiry (**Rengasamy, 2016, p. 120**) Further, as cited by Uma and Roger (2016) literature review is "the collection of existing documents (both published and unpublished) on the topic, which comprise information, ideas, data and evidence written from a specific standpoint to fulfill certain aims or express certain views on the nature of the topic and how it is to be examined, and the effective evaluation of these documents in relation to the research being proposed". (**Mahrool, 2020, p. 3**)

Thus, it provides access to scholarly knowledge (**Dekkers, Carey, & Langhorne, 2022, p. 1**) and permits the researchers to enter into a critical engagement with the existing

theories, concepts, analysis, information and relevant authors. Saunders, Lewis and Thorn hill cited in their book that "There is little point in reinventing the wheel. the work that you do is not done in a vacuum, but builds on the ideas of other people who have studied the field before you. This requires you describe what has been published, and to marshal the information in a relevant and critical way (Mahrool, 2020, p. 3).

For the sake of reaching objective and realistic results, it is necessary to review previous studies conducted in the field of the current study to enrich the research topic from various theoretical and field scientific aspects. The strength and validity of scientific research come from utilizing previous studies conducted in the field, which increase the researcher's scientific assets on one hand and elevate their research passion on the other hand for their current research topic. Additionally, the importance of previous studies lies in their contribution to a comprehensive understanding of the study variables and an integrated interpretation of the study results (Ermel, D.P.Lacerda, W.M.Morandi, & Gauss, 2021).

Therefore, through the current study topic aiming to understand the role of the elementary school curriculum in building power, which is the process that occurs when the state is used as a political force, the curriculum contents in building a community power with features aligning with its ideological goals as described by the theorization, we will present similar studies that approached the study variables of the current research. This is especially important after failing to find previous studies matching the topic according to the researcher's knowledge, particularly as similar studies sharing study variables can be utilized in understanding, analyzing, and interpreting the topic, especially since the presented studies have addressed the study variables in the following manner:

Studies that addressed the curriculum, which is the main variable of the study. In addition to studies that addressed power in the study from its political aspect. As well as studies that addressed the curriculum in its relation to political power that builds society.

Thus, the study topic, its objectives, and the methodology adopted were presented, in addition to the most important results related to the study, and followed by the collection and analysis of points of intersection between them, then discussing the

similarities and differences with the current study to present in the end what has been benefited for the current study.

Similar studies will be presented from Arab to foreign studies as follows:

- **First Study:** Hanane Bonif (2018). **Algerian Curricula in Light of Modern Social Approaches - A Study in Curriculum Sociology** - Doctoral Thesis, specializing in Educational Sociology, Faculty of Humanities and Social Sciences, Department of Social Sciences, Mohamed Khider University of Biskra, Algeria. This study aims to clarify the meanings held by educational actors regarding Algerian curricula for primary education, with all its effective components, based on the experience of educational inspectors and the analysis of reports related to compulsory education according to publication number 62/W.T.W/R.D issued on January 31, 2013, in Algeria. It attempts to answer the main question of this study:

What are the prevailing meanings of primary school curricula in terms of objectives, content, methods, activities, teaching strategies, evaluation, in the living experiences of inspectors?

To answer this question, the study relied on the phenomenological approach, which focuses on the mental content of phenomena and studying the opinions of educational actors as implementers of curricula through their scientific experiences resulting from their academic path.

The researcher also employed content analysis to analyze the contents, and the interview tool with inspectors who provided information about the meanings related to the content, activities, and teaching strategies adopted in the primary school curriculum before and after the new educational reforms that particularly affected curricula.

The study community was represented by primary education inspectors in the M'sila province, numbering 56 Arabic language inspectors and 06 French language inspectors, selected using purposive sampling, possessing experience in the studied

phenomenon. The researcher obtained the following results, which can be summarized as follows:

-The enhanced curricula (second generation) have positives and controversies, mostly from non-specialists.

-Linking the curriculum to the learner's living reality, especially in vast and diverse Algeria, by utilizing the responsible pedagogical freedom window.

-There is a gap between curriculum drafting committees and authoring committees, which had an impact, as textbooks no longer reflect the curriculum.

-If the learners are the focus of the educational process, they should be cared for from all aspects, so attention to both in-class and out-of-class activities is necessary to achieve psychological well-being.

-The need to review the evaluation system and activate networks to move away from the traditional approach, and evaluation should align with the competency-based approach.

-Teaching aids are a necessity, not an option, as they represent the mechanism involved in implementation and should be updated with each reform.

-Improvements have been made, such as dividing competency into three components; previously, in first-generation curricula, there was ambiguity even regarding the concept of competency.

-Some participants in side conversations pointed out a point related to the financial aspect behind textbook authoring, where the project owner receives a large amount of money, making the competition focus on obtaining the project rather than on the quality of the textbook, and textbook evaluation did not receive the same status.

- **Second Study:** Ricardo Torres (2020): **The End of Power: An argument concerning the conceptual obsolescence of power in contemporary political science and an introduction to dimensionless power**, a thesis submitted for the degree of PhD, Department of Government, University of Essex, England. This work attempted to explain what shall be termed a 'mis-

understanding' of power: a 'de-conceptualisation' that is both 'non-dimensional' and 'anarchic'. The main arguments are as follows:

- 1) Power is a superfluous 'concept' that is used to explain phenomena that are best served by other concepts or just left alone.
- 2) power is an anarchic concept that takes on the characteristics of whatever debate it is situated in and, as such, is only speciously useful;
- 3) Power is, as a topic of science too protean to have any explanatory power.
- 4) Power has become too complex an idea to be scientifically, politically or sociologically utile, but itsDisparate elements, i.e. those used to define and explain it, are too scientifically, politically and sociologically necessary to discard.
- 5) Terms like 'oppression', 'exploitation', 'control' and the like are not examples of power, nor of powerlessness, but, rather, scientific, social or political modes (of life).
- 6) Power is nowhere to be found, in the metaphysical or ontological sense, but it is too essential an 'idea' to abandon altogether. Power, in other words, as a 'lived' and 'phenomenological' human reality, exists as a sort of natural fact.

The study was divided into fourteen elements. The first element addressed the end of power, while the second element delved into various concepts of power. The researcher, then, discussed aspects of authority and the problems faced by this concept. In the theoretical part of the study, the researcher explored the basic dimensions of power and its relationship to society. The importance of truth in its relationship with power, and authority in the world of psychological politics was also discussed. Finally, the researcher presented everyday capitalism and its relationship to power and its dimensions.

The researcher employed an analytical theoretical study and concluded with the following:

'power' becomes a place-holder that needs to be abandoned in order to allow any of its enquiries to progress, but the different disciplines that examine 'power' have become so indebted to different terminologies and conceptualisations of power that they are unable to renounce it. Due to the nature of said 'deconceptualisation', it is not

something that can be 'proven', but only 'arrived at' via an analysis, and deconstruction, of different theories of power.

- **Third Study: Chia-Ling Wang (2009): An analysis of the significance for curriculum theory of the work of Michel Foucault: with particular reference to the concept of power/knowledge**, Thesis submitted for the degree of Doctor of Philosophy, Institute of Education, University of London.

The aim of this thesis is to draw on the work of Michel Foucault to focus on the field of curriculum theory with particular reference to his theme of power/knowledge.

First, review Foucault's reception in curriculum theory and educational policy analysis. I focus specifically on the perspectives of Cleo Cherry Holmes, Henry A. Giroux, Thomas S. Popkewitz and Stephen J. Ball.

Second, seek a preliminary understanding of the notion of power/knowledge by directly referring to Foucault's work.

Third, attempt to refine my account of power/knowledge through reference to secondary literature on Foucault.

The researcher relied on seven theoretical chapters in her study. In the first chapter, the researcher introduced the study, while in the second chapter, she presented the concept of "power-knowledge" in the theory of curricula. The third chapter presented an analysis of power-knowledge concepts regarding school knowledge and authority. Then, the fourth chapter provided an overview of the literature that contributed to Foucault's work on educational knowledge and authority. The fifth chapter offered a critical view of the curriculum and its theories. In the final chapter, the researcher presented a progressive perspective on curricula in their intersections with knowledge and authority according to the Foucaulian approach. Based on this theoretical-analytical approach, the researcher presented the following perspectives:

Through exploration of power/knowledge along these three lines, the researcher developed a critique, in light of both Foucault's own account and these secondary interpretations, of the way that Foucault's concept has been used in curriculum theory. This enables an examination of the limitations of their application of Foucault's notion of power/knowledge, which is seemingly constrained by a dominant understanding of

curriculum as the medium through which to understand the oppressive social structure.

6.1 Discussion and Evaluation of the literature review

The literature review addressed aspects of the current study, where the first study focused on examining the curriculum, presenting its concept, characteristics, and significance, along with the Algerian curriculum and its significant historical milestones. It also included the necessary timing for the primary stage curriculum. The research was conducted within the framework of modern educational social approaches, termed as curriculum sociology studies. It covered all curriculum theories proposed by various contemporary Marxist scholars. Hence, the study utilized both content analysis and interviews as tools for field work, although it did not employ content analysis as the primary method, especially considering its suitability with the study's inquiries.

As the current study falls between the fields of educational sociology and political science, the second study focused on the dimensions of the contemporary concept of power in political science, by emphasizing on scholars and their contributions to this concept. It highlighted the study's importance through its comprehensive coverage of power and its relationship with society, its educational aspect, and the psychological aspect of politics. This would ensure the success of educational practices by incorporating individual psychology.

The significance of the third study lies in its examination of the aspects relevant to the current study concerning the curriculum and power. It addressed educational knowledge and its relationship with authority, especially after modern educational sociology, through its scholars, which highlighted the significant relationship between politics and education, with Foucault being the most prominent among them. The study is a thorough presentation of Foucault's educational and power-related approach constitutes one aspect of the current study.

A critique from the researcher's perspective on these studies is that they did not conduct realistic field studies on the educational curriculum or shed light on its realistic scientific contents that influence students' minds. For example, the first study merely interviewed primary education inspectors and focused more on teaching

methods and strategies rather than content and subject. Moreover, it addressed social approaches to the curriculum, and discussed social approaches of the curriculum related to educational knowledge as content, not just methods and strategies. Additionally, the second and third studies were theoretical, merely compiling theoretical material, and lacking sufficient analytical practical application. They used content analysis as a secondary tool, with no visible outcomes at the end of the study.

While these studies covered the curriculum, power, and educational knowledge comprehensively, they all highlighted the strong and significant relationship between the political and educational aspects. This is what the current study aims to achieve, as highlighted by the theorization that the school, including the curriculum, is one of the most powerful ideological apparatuses of the state.

6.1.1 Areas of similarity and benefit between previous studies and the current study

The current study aligns with the first study in its examination of the curriculum, which is the primary variable of the current study. The first study enriched the theoretical framework, particularly concerning the Algerian national curriculum. It also utilized modern social approaches presented in the chapter on socio-educational curriculum theories, both theoretically and practically.

The current study aligns with the second study in its exploration of the concept of political power. The second study provided theoretical insights and enriched the chapter on power and its dimensions, its relationship with society, and its educational and psychological aspects. The concept of power is essential in analyzing today's curricula, and it was utilized in interpreting the relationship between the educational knowledge of the curriculum and the sample of the current study.

The current study aligns with the third study in investigating the relationship with political power. The third study contributed both theoretically and practically by presenting theoretical heritage on Foucault's theory and educational knowledge, which was utilized in the field interpretation of the study.

6.1.2 Areas of difference between previous studies and the current study

The first study focuses on the pedagogical aspect of the curriculum, including teaching strategies, methods, and objectives, whereas the current study focuses on the

knowledge and content specific to primary education curricula. The current study analyzes and reveals the ideological, political, and economic dimensions of the curriculum, reflecting the societal aspects aimed at by the state through curriculum development. Additionally, there is a methodological difference as the previous study used a descriptive approach while the current study utilizes content analysis.

The current study differs from the second study as it examines only one aspect of the current research, by focusing solely on power and its dimensions, while the second study focuses on the educational aspect, particularly the curriculum. Furthermore, the two studies differ in their nature, with the current study being empirical, employing content analysis, while the previous study was theoretical in nature.

The third study differs from the current study in that it only addressed one theory, educational knowledge according to Foucault, and highlight its relationship with power and the curriculum. The current study, however, examines the curriculum and its relationship with power, highlighting various theories that address both curriculum and politics. Additionally, the third study is theoretical and lacks a field component, unlike the current study.

Chapter 2: School Curriculum with Uncommon Sociology

1. Characteristics of the Curriculum and Its Familiar and Unfamiliar Importance.

2. Functions and Types of Curriculum

3. Curriculum Discourses.

4. Curriculum Workers and Does National Curriculum Make Sense.

5. The Algerian National Curriculum

6. from Curriculum to Textbook

6.1 Algerian National Textbook: Its Importance, Goals, And Functions

6.2 Algerian National Textbook And Its Stages and Manufacturing

6.3 The Textbook and Ideology

Introduction

The title of this chapter, "Uncommon Sociology of Curricula," suggests a departure from traditional topics usually covered in curriculum chapters. While past research focused on foundations, components, and cognitive theories, modern trends in the sociology of education in the liquid era which is marked by constant change in ideas, have introduced many new socio-educational knowledge. **Louis Althusser** emphasized seeing curricula not only as knowledge, but also through an ideological lens. Thus, sociology of education is a disruptive science that sheds light on societal secrets.

In this chapter, we approach unconventional writing to summarize the characteristics, types, and functions of curricula presented by contemporary sociologists of curricula. This reflects a modern view on intersections between the era's modernity, curriculum, and ideology. We explore familiar and unfamiliar importance to highlight its position with ideological tools. We then delve into the political, official, and national aspects of curriculum development, the foundations relied upon, and what we should know about the Algerian national curriculum. Finally, we present the importance and functions of textbooks, emphasizing their relationship with the curriculum as the foundation of field studies to provide a comprehensive view for practical implementation.

1) Characteristics of the curriculum and its familiar and unfamiliar importance

1.1 Characteristics of Curriculum

The characteristics of the school curricula of this age are linked to the ones that...

- Intentions: the desire to create a curriculum; planning: the degree to which a curriculum is prepared.
- Explanation: the degree to which curricular specifics are made plain.
- Harmony: the degree to which the components of a program complement one another.
- Relations: the degree to which curricular components are connected.
- Curriculum with a social focus: the goal of education is to benefit society.

- Curriculum that is centered on the learner: the student is the primary source of all curriculum.
- Knowledge-centered curriculum: knowledge is at the heart of the curriculum.
- eclectic curriculum: a variety of components are conceivable, including thoughtless learning. (Marsh, 1997, p. 7)

In other words, the school curriculum is characterized by different features mainly the intention to create the curriculum and its explanation, in addition to the relation between its components. Moreover, it is important to focus on the learner as the main source of all curriculum as well as the knowledge. Also, every curriculum should have a clear social goal to improve the society.

The success of any curriculum is attributed to its distinctive features that allow it to perform its fundamental function. In addition to the curriculum's integration of information presented to students and the complete harmony between them, modern times have introduced the social focus property. Therefore, this property aims to make the curriculum a tool for benefiting society. Recent sociological perspectives on curricula have emphasized the impact of curricula on society. The property that turns the curriculum into a means of benefiting society leads us to the theoretical approach of the current study, according to **Althusser's theory**, which confirms the strong connection between the state, using the school and curricula specifically, to build and define the features of society.

1.2 The familiar and unfamiliar importance of the curriculum today

1.2.1 The familiar importance

- Curriculum provides for students a sequence of courses and tasks that must be completed satisfactorily in order to master a subject.
- Allows students to ask questions.
- The curriculum outlines the course's goals and objectives.
- Curriculum enables schools and families to direct their expectations.
- It also allows them to teach essential subjects such as literature, geography, science, and so on.
- Effectively, this is done so that families may support and educate their children. (Singh, p. 112)

- In the minds of pupils, the curriculum instils democratic principles such as liberty, fraternity, and equality.

1.2.2 Unfamiliar importance

- The curriculum as an ideological tool promotes the child's whole growth. It is child-centered and fosters the development of all values.
- Creates citizens aware of their rights and responsibilities, as well as a dedication to the ideas inherent in our constitution, that is, future citizens are being built in accordance with the ideals desired by the dominant ideology.
- Allows the next generation to reinterpret and re-evaluate the past in light of new goals and developing perspectives in a changing societal context.
(Singh, p. 112)

To sum up, the curriculum fulfills both familiar and unexpected educational responsibilities. The familiar significance involves giving structure and guidance for students' learning, whereas the new significance focuses on its function in holistic child development, citizenship educational, and adaptability to changing societal circumstances. Because of these multiple duties, the curriculum is an important and varied element of education.

The conventional importance of the curriculum is traditionally confined to a narrow scope within the classroom, by focusing on the student and knowledge. Its significance lies in scientific knowledge that enables students, along with instilling basic values related to equality and neutral brotherhood, to avoid any ideological direction. However, the unconventional and modern perspective, fitting the liquid era and its economic requirements, highlights the importance of the curriculum as an ideological tool for building the child. It signals the importance of the primary school curriculum in shaping children's personalities to represent the future society, as emphasized by **Althusser**, aligning with the knowledge needed by the state and the economy. In a contemporary context, curricula have become a powerful means of instilling state values.

2) Functions and Types Of Curriculum

2.1 Curriculum Functions

These features enable the curriculum to serve a number of tasks in connection to a society's educational demands. A curriculum must enable its operationalization within an organized and coherent education system, in addition to the clarity of the purposes and primary directions in terms of education. The review of the literature on the notion of curriculum, as well as the support work with Ministries of Education in terms of rebuilding their own curriculum, allows for a certain consensus around five basic purposes that curriculums should accomplish. **(Philippe Jonnaert, 2009, p. 27)**

- Ensure the compatibility of the educational action plan and pedagogical and didactic activities in connection to the required objectives and orientations, as well as the administrative action plan in reference to these guidelines and this educational action plan.
- Define the educational goals and primary orientations for a certain country or area.
- Implement instructional and administrative action plans within an educational system, as well as control measures.
- Enable people's growth and training in accordance with their social, historical, religious, cultural, economic, geographical, linguistic, and demographic surroundings.
- Modify the educational system as much as possible in connection to a societal purpose. **(Philippe Jonnaert, 2009, p. 27)**
- Sense of belonging and feeling of community.
- Fostering of responsibility and accountability. **(Iwasiw, 2005, p. 217)**

These curriculum functions emphasize the overall role that a curriculum plays in education, embracing not just material and instructional techniques but also the larger context, social goals, and personal development of learners. To create a well-rounded and successful educational system, curriculum design and implementation should take these roles into account.

From the above, it is inferred that the fundamental function of the curriculum is an empowering function, especially when the curriculum is organized and cohesive. Such a curriculum enables teachers to succeed in their roles and allows the state to build the desired society. This is evident since the state, as a significant party in curriculum creation, emphasizes entrepreneurial thinking and vocational skills in line with the current economic situation. The economic function aligns with the **theoretical approach of Althusser**, highlighting the strong connection between the state, education, and curriculum content.

2.2 Types of Curricula:

2.2.1 Overt, explicit, or written curriculum

It is the “official” curriculum of a school organization (**Glatthorn, 1987, p. 12**)

The term "official" or "overt" curriculum, as described by Glatthorn in 1987, refers to the formally documented and structured educational content and materials that are deliberately chosen and approved by educational authorities within a school organization.

It simply refers to what is written as part of formal education experiences. It might refer to a curriculum paper, books, videos, or supplementary teaching resources that are purposefully chosen to promote a school's intentional instructional aim. As a result, the overt curriculum is largely limited to those written understandings and directives that have been formally designated and evaluated by administrators, curriculum directors, and instructors, frequently all at the same time. It may be found in state and municipal papers such as state standards, district curriculum guides, course of study, scope and sequence charts, and teachers' planning materials that are sent to schools.

According to Glutton (1987), overt curriculum is to any type of teaching resources that have been carefully chosen to support educational goals. There are different sources where overt curriculum could be found.

2.2.2 Societal curriculum (or social curricula)

In every school and classroom, there is a social curriculum that acts as a guide for student. **(Russ Skiba, 2003, p. 67).**

Russ Skiba (2003) emphasizes how important it is to understand that social interactions in schools and classrooms are governed by a social curriculum, which is separate from the formal academic curriculum. With the aid of social curriculum, students can better comprehend social dynamics and act correctly in a classroom. In order to foster a supportive and inclusive school climate, it is imperative that we comprehend and address this social curriculum.

According to Cortes (1981) is "the massive, ongoing, informal curriculum of family, peer groups, neighborhoods, churches, organizations, occupations, mass media, and other socializing forces that "teach" all of us throughout our lives."

This sort of curriculum may now be broadened to incorporate the powerful impacts of social media (YouTube, Facebook, Twitter, Pinterest, and so on) and how it actively helps produce new viewpoints, as well as how it can help mould both individual and public opinion. **(Margolis, 2001, p. 2)**

Cortes (1981) highlights the wide range of educational impacts that takes place outside of traditional classroom environments. A variety of socializing factors and everyday experiences affect the informal curriculum.

2.2.3 Hidden Curriculum:

The unwritten, unofficial, and sometimes unintentional teachings, beliefs, and viewpoints that pupils absorb in school are referred to as hidden curriculum.

While the "formal" curriculum includes the courses, lessons, and learning activities in which students participate, as well as the information and skills that instructors purposefully teach students, The unwritten or implicit academic, social, and cultural lessons imparted to pupils while they are in school constitute the hidden curriculum. It is an unexpected curriculum that is not designed but has the potential to change behavior or influence learning results in the school. **(Ellis, Exemplar of Curriculum Theory, 2004)**

Early in a child's education, the hidden curriculum begins. Students learn to create thoughts and ideas about their surroundings and their peers. Children, for example, learn 'proper' ways to act at school, which is what would make them popular with instructors and others. They also learn what is expected of them; for example, many

pupils notice that year-end test results are the most important thing. (Ellis, **Exemplar of Curriculum Theory, 2004**)

In this sense some of the hidden curriculum may be intentionally hidden in plain sight, precisely so that it will remain undetected. (Margolis, 2001, p. 2).

The hidden curriculum refers to the collection of implicit, unspoken, and often random rules and lessons that students learn while attending school. It had an important impact on how students behave and perform academically. A child's education starts early with the hidden curriculum. Pupils get the ability to formulate ideas and opinions about their peers and environment and how to correctly behave in school.

2.2.4 Null Curriculum:

The concept of the null curriculum points out to the exact analysis of the curriculum that looked for what is left and which we do not teach (Morteza Gholami, 2016), sending the message to pupils that certain aspects are unimportant in their educational experiences or in our society.

The null curriculum refers to the lessons or information that are purposely neglected or omitted as unimportant in our society.

As he closes his explanation of the null curriculum, Eisner makes a few key remarks. The main argument I've been attempting to convey thus far is that schools have implications not only for what they teach, but also for what they don't teach. What kids are unable to consider, what methods they are unable to apply, have ramifications for the types of lives they live.

Eisner argues that the effectiveness of school is not only through what it teaches but also through what teachers decide not to deliver to students.

The omission of certain subjects and concepts from the curriculum has impacts as it limits what students learn and what they may think about or use in their life. (Ellis, **Exemplar of Curriculum Theory, 2004**)

According to Eisner, the null curriculum is essentially that which is not taught in schools. Somehow, somewhere, some individuals are given the authority to make intentional choices about what should and should not be included in the overt (written) curriculum. Many subjects and subject areas must be purposely removed from the written curriculum since it is practically impossible to teach everything in schools. Null curriculum refers to what is not taught yet should be taught in school

based on societal demands. Environmental education, gender or sex education, life education, career planning education, local culture, and history education classes, for example, remain unfilled at certain schools. (Ellis, **Exemplars of Curriculum Theory, 2004**)

2.2.5 Phantom Curriculum:

Media and its uses have become important issues in schools. Exposure to different types of media often provides illustrative contexts for class discussions, relevant examples, and common icons and metaphors that make learning and content more meaningful to the real lives and interests of today's students. In an Information Age media has become a very strong type of curricula over which teachers and parents have little or no control. This type of learning has a name and definition. It is called the phantom curricula. It can be defined as -"The messages prevalent in and through exposure to any type of media. These components and messages play a major part in enculturation and socializing students into the predominant meta-culture, or in acculturating students into narrower or generational subcultures." In other words, media has a significant role in forming people's cultural and social identities. It sends crucial messages for enculturation, whether into a society's dominant culture or distinct subcultures, helping individuals comprehend their position in the larger cultural environment. (Ellis, **Exemplars of Curriculum Theory, 2004**)

2.2.6 Concomitant Curriculum

Values are often taught and learned among the way through what is sometimes called the concomitant curriculum.(Ellis, **Exemplar of Curriculum Theory, 2004**).In this context, values are related to people's ideas, ideals, and ethical standards, which may impact their conduct and decision-making. These values might include a variety of moral, social, and cultural dimensions, and they play an important role in a person's whole growth.

And is defined as: what is taught or emphasized at home, or family experiences, or related experiences sanctioned by the family. (This form of curriculum may be received at church, in the context of religious expression, instruction on values, ethics, or morality, molded habits, or social experiences depending on the choices of the family.) (**Types Of Curriculum**)

The concept of "concomitant curriculum" indicates that values are learnt incidentally or indirectly when individuals engage in various educational activities

and experiences rather than being explicitly taught through formal lesson plans or particular educational programs. In other words, morals are developed alongside the conventional curriculum includes disciplines such as math, science, and history.

2.2.7 Rhetorical curriculum:

It originates from the experts who are active in idea formulation and content modifications; from educational efforts that are the outcome of decisions based on national and state reports, public statements, and writings that criticize obsolete educational methods, the rhetorical curriculum may also be derived from published publications that provide updates in educational expertise. **(Types Of Curriculum)** Furthermore, experts who are actively involved in generating and altering ideas and instructional material have an impact on the rhetorical curriculum. In addition to educational efforts resulting from national and state choices, writings that critique old or inadequate educational techniques and publications that provide updates and insights into the field of educational knowledge.

2.2.8 Curriculum in Use

The official curriculum (written or unwritten) includes textbook information as well as topics and concepts from district curriculum guidelines. Those "formal" parts, however, are usually not taught. The curriculum-in-use is the curriculum that each instructor delivers and presents. **(Types Of Curriculum)**

The organized material and rules supplied at the system or district level are referred to as the official curriculum, but the curriculum -in-use is what happens in the classroom when instructors translate and adjust the official curriculum to fit the requirements of their pupils. The gap between the official curriculum and what is taught in the classroom emphasizes the importance of the teacher's role in defining the educational experience and adjusting it to the unique setting of their classroom.

2.2.9 Received curriculum:

What pupils genuinely take away from courses, concepts and information that are truly learnt and retained? In other words, to genuinely learn something means to grasp it completely and to be able to use that information effectively. "Retained" indicates that this learning is not easily lost but stays with the learner throughout time. It suggests a level of mastery and a permanent recollection of what has been taught **(Types Of Curriculum)**.

2.2.10 The internal Curriculum:

This type deals with combining the learning process and content knowledge (GA, p. 1)

Processes, material, and information are blended with the learner's experiences and realities to develop new knowledge. (Types Of Curriculum, s.d.) While teachers should be aware of this curriculum, and determine whether the actions are appropriate (Dorothy Chenge, 2016, p. 18) And they have limited influence over it because it is unique to each pupil. (Types Of Curriculum, s.d.)

To summarize, the internal curriculum emphasizes the value of integrating both the learning process and topic understanding. It acknowledges learners' unique experiences and backgrounds and stresses the acquisition of new knowledge based on those circumstances. Teachers are urged to be aware of this method, despite the fact that their effect is restricted because it is highly individualized for each student. This learner-centered approach aims to make education more relevant and meaningful to learners.

There are various types of curricula, each serving a specific aspect of student development as a societal force in modern times. The official curriculum focuses on the scientific aspect outlined by the official body that sets the curricula. However, sociologists argue that we should not view knowledge from a state-issued body with a simplistic perspective, especially since the state exerts political authority over the education system. In Algeria, curricula are issued by an official body without clear involvement of teachers, administrations, and managers in knowledge production.

On the other hand, the social aspect of the curriculum and discussions about society and curricula are always present. The social curriculum serves as a guide for students within classrooms, followed by the hidden curriculum that connects the official and social curriculum, and conveying unspoken ideas and social knowledge serving ideological goals. The current study's indicators, such as teaching entrepreneurial thinking, directing students towards vocational skills, and instilling digital citizenship values, consider the hidden curriculum as a silent tool for shaping students, as described by **Althusser**, as an ideological tool for societal construction. The rhetorical curriculum is issued to emphasize that the formulation of curriculum content is not ordinary but is done by experts specialized in rhetoric and delivering

knowledge to students. As the Algerian curricula are overseen by an official body that outlines the desired objectives based on its needs, we cannot help but agree with the theoretical approach of **Althusser regarding** the relationship between education, curriculum content, and the state as a power apparatus

3) Curriculum Discourses

3.1 The innovatediscourse

The innovative discourse emerged primarily between the two world wars, despite the fact that its leaders trace their roots back to ancient Greece, then to the 18th century, with J.J. Rousseau, and to the beginning of the 19th century (with Pestalozzi, Froebel, Claparède, Dewey, Decroly, Ferrière, and Freinet, to name a few...) This discussion is informed by developments in child and adolescent psychology, as well as learning psychology, It manifests itself in the "New School" movement and may be summed up in one word: pedocentrism. The core concepts are: change, life, spontaneity, motivation, interest, learning by doing (learning by doing), the utilization of real circumstances, and active methods: it is a functional education or that fulfills the student's requirements and interests. (**François Audigier, 2006, p. 23**)

This creative discourse in education, in essence, signified a change away from traditional, teacher-centered approaches and toward a more student-centered and experiential type of education. It attempted to construct a functional education system that fulfilled the needs and interests of individual students, allowing them to develop skills, knowledge, and character in ways that reflected their particular needs and the changing demands of society. This method is still influencing modern educational practices, notably in the realms of innovative and student-centered pedagogies.

3.2 The Protest discourse

Protest discourse emerged at the end of the 1960s and into the 1970s. It questioned the overall culture of classical humanism, often harshly or without subtlety. He wishes to shake whatever he regards as bearing the authority seal: "" knowledge and the individuals who represent it, a conventional vision of the discipline, of the teaching institution, of the educational system. He also opposes the dogmatism of education and school, which he sees as tools at the service of the existing political

authority and the perpetuation of an unequal society. Marxist rejection among some, even if it may not apply to all Marxists, such as Communists. Others exhibit anarchism or libertarian refusal. The former transform the school into an ideological state machinery, in charge of teaching and instilling the ruling class's ideology in order to reproduce societal divides. The second condemns the school in its entirety; for them, even in a completely different society, school would remain harmful and alienating because it always and everywhere accustoms children to submission, because it disqualifies their original knowledge and deprives them of their own experience", an emblematic figure, calls into question the very legitimacy of the school and its institutional character, viewing it as an instrument of social segregation. (François Audigier, 2006, p. 24)

Moreover, the educational protest rhetoric during this time period posed a serious challenge to established educational norms and structures. It challenged authority, dogmatism, and schools' possible role in upholding societal hierarchies. To promote its critique of the educational system, it drew on a variety of ideological influences, including Marxism, anarchist, and libertarianism. This discourse influenced arguments about educational reform and the role of education in society at the time.

Freire, who is also a member of the Marxist movement but not of Illich's radical perspective, affirms that the goal of the educator is not only to teach something to his interlocutor, but to seek with him the means of transforming the world and freeing oneself from all forms of alienation; his positions rallied supporters of liberation struggles in Third World countries, including members of the Latin American Catholic clergy: "This [school institution], presented by the bourgeoisie as a people's concession, is in fact a remarkable tool for recovery, integration, and social selection." (François Audigier, 2006, p. 25)

In other words, Paulo Freire, a notable educator and member of the Marxist movement, holds beliefs that differ from Ivan Illich's extreme viewpoint. Freire argues that an educator's job extends beyond delivering information; it is about working together to find solutions to improve the world and liberate individuals from various types of alienation. His ideas were supported by many active in Third World liberation movements, especially members of the Latin American Catholic priesthood. Freire's viewpoint calls into question the assumption that schools,

which the bourgeoisie depicts as a boon to the people, may also be used to preserve and reinforce societal divides, integration, and social selection.

We strive to eliminate the critical spirit of the child through the "free and gratuitous" school (by the substance of the instruction as well as the pedagogical reports enforced); we want to offer him a skewed image of reality, but in accordance with the interests of the bourgeoisie. The school under the hands of the ruling classes, via the bourgeois state, purposefully ignores the aspirations and true concerns of the children of the people in order to force them to "fit into the mold" of bourgeois ideology. (François Audigier, 2006, p. 26)

The passage suggests that prevailing educational system aims to suppress a child's critical thinking by providing a biased and controlled form of schooling.

This skewed education serves the interests of the bourgeoisie, the ruling class, and is enforced by the pedagogical reports. The school, controlled by the ruling classes through the bourgeois state, deliberately disregards the genuine aspirations and concerns of working-class children, instead molding them to conform to bourgeois ideology.

3.3 The technological discourse

The technical discourse is influenced by ideas from behaviorist psychology, which saw a rebirth of attention in the late 1960s Observation and measurement. This lecture believes that pedagogy will succeed in fixing educational difficulties by becoming a science in its own right, and he promotes quantitative evaluation as the sole guarantee of impartiality. (François Audigier, 2006, p. 26)

The technical discourse is inspired by principles from behaviourist psychology, which had a resurgence of attention in the late 1960s. It highlights the significance of observation and measurement. According to this viewpoint, pedagogy may successfully handle educational difficulties by growing into a distinct scientific profession. It emphasizes quantitative evaluation as the only way to assure objectivity. (François Audigier, 2006, p. 26)

The methodical use of scientific principles in the resolution of educational issues is defended more than ever in the technical discourse; only what is observable and measurable is taken into account. The use of measurement entails the application of

rigorous procedures for assessing the pedagogical performance of a curriculum and, by extension, of educational institutions. In these perspectives, national and international surveys are carried out with the goal of compiling assessments of achievements, classifying the systems evaluated on a national and/or international scale of performance based on the results obtained, and, most importantly, identifying the explanatory factors. This method, as important as it is, carries the danger of overlooking information that, although impossible to quantify, is still fascinating: the history of an education system, the cultural and socioeconomic characteristics of its population at various levels of schooling and of the teaching body, the latter's motivations and expectations regarding their profession, the social status they enjoy, parents' attitudes and expectations regarding school. **(François Audigier, 2006, p. 26)**

The technical discourse, more than ever, pushed for the systematic use of scientific ideas to address educational difficulties. It only prioritizes factors that can be observed and quantified. The use of measurement entails the stringent application of processes to assess the pedagogical efficiency of a curriculum, and, by extension, educational institutions. National and worldwide surveys are done from this viewpoint to assemble assessments of accomplishments, categorize the examined systems based on their performance, and, most importantly, discover the underlying causes that underlie these outcomes. While this strategy is critical, it runs the danger of missing out on significant information that, while not quantitative, is nevertheless compelling. This encompasses an education system's history as well as the cultural and socioeconomic aspects of its student population at all levels.

3.4 The Humanist Discourse

Contemporary humanists strive to strike a balance between the following goals: on the one hand, to put in place the means for each person to build themselves throughout life, to recognize the diversity of expectations and talents, and to recognize the legitimacy of this diversity; on the other hand, to create a common platform that, beyond differences and identity, would bring communities together around a set of collectively accepted, shared values. **(François Audigier, 2006, p. 27)**

Contemporary humanists seek to create a balance between two primary goals. To begin, they attempt to create opportunities for individuals to constantly improve themselves throughout their life, recognizing the diversity of people's expectations

and skills while respecting their legitimacy of this diversity. Furthermore, they intend to build a shared platform that transcends differences and identities, connecting communities around a set of universally recognized ideals.

It is thus a matter of harmonizing two conceptions of education's aims while avoiding abuses such as the formation of communitarianism or the uniformity of values, both of which would give rise to a type of distinct culture. The danger associated with this strategy is the inverse of what we highlighted for the prior one: taking into consideration a plethora of non-formalized and hierarchical information might result in conclusions that are poorly or weakly justified, or even arbitrary. **(François Audigier, 2006, p. 27)**

This undertaking entails attempting to reconcile two opposing conceptions of education's purposes while avoiding potential pitfalls such as the establishment of exclusive community-based cultures or the imposition of uniform ideals, which might lead to a homogenized culture. However, the danger connected with this method is the inverse of what was previously stated: incorporating a wide variety of unstructured and hierarchical information may result in insufficiently supported, weak, or even arbitrary conclusions.

3.5 Economic Discourse

Currently, in Western nations, technical discourse and humanism discourse continue to occupy educational space, even if their basic substance has transformed. Furthermore, in recent years, a basically economic language has arisen. Economic discourse, on the other hand, takes from economics ideas such as output, profitability, productivity, employability, efficiency, and so on without necessarily clearly clarifying what the content is in terms of education and its pedagogical consequence. Some argue that education systems and schools should be managed using approaches influenced by commercial industry. **(François Audigier, 2006, p. 28)**

The drawbacks of this strategy include that it tends to reduce education systems to commercial goods, risking the abolition of the concept of public service, and propagating a utilitarian or mercantile view of the educational purpose. The official message According to Reboul, the official discourse is that held by "the men who have the power to define or modify pedagogy in its organization, contents, and

methods." Finally, several school textbooks or dedicated dictionaries are discussed. **(François Audigier, 2006, p. 28)**

Even if their core character has developed, both technical discourse and humanistic discourse continue to play a role in the field of education in Western nations today. Furthermore, there has recently emerged a primarily economic language. Economic notions such as output, profitability, productivity, employability, and efficiency are borrowed from economist, but their consequences for education and pedagogy are not always fully explained. Some say that educational systems and institutions should incorporate commercial-industry management approaches. This strategy, however, has drawbacks, including the possibility of reducing education institutions to mere commodities, potentially weakening the idea of public service, and encouraging a utilitarian or profit-oriented view of educational purpose. **(François Audigier, 2006, p. 29)**

This distinction, in our opinion, is perplexing; the official speech is not on the same level as earlier speeches; it is official not because of the ideas it supports, but because of its origin, the roles of the persons responsible for crafting it: the highest level political and educational authorities. Positions are frequently generalist in character, even taking a slogan-based approach, which gives a lot of opportunity for "technicians" or executives, as well as intermediary organizations in charge of operationalizing it. **(François Audigier, 2006, p. 30)**

In conclusion, the author is confused by the contrast between official statements and previous talks in schooling. The fundamental distinction between these speeches is that official addresses are linked with high-level authority. These official speeches may also be distinguished by a more generic and slogan-based approach which allows for interpretation and implementation by diverse players within the educational system.

The curriculum encompasses various discourses, each focusing on a different aspect of the modern educational process. The innovative discourse focuses on the child's learning process, with no apparent political or ideological influence. The protest discourse opposes the political and ideological aspects of curricula, considering them tools of power. The technological discourse emphasizes scientific principles and assessment processes, aiming for objectivity in education. The

humanistic discourse aligns with the technological discourse, both contrasting with the economic discourse that carries industrial concepts related to production, profit, and employment. The economic discourse corresponds **with Althusser's theory**, by highlighting the state's role in shaping society through education.

4) Curriculum workers and does national curriculum make sense?

4.1 Curriculum Workers

As Future Guess it is Predicting the future when considering what knowledge is most useful, consider it in terms of educated guesses or informed probabilities about the future. What skills will students require as the twenty-first century progresses? Students who attend the school now will retire during the years that are closer to the 22nd century than the 20th century, how can we even presume to foresee what information they will require? This has always been a difficulty for educators, but the issue has been heightened now by what Spencer witnessed over a century and a half ago, namely the fast-rising rate of change.(Ellis, 2004, p. 19)

Curriculum workers are people who work on curriculum development and educational planning. In this context, « Future Guess » is a concept that encourages educators and curriculum designers to think about the future when deciding what material and skills to include in the curriculum. The idea aids to make accurate guesses or projections about what will be most useful to children in the future.

The text emphasizes how difficult it is to predict the exact information and skills that students will need in the twenty-first century and beyond.

Curriculum practitioners apply curricula in the instructional arena and supervise its implementation in schools. Curriculum practitioners are classroom teachers who prepare instruction using social studies textbooks, administer a reading program, or construct a scientific program using curriculum ideas found on a website. Curriculum practitioners are school administrators who make curriculum changes to fulfill state or national curriculum requirements, introduce team teaching, and push teachers to employ a specific instructional approach, or insist on the usage of a specific textbook series. (Schiro, 2013, p. 7)

Curriculum practitioners are important characters in education because they bridge the gap between curriculum preparation and implementation. Classroom instructors

give curriculum information directly to pupils, whereas school administrators supervise and administer the larger curriculum structure inside a school or educational institution. Their combined efforts help to ensure that education is delivered effectively in accordance with curricular standards and educational goals.

Curriculum disseminators inform curriculum practitioners about the existence of curricula and how to use them properly. A curriculum disseminator might be a textbook salesperson, a subject matter specialist for a school district, a college professor teaching a methods course, or a workshop leader for a publishing business or professional body (such as the National Council of Teachers of Mathematics). **(Schiro, 2013, p. 7)**

Curriculum disseminators play an important role in assisting educators in making informed judgments about curricula and instructional materials. They give useful insights, ideas, and training to guarantee that curriculum practitioners may successfully use existing resources to improve students' educational experiences.

Curriculum evaluators gather, analyse, and assess data in order to report on the efficacy, efficiency, and value of other curriculum workers' efforts and inventions. Curriculum evaluators may work for a private testing business, a school district's central administration, a government monitoring agency, a publishing firm, or a curriculum development group. Their findings are intended to help with decisions about curricular materials, student achievement, teacher effectiveness, and school accountability. **(Schiro, 2013, p. 8)**

In summary, curriculum assessors perform an important role in the educational system by investigating and reporting on the efficacy and usefulness of curricula. Their work offers critical information that directs decisions regarding curriculum creation, educational practices, and overall educational quality, eventually leading to the enhancement of the students' educational experiences and the efficacy of teachers. **(Schiro, 2013, p. 8)**

Curriculum advocates are educators and members of the general public who are concerned about and try to influence what and how children are taught in schools. A curriculum advocate could be a parent attempting to influence his child's school's curriculum decisions, a citizen attempting to influence the state department of

education's curriculum decisions, or a politician (perhaps a president, governor, or legislator) attempting to implement her curriculum ideas through the political process. (Schiro, 2013, p. 9)

Curricular advocates 'duty is to bring diverse stakeholders 'viewpoints, concerns, and preferences to the forefront of curricular decision-making. They strive to ensure that the curriculum represents the values, needs, and interests of students as well as the larger community. Curriculum advocacy is critical in defining the educational experience and keeping the educational system connected to the people it serves.

Curriculum theorists investigate the philosophical and ideological foundations of present curricula; they also investigate how curricula are utilized, communicated, constructed, and assessed. study other curriculum workers' efforts and intentions; speculate on what curricula should accomplish; delve into the "whys" of their own examinations; and write books like this one, all with the goal of contributing to the general body of knowledge about effective curriculum practice, dissemination, advocacy, development, and evaluation. (Schiro, 2013, p. 9).

Curriculum theorists are scientists and researchers who investigate and study many areas of curriculum with the goal of better understanding and improving curriculum design and implementation. Their work advances knowledge and promotes more effective and meaningful educational experiences for students, which improves the profession of education.

Curriculum professionals who adhere to the Scholar Academic worldview see formal education in schools as a process of acculturating students into society in order for them to become decent citizens. Teaching children "the basic information needed to thrive in the modern world" as a culturally aware adult is part of this (Schiro, 2013, p. 7).

The scholar Academic viewpoint in education is based on the belief that schools play an important role in developing pupils into well-rounded, culturally aware persons who are equipped with the essential information and skills required to be productive and responsible members of society. This viewpoint emphasizes the significance of academic material and the development of civic values in the educational process. (Schiro, 2013, p. 7)

This "basic information" is the collective knowledge obtained by educated individuals in society. The background information that literate adults use to understand one another and events in their world is included in the common knowledge. They are "the shared attitudes and conventions that color" their understanding of human interactions and events. (Schiro, 2013, p. 15)

4.2 Who should make curriculum in the new liquid era

We can immediately see that curriculum planning is not the simple matter some would have us believe (Kelly, 2009, p. 15). The Curriculum is more than what teachers choose to teach, what students desire to learn, or what textbook authors publish. Teachers have several opportunities to show the art of instruction and to make learning vivid and memorable on a daily basis, but they are not self-employed practitioners.

The passage emphasizes the complexities of curriculum planning, broadens the traditional understanding of curriculum, emphasizes the critical role of teachers in the instructional process, and emphasizes that teachers work within a larger context rather than being completely autonomous in their practice.

The curriculum they teach is public policy, outlining what society feels young people should learn in order to be "privately happy and publicly useful." (Laing, 2010, p. 40)

The declaration underlined that the curriculum is not random, but rather informed by public policy, and that it represents a societal agreement on what young people should study in order to lead successful personal lives and make important contributions to the larger community. The curriculum is regarded as a tool for molding persons in ways that are consistent with the values and aims of the society in which it works.

Who should make policy? Curriculum cannot be the limited prescription of a few persons or the mere embodiment of a contemporary political agenda if it is to be a real reflection of society purpose, while curriculum creation may be the work of professionals with particular knowledge of learning processes and subject fields, setting its larger goals need widespread participation. (Laing, 2010, p. 40).

Lating (2010) is a proponent of a more democratic and inclusive approach to educational policy and curriculum creation. It proposes that a varied range of stakeholders be included in the process to guarantee that educational policies and curriculum reflect the larger social purpose and values, rather than being restricted to the opinions of a select few or driven by short-term political reasons.

Modern sociopedagogical writings affirm that curriculum creation is fundamentally based on "needs," primarily focusing on the future needs of students. This could be openly considered or encompass interventions by certain ideological and political parties in curriculum creation. In the modern era, curriculum creation involves the collaboration of practitioners, including teachers, directors, assessors, and governmental bodies, analyzing the ideological aspects of the curriculum. In Algeria, however, there is limited involvement of neutral parties like teachers and parents. The term "ideology" is also associated with curriculum creation, indicating that the state intervenes to meet its needs, using the curriculum as a foundational element for societal formation, **as suggested by Althusser.**

4.3 Does National Curriculum Make Sense

Education is strongly entwined with cultural politics. The curriculum is never merely a collection of information that appears in a country's literature and classrooms. It is always a part of a selected tradition, someone's choice, a group's notion of valid knowledge. It results from cultural, political, and economic disputes, tensions, and compromises that organize and disorganize a population. **(Apple, 1996, p. 22)**

Curriculum development is a complicated and dynamic process that reflects a society's cultural, political, and economic aspects.

The curricular choices adopted have far-reaching consequences, impacting individuals 'view of the world, their values, and their roles in society.

As apple explain in Ideology, Curriculum, and Official information, the decision to classify some groups' information as the most genuine, as official knowledge, while other groups' knowledge is rarely discussed, reveals a lot about who has authority in society. **(Apple, 1996, p. 22)**

In other words, the selection and classification of information in educational curriculum are not neutral procedures, but are inextricably linked to a society's power dynamics and ideological foundations. Decisions on what constitutes official knowledge have far-reaching consequences for social structures and the acknowledgment of multiple voices within the larger cultural landscape.

Consider social studies texts that continue to refer to the "Dark Ages" rather than the more historically accurate and less racist phrase, "the Age of African and Asian Ascendancy," or books that portray Rosa Parks as a naive African American woman who was simply too tired to sit in the back of the bus, rather than discussing her training in organized civil disobedience at the Highlander Folk School. (Apple, 1996, p. 22)

The realization that teaching, particularly at the elementary school level, has been defined in large part as women's paid work--with its attendant struggles over autonomy, pay, respect, and deskilling--documents the connections between curriculum and teaching, as well as the history of gender politics. (Apple, 1996, p. 22)

This sentence emphasizes the understanding that teaching, particularly at the primary school level, has been generally classified as paid job for women. This categorization raises questions of autonomy, remuneration, respect, and skill devaluation, mirroring wider difficulties in gender politics. According to the passage, knowing these dynamics is critical for understanding the deep connections between curriculum, instructional methods, and the historical backdrop of gender politics.

As a result, whether we like it or not, unequal power infiltrates the core of curriculum, instruction, and evaluation. What qualifies as knowledge, how it is arranged, who is authorized to teach it, what constitutes an appropriate demonstration of having acquired it, and, perhaps most importantly, who is permitted to ask and answer all of these questions are all part of how dominance and subordination are perpetuated. (Apple, 1996, p. 22)

Furthermore, the paragraph claims that this recognition has ramifications for power relations in education. It is claimed that unequal power dynamics are firmly

established in the fundamental components of curriculum, education, and evaluation. The definition of what qualifies as knowledge, how it is organized, who has the authority to teach it, what constitutes an acceptable demonstration of learning, and, most importantly, who is allowed to pose and answer these questions have all been identified as contributing factors to the educational system's perpetuation of dominance and subordination. In essence, the passage implies that the structure and practice of education might perpetuate existing power disparities, particularly in terms of gender roles and expectations.

This civilization has changed. So there is always a politics of official knowledge, a politics that incorporates conflict over what some perceive as simply impartial representations of the world and what others regard as elite ideas that empower some while disempowering others. **(Apple, 1996, p. 22)**

Others, In terms of how elite culture, habits, and "tastes" work in general, Pierre Bourdieu says:

The rejection of lower, coarse, vulgar, venal, and servile--in a word, natural--enjoyment, which constitutes the sacred sphere of culture, implies an affirmation of the superiority of those who can be satisfied with sublimated, refined, disinterested, gratuitous, distinguished pleasures, which are forever closed to the profane. That is why, whether consciously or unconsciously, art and cultural consumption are predisposed to serve a societal purpose of legitimating class difference.

According to him, these cultural forms "are bound up with the systems of dispositions (*habitus*) characteristic of different classes and class fractions through the ecological and social conditions which they presuppose." As a result, cultural form and content serve as class indicators. Giving such a cultural system exclusive validity by incorporating it into the official centralized curriculum, then, produces a scenario in which the markers of "taste" become the marks of people, the school transforms into a class school. **(Apple, 1996, p. 22)**

In conclusion, Bourdieu's viewpoint implies that the elite's tastes and cultural habits are more than just personal preferences, but also contributes to a larger society framework. Certain types of enjoyment are rejected, while particular

cultural tastes are elevated, as processes that maintain social class inequalities assisting to legitimate and sustain existing hierarchies within society.

The scholarship and activism that have shaped me have been founded on these insights: the complex relationships between economic and cultural capital, the role of the school in reproducing and challenging the multitude of unequal power relations (which extend far beyond class, of course), and the roles of curriculum content and organization, pedagogy, and evaluation in all of this (Apple, 1996, p. 22).

The author who is expressing how a nuanced understanding of the interplay of economic and cultural factors, the pivotal role of educational institutions in shaping power dynamics, and the specific contributions of curriculum, pedagogy, and evaluation in this complex social and educational landscape have profoundly influenced their intellectual and activist journey.

5) The Algerian national curriculum

It went through various stages and radical transformations, especially during the periods before and during French colonization. Post-independence in 1962 marked the beginning of Algeria's efforts to establish a national educational system rooted in sovereignty. Major milestones will be discussed, focusing on the primary education curriculum, which aligns with the current study:

The First Stage 1962-1970: Addressing the high illiteracy rates left by colonization was a primary goal. The objective was to enroll all children in education, ensure an adequate number of teachers, and utilize all resources to distance from French influence. This involved Arabization, Islamization, and democratization of education through introducing Arabic and Islamic education. Three major choices were made:

- Emphasizing national identity,
- Revolutionary principles,
- Scientific directions.

The content of education, educational tools, teaching staff, and legislation were gradually Arabized during this period, including textbooks.

The pedagogical tools, including textbooks, were introduced through the National Institute of Education, founded on December 31, 1962. Arabization efforts commenced in the academic year 1964/65, covering the first year of primary, middle, and secondary education, following the principle of Arabizing inherited education. The teaching of social sciences in Arabic began in 1967. Notable achievements during the period of 1962-1967 include the Arabization of primary education, with all subjects taught in Arabic and French retained as a foreign language. As a result, special Arabized classes were established in middle and secondary education for all disciplines, as well as Arabization efforts in various subjects. The Arabization of history, geography, and philosophy was initiated for dual-language sections at all levels. The 1960s marked the beginning of Algerian educational legislation, moving away from French laws. (Bounif, 2018, p. 194)

In 1969, the National Committee for Educational System Reform, led by Abdelhamid Mehri, proposed fundamental principles regarding the language's status in education. Arabic was recognized as the sole language of instruction, with French retained as a foreign language. This laid the groundwork for Algerian educational legislation, diverging from French laws (Bounif, 2018, p. 194) .

Second Stage 1970-1990:

In each stage of the Algerian educational reform, the approach was to criticize the previous stage and strive to study possible measures to address the shortcomings faced by the educational system. After a comprehensive study of the deficiencies in the preceding stage, the "Amriya of 1976" emerged, presenting significant changes in the primary stage. These changes reflect the goals of educational policies related to primary education, aligning with the current study reasons, especially as the work in this direction continues until today.

The "Amriya" encompassed the organization of education and training, stipulating the establishment of primary schools, and the unification and mandatory nature of primary education. It also regulated secondary education and introduced the concept of specialized secondary education. Meanwhile, the preparatory education was organized, and there were regulations for educational research, program development, and educational resources. Therefore, the training of personnel, organizational supervision, and educational inspection were also part of the reforms.

Additionally, it covered educational guidance, social services, and school administration (Hammi, 2022, p. 85).

This stage is considered important in the current study because it focused on primary education due to its significance in shaping and building society. Simultaneously, it emphasized the formulation of educational policies noticeably. The “Amriya” addressed primary education as follows:

Definition of Primary School:

It is defined as "the fundamental educational structure that guarantees all children a unified basic education for nine years, allowing each student to continue education to the maximum extent possible based on their talents and efforts. It prepares them to join production units or vocational education institutions." (Slimani, 2012, p. 165)

It emphasized that the new educational system's mission is not limited to transferring sciences, knowledge, and technologies only, but primarily aims at comprehensive education. The primary school ensures, for nine years, a single education and a unified national training, drawing its content from the values, authenticity, and aspirations of Algerian society, using the national language as a tool for education and teaching, as well as conveying Islamic teachings and Algerian political principles.

Objectives of Primary School: The primary school represents an attempt for change, aligning with developments such as deepening Arabization and adapting to social and economic changes in Algeria. It seeks to establish political principles for the state and meet the aspirations of the masses. The main key features include:

- Nine years of attendance for every child.
- Equal provision of information for all children.
- Unification of the language of education, replacing the Arabic language in its position as a language of religion, values, thinking, and work.
- Linking educational programs to Arab and Islamic values.
- Familiarizing students with manual labor, encouraging them, and preparing them for work and life. (Slimani, 2012, p. 165)

-Considering the child's developmental capabilities when designing programs, improving curriculum quality and textbooks, and training teachers and educational supervisors (Slimani, 2012, p. 165).

In addition, the reforms have remained in continuous development and improvement, especially after the orientation towards global openness was added at the end of this period (Salem & Djemel, 2012, p. 53)

The Third Stage 1990-2010: This stage witnessed several attempts to improve various education phases. It was recognized that the school programs were intensive, and not in line with political, economic, and social changes. Consequently, the most significant reform measures included:

-Adapting “Amriya 76” to keep up with changes.

-Making partial amendments in 1989 to social science programs and then revising the entire curriculum in 1993, aiming to reduce content with a reformation in 1996.

-Introducing English as a first foreign language in the second phase of basic education.

-Attempting to implement the Integrated Primary School in pedagogical, organizational, administrative, and financial aspects. (Ferdjellah & Zemam, 2015, p. 244)

Establishing the Higher Education Council for Reform Coordination in 1996, dividing basic education into two phases: primary and Middle. However, this was quickly resolved by the new head of state, which led to the creation of the National Committee for Educational Reforms in 2001 (Ferdjellah & Zemam, 2015, p. 244).

Reforms of the National Committee in 2001: it was formed according to the national decree number 101-2000, aiming to structure primary, middle, and secondary education. It focused on analyzing the challenges facing the creation of a citizen with a genuine Algerian cultural identity capable of keeping up with social, cultural, technological, and scientific transformations. The National Committee sought a radical renewal of curricula and their contents, emphasizing the importance of distancing students from ideological influences, and focusing on building citizens

with objective personalities concerned with knowledge, behavior, and ethics (Sbrteai, 2008, p. 73).

This stage also saw the emergence of the General Curriculum Framework in 2008, where the Algerian state addressed challenges and emphasized three major references for building the Algerian society. These references relate to the nation and its values by promoting a sense of belonging to religion and the Arab nation, alongside openness to global values not conflicting with Algerian values. The educational and political aspects highlighted the principles of democracy and the struggle for independence. Additionally, new comprehensive and coherent curricula were developed, by focusing on inclusivity, readability, evaluation, and assessment. Moreover, distinctions between the program and curriculum were clarified, with the former to emphasize on building knowledge for students, and the latter focuses on their comprehensive development(**National Curriculum Committe, 2009, p. 2**).

The Fourth Stage 2010-2018: This stage was characterized by a significant focus on the curriculum. During this period, the second-generation curricula were introduced after consultations on the first-generation ones (**Djenad & Meskin, 2015**). The prominent features include:

Reduction of Curriculum Content and Adoption of the June 2011Edition: The National Committee for Educational System Reform modified the contents of the curriculum to align with the allocated time for each content across specific time frames. The emphasis was on avoiding repetition and filler content while preserving essential knowledge for students. In addition, the committee stressed the improvement of curriculum readability (**Hathroubi, 2012, p. 42**).

Focus on Primary School Curriculum Preparation: The concentration on the primary school curriculum emphasized the need for connecting goals and techniques with content and arrangements for their achievement. It also highlighted the importance of harnessing the potential and resources that engage the competencies of teachers and the capabilities of learners (**National Curriculum Committe, 2009, p. 2**).

Identification of Characteristics for Curricula: Several characteristics were identified that should be associated with the curricula, and they align with the goals of the current study. These characteristics are related to the vision that Algerian

society should adopt. Therefore, the new features of the curricula focused on achieving comprehensive development, building citizens with connections to professional and social life. This was done by adopting a competency-based approach and establishing situations derived from social reality.

New Changes in Primary Education Time Allocations:

There is a need to include dedicated time for subjects in primary education, particularly to benefit and apply the theoretical approach of managing the time spent by children in their early education. (**National Curriculum Committee, 2009, p. 2**)

In conclusion, among the stages of educational reforms that the Algerian education system has undergone, we focused on the curriculum and the key objectives aimed at achieving at each stage, particularly those related to the current field of study that highlights the political and ideological aspects. These aspects aim to build the Algerian society by shaping individuals through methods and strategies suitable for each timeframe. It was necessary to add the following points:

The first stage after independence considered the reclamation of identity for the Algerian education system. The focus was on reclaiming language and identity, with a scientific approach aimed at eradicating illiteracy, which is a natural step for a country liberated from colonial rule.

In the second stage, after regaining national sovereignty, the state began its role as a force to build Algerian society. This involved establishing the official structures for the new educational system, emphasizing the economic aspect by preparing students for the workforce and teaching vocational skills. The state's goal, **as emphasized by Louis Althusser** in his fundamental concept, was to produce and reproduce a society serving economic needs through education.

In the third stage, the Algerian state explicitly stated its focus on moving away from ideology in education. However, it is worth noting that the move away from ideology can be an ideology in itself, as suggested **by Louis Althusser**. The state may use the educational system more discreetly for its purposes.

In the last stage, the Ministry of National Education emphasized incorporating the social aspect into teaching processes. The term 'comprehensive development' for pupils in the primary stage was introduced, encompassing social, economic, and political dimensions. This includes teaching entrepreneurial skills, crafts, and digital citizenship as requirements for today's economy and politics. The timing for the primary stage, proposed by the Ministry of Education, aligns with the state's intention to shape and fill the students' minds for long hours each day.

6) From Curriculum To Textbook

6.1 Algerian National Textbook Its Importance, Goals And Functions

6.1.1 The importance of textbook

- Textbooks are used to assist students through the mandated curriculum and syllabus. They guarantee that the contents presented are consistent across schools and states.
- It imparts information, skills, attitudes, and values to both the instructor and the learner.
- It contains rules for both teaching and learning.
- Because textbooks are a source of information, they save time and energy while looking for it. They are a convenient point of reference. It is a convenient source of information.
- Using textbooks helps teaching diverse subjects more methodical because they are organized by themes. As a result, pupils find it easier to follow and comprehend the teachings.
- It is a reliable source of information. Because they are thoroughly studied therefore credible, while much stuff on the internet is added at randomly.
- Students are given various examples, activities, and experiments to help them comprehend the concepts.
- Textbooks are illustrated to help pupils envision and understand subjects.
- They are both a path and a lighthouse in that they give thorough information as well as references in case students or teachers seek further knowledge. **(Bednotesatoz, 2022)**

Textbooks are important in education for a variety of reasons. They help students navigate statutory curricula and syllabi while also guaranteeing uniformity between schools and states. Textbooks provide norms for teaching and learning by imparting information, skills, attitudes, and values to both instructors and learners. Textbooks, as a handy and dependable source of information, save time and energy while providing a logical approach to teaching a variety of disciplines. They are structured into topics to help pupils follow and grasp the subject. Textbooks, which have been thoroughly researched and reputable, contrast with the unpredictability of internet information. Furthermore, textbooks contain a variety of examples, games, and experiments to promote comprehension, as well as visuals to aid comprehension. Textbooks provide extensive knowledge and serve as references, acting as both a route and a lighthouse.

6.1.2 Objectives of the Textbook

Given that the textbook represents the heart of the educational process and a cornerstone in it, its main objectives are to impart a set of competencies that contribute to the formation of learners through the knowledge it contains (**Tehrichi, 2014, p. 170**). These competencies include:

Acquiring Communicative Competencies: Involving reading, writing, and arithmetic skills.

Acquiring Methodological Competencies: Such as observation and logical thinking.

Acquiring Strategic Competencies: Expressing emotions and respecting others.

Acquiring Cultural Competencies: Relativity of ideas, connecting them to their temporal contexts, and assigning value to heritage and identity (**El-bakouche, 2012, p. 263**).

As the school, with its components, is considered, according to **Louis Althusser**, an ideological apparatus of the state, the curriculum and the textbook are devices that serve its ideology. Competencies in communication, methodology, strategy, and culture work to enable young people to choose simple professions such as nursing, police, civil defense, and agriculture. It shapes their thinking in an entrepreneurial

way, allowing them to employ themselves independently of state positions. Additionally, these competencies prepare them to be digital citizens in the future.

6.1.3 The Functions of the Textbook:

The textbook has direct pedagogical and educational functions as it plays a fundamental role in teaching and learning activities. According to Risid, the curriculum has three essential functions:

Scientific Function: In this function, the curriculum serves as a means to ideologically transmit knowledge through the directed understanding of learning materials.

Institutional Function: This function reflects the organizational order specific to the educational system.

Pedagogical Function: It acts as a link between the teacher and the student, presenting structured knowledge for teaching (El-shaishe, 2013, p. 253).

Thus, the textbook serves various functions that impact students, teachers, and even the ideology. The textbook, similar to the curriculum, is an ideological tool through which structured knowledge is conveyed to students. The state utilizes it as a force to instill values and ideas related to entrepreneurship, crafts, and digital citizenship to construct a society aligned with ideological interests.

6.2 Algerian National Textbook And Its Stages and Manufacturing

6.2.1 Stages of the Algerian National Textbook

1. Independence Stage: This stage was characterized by the continued use of textbooks inherited from the colonial era, especially in French, with some adoption of textbooks from other Arab countries for subjects in Arabic. Some Algerian-authored history books were introduced to emphasize national sovereignty.

2. Algerianization Stage: During this stage, the state (Ministry of National Education) monopolized the production, preparation, and printing of textbooks. Textbooks were provided free of charge to all students at all levels, aligning with

the economic policies and educational objectives of that period. (Malika & Zineb , 2015 ,pp.294).

3.Renewal Stage: This stage corresponds to current reforms, marked by the introduction of a new generation of textbooks. The state relinquished its monopoly on textbook production, allowing private publishing houses to participate. This stage is characterized by awareness, diversity, and technological advancement in line with current educational reforms (Malika & Zineb ,2015 ,pp.294).

6.2.2 Manufacturing of the Algerian National Textbook

The development of the Algerian education system began with the November 1, 1954 statement, marking the beginning of educational concern in Algeria. After independence, official decrees and ministerial circulars related to the education system and textbooks were issued. Noteworthy laws include Order 76/35 of April 16, 1976, for regulating education and including provisions for textbooks, and Decree 76/67 regarding free education and providing textbooks to students.

National structures responsible for preparing books include the National Institute of Education, the National Office of School Publications, and the National Institute for Educational Research. It is evident that Algerian textbooks are primarily under the control of state institutions.

6.3 The Textbook and Ideology

The ideological perspective often overlooks the role of the textbook as a means and tool to shape individuals according to a set of goals that define the specifications of the citizen desired by each societal system. Educational programs and guidelines represent legal procedures formulated and disseminated by the authority, reflected in textbooks and programs. Although the absence of an ideological perspective in discussions about textbooks does not imply exclusion or disregard, the opposite is true. (Mahmoud, 2013, p. 154).

Ideology directs all other functions, and reading the textbook without considering the ideological context is incomplete. The textbook is a tool to realize the goals and specifications of the citizen desired by the system. The absence of ideological analysis doesn't mean that ideology is absent; instead, it emphasizes its influence on the development of educational content. The administrative authority plays a crucial role in shaping the textbook, deciding its content, and determining its impact on

students. Therefore, the relationship between the administrative authority and the textbook is essential, as the authority determines, approves, or changes the textbook based on its interests, directions, and purposes.

The ideological function of the textbook remains indispensable as an intellectual product present in almost every educational system, regardless of its type or the level of societal development. The textbook, as a unique product, is often the sole entity empowered to determine the educational content. Despite some changes occurring in this field, it can be acknowledged that situations have not significantly changed in many schools. While content and form may undergo modifications, the textbook continues to be the primary source for learning across various types of education (**Mahmoud, 2013, p. 154**).

Books in the Arabic language and civic education for the third, fourth, and fifth grades of primary education are, to a large extent, ideological contents presented within a specific cognitive framework outlined by the curriculum for the early stages of education. This aligns with **Louis Althusser's** emphasis on schools and their components as the most potent ideological apparatus for shaping society towards economic goals, primarily represented by simple professions. The textbooks aim to instill entrepreneurial thinking in the youth, emphasizing social aspects that define citizens' behaviors today, molding them into digital citizens.

The relationship between the curriculum and the textbook is complementary, representing two sides of the same coin. The contents of textbooks complement the curriculum by presenting the knowledge and information intended for students in each academic year and for each scientific subject. This aims to achieve the educational objectives outlined in the curriculum, covering the development of all aspects related to the learner. The textbook serves as the primary tool for the curriculum, through which ideological knowledge is conveyed both explicitly and implicitly beneath the scientific knowledge. This can be revealed through content analysis within a theoretical framework, as stated in the goal of this study.

Examining the Arabic language and civic education textbooks for the third, fourth, and fifth grades of primary education, they constitute a set of scientific knowledge targeting students' minds, aligned with the goals set by the primary education curriculum to achieve the formation of the emerging generation. This is in line with

Louis Althusser's concept of ideological orientation toward simple professions, framing them as entrepreneurs and guiding them to act as digital citizens in society.

Summary of the second Chapter:

In summary, this chapter emphasizes that school curricula have evolved from mere knowledge content aimed at developing students' scientific aspects to becoming an ideological tool for building society. This is evident in its characteristics, functions, and importance, making the curriculum a means to shape society through economic and social knowledge carrying hidden messages that serve the interests of the state's power. This perspective aligns with the Algerian curriculum, showing its historical development exclusive to clear political entities serving the state's needs. The recent changes in the second-generation curricula in Algeria indicate a loose foundation for ideology, allowing the inclusion of content that serves the state's interests, as it holds power over society, a topic elaborated further in the upcoming chapter.

Chapter 3: From Political Power to Building Power

- 1. Power as a Core of Politics: Sociological Analysis**
- 2. Forms and Sources of Power**
- 3. Scientists of Political Power**
- 4. Power Structure**
- 5. Power Society Building Studies**
- 6. Power Elite and Political Power**
- 7. Strands of Power in Social Theory**

Introduction

This chapter aims to delve into politics and explore one of its crucial topics, "power." It intertwines significantly with sociology in general and the sociology of education in particular. The chapter will present power as the essence of political science through sociological perspectives, exploring its sources and forms within society. Understanding influential power-building studies, especially those by notable figures, and examining the threads of power in social theory will contribute to a clear image of citizens' roles, the relationship between society, authority, the state, education, and curricula. This understanding sets the stage for further exploration in the field.

1. Power as a core of politics..... sociological analysis

First, relations of power and domination have been and continue to be significantly constitutive of social relations in modern societies (**Stewart, 2001**). Power dynamics and dominance patterns are vital in structuring social interactions and relationships in modern civilizations.

The phrase emphasizes the concept that power relations and dominance are important to the organization of social interactions in modern society. It indicates that comprehending social interactions necessitates acknowledging the significance of power dynamics and dominance structures in defining how individuals interact and organize themselves in current social environments. This viewpoint is consistent with several sociological and critical theories that highlight the necessity of understanding social structures and disparities by evaluating power dynamics.

Moreover, the importance of power in the study of politics stems from its implicit and explicit implications for the study of social life in general. The use of the concept of power as an analytical instrument, a window into society, or a frame of reference, in particular, has ramifications for what we conceive of as the character of social existence itself. (**Dowding, 2019, p. 1**)

The paragraph emphasizes the importance of power in political studies as well as its larger influence on comprehending social life. It highlights how using power as an analytical instrument or frame of reference not only reveals political processes but also changes our understanding of the underlying nature of social life. This viewpoint

is consistent with the notion that power relations are fundamental to social structures and interactions.

Each of the social sciences is ultimately concerned with the relationship between the individual human being and society - or, more precisely, between the individual and a variety of different social categories, groups, structures, organizations, and institutions of which the individual is ostensibly a member or at least a participant, as well as the link between such categories, structures, and so on. The essential question is whether the individual-society link exists. **(Dowding, 2019, p. 1)**

As a result, each social science subject is ultimately concerned with investigating how individuals interact with diverse social factors such as categories, groups, structures, organizations, and institutions. The primary question is whether or not there is a meaningful relationship between the person and society.

At one extreme is the belief that society is a seamless network, that people are part of a divine or natural design, or simply that, if left to nature, we would fit into our 'right' positions, whether as gears in a machine, pieces of a quasi-biological organism, or elements of a philosophical 'absolute'. At the opposite end of the spectrum is the belief that people are distinct 'billiard balls' who exist in fundamental antagonism to society and social structure, (some analysts believe that power is a property of social structure) **(Dowding, 2019, p. 1)**.

The paragraph presents two opposing perspectives on the relationship between people and society. At one extreme, a divine or natural order guides the harmonious integration of individuals into a greater whole. Individuals, on the other hand, are seen as unique entities in fundamental opposition to society institutions, with power dynamics ingrained in these systems. These ideas mirror wider social theory arguments regarding the nature of social order, individual agency, and the interplay between the person and society.

Indeed, the fundamental purpose of social theory is to uncover how the person and society interact in real life, looking at when, how, and why people act more as individuals in some places and circumstances and more as 'social creatures' as aristotle describes in others. In doing this, the social sciences focus primarily on the various structures and systems which not only (empirically) enable such interaction to

take place over time and space and impose patterns on that interaction but also (normatively) promote some sort of 'better life' in which human potential at both levels might be maximized through politics. (Lentner, 2000, p. 4.6)

This statement emphasizes social theory's primary goal, highlighting its importance in comprehending the dynamic interplay between individuals and society in real-world settings. Social theory seeks to uncover the intricacies of human behavior by exploring when, how, and why people behave as individuals in certain settings and as « social creatures » in others.

The latter duty is, of course, that of political philosophy on an intellectual level, but it is more broadly reflected and performed via the numerous ways people strive to follow their ideals (or even just live their own lives) on an everyday basis. Some political theories believe that humans are naturally separated into macro societies (mostly represented in the contemporary world as nation-states). (Lentner, 2000, p. 4.6)

This section investigates the significance of political philosophy in carrying out a certain duty, particularly on an intellectual level. Responsibility refers to the investigation and expression of what is morally and ethically acceptable or right in the realm of politics. The comment, however, suggests that this duty goes beyond the intellectual realm and is shown in the different ways individuals seek to adhere to their ideals or just live their lives on a daily basis.

As a result, they are better able to actualize and attain shared social ideals and the public welfare through coherently structured hierarchical or centripetal systems of such Marxism, which sees people as being split into power by capitalism. Others are antagonistic economic classes in which one class's power is entrenched through economic as well as political power, preventing the development of both individual freedom and social welfare - though this division will eventually end with the achievement of true communism. (Lentner, 2000, p. 4.6)

This section explores the concept that some social institutions, particularly those influenced by Marxist thinking, might help or hinder the attainment of shared social values and public welfare. Within Marxism, it presents the concept of hierarchical or

centripetal systems, as well as the idea that society is separated into economic classes with unique power dynamics.

Other perspectives, such as liberalism, regard the diversity of human life as a tableau of possibilities that may be fulfilled via the division and distribution of political power at various structural levels. **(Lentner, 2000, p. 4.6)**

In contrast to the previously described Marxist viewpoint, the variety of human existence is viewed as a rich tapestry of possibilities that may be fulfilled through a specific approach to the allocation of political power across different structural levels in context of liberalism.

Power, on the other hand, is significant as an organizing idea for the study of politics - as a discourse of politics itself - because it implies a considerably larger amount of underlying disharmony between people and society. In reality, it means that the fundamental structure of society - its infrastructure, stability, methods of continuity and adaptability, and culture - is predicated on the alleged fact that certain individuals are systematically dominated by others. **(Lentner, 2000, p. 4.6)**

Power is both a descriptive and an intrinsic component of political discourse. It emphasizes the notion that power relations indicate a greater disharmony within society and that the underlying structure of society is determined by systematic dominance in which certain individuals wield control over others. This viewpoint is consistent with ideas in political sociology and critical theory that highlight power dynamics are crucial to understanding society structures and dynamics.

In this context, progress in society is derived not from some felicitous virtuous circle or invisible hand, but from the ongoing struggle of individuals and groups to improve their lot in the face of ongoing manifest and latent conflict between them and others who have less or more power than them. **(Lentner, 2000, p. 4.6)**

This viewpoint on social evolution opposes the notion of natural or spontaneous advancement. It contends that development is actively pursued via the continual battles of people and communities. In this framework, the dynamics are highlighted as critical aspects in determining society growth. This approach is consistent with sociological and critical viewpoints that emphasize individual agency and the role of power relations in the dynamics of societal change.

Politics, in this sense, is about powerlessness as well as power. Stability and relative justice or fairness in such a power-ridden world come not from some spontaneous auction-like process that reconciles alternative utilities in an ideal-rational sense, but from the painful and often problematic construction of mechanisms to keep conflict (and the relatively powerless) in check - through both formal political institutions and informal political processes. **(Lentner, 2000, p. 4.6)**

This political viewpoint provides a more nuanced understanding of the political process. It highlights the coexistence of power and impotence, calls into question utopian ideas of political reconciliation, and promotes the active creation of institutions to sustain stability and relative fairness. Incorporating both formal and informal political aspects deepens our knowledge of how societies handle power relations.

However, such structural processes are always dependant on the underlying power dynamics in society as a whole, for example, they usually represent some sort of time-specific settlement or institutionalized truce in which some relatively powerless people come to accept that others have more power than they do, but also come to believe, for one reason or another, that such surplus power will be used to at least some extent for the common good or in the public interest and not merely for the personal aggrandizement of the power-holders (while accepting that some sort of extra economic may be involved). **(Lentner, 2000, p. 4.6)**

As a result, the passage underlines the interaction of structural processes and power dynamics in society. It characterizes these processes as depending on negotiated settlements, recognizes the acceptance of power differentials by the comparatively powerless, and emphasizes the necessity of believing that surplus power will be employed for the general good rather than personal gain. The addition of extra economic adds another degree of complication, implying that economic variables other than the obvious many potentially impact these dynamics.

This is referred to as validity. Power and weakness are not connected in the fact that is necessarily nor principally the consequence of some cohesive structure of power organized from the top. Rather, both are incorporated in many micro- and meso-level power circuits that interact with and cross each other in everyday life. **(Lentner, 2000, p. 4.6)**

This section defines validity in the context of power dynamics and investigates the relationship between power and weakness. It implies that neither strength nor weakness is the consequence of a coherent, top down power structure. Instead, they are linked in a variety of micro- and miso-level power circuits that overlap and interact in daily life.

From the foregoing, politics constructs social life, aims to achieve stability, and ensures order through the use of authority or power systematically to make individuals obediently subject to control. Consequently, power, politics, and authority define the state, **as presented in the Althusser theory**, emphasizing that authority is power and strength, utilized by the state's overt and covert apparatuses to shape social life. The state, acting as a power, intervenes in curriculum content creation, directing students' minds toward simple jobs and entrepreneurial thinking, steering them away from state jobs. Moreover, as a force, it dictates citizens' behaviors within society as digital citizens.

2. Forms and Sources of Power

2.1 Forms of power

Dominant and Coercive Power When we think about power, we often conjure up images or metaphors of compulsion and dominance. When another nation-state invades and occupies it, for example, it is obvious that coercive power in the form of physical force is used. Coercion resources might include raw force, military prowess, and the strength of massive armies. **(Waldner, 2016, p. 6)**

Perhaps this is the most raw or pure type of power. Dominance also represents the utilization of resources that have an impact on others in the community. In this case. Coercion and domination share a central principle of resource control with immediate and future submission by those subject to this form of power, as Parenti reminds us. **(Waldner, 2016, p. 6)**

2.1.1. Authority and legitimate authority

The acceptance of persons and groups on the basis of a sense of legitimacy, loyalty, or responsibility results in authority. Individuals and groups within a community establish order by acknowledging the authority of law, tradition, or custom. They operate on the premise that the state's power protects the members of the community while safeguarding the community's interests. Consider a police officer's legitimate

power in the United States, the police exercise authority, which is visible to the general public through uniforms and insignia. Because police officers are one of the few agents in the United States who may stop free people, question them, and arrest them, authority is strong. The fact that police personnel carry firearms that can be used to compel compliance with the law best represents how strong the police are, the notion of representative legislation and the need to comply as a member of society provide legitimacy to this power. Weber wrote a lot about the nature of power in industrial society. He was particularly concerned with the authority that would emanate from persons and offices in large-scale organizations designed to arrange interactions based on law and procedure. (Waldner, 2016, p. 6)

2.1.2. Interdependent power

Overlapping power can function more subtly, causing substantial changes in social relationships and power distribution in society. This notion is shared by paradigms that focus on coercion or power, but this third set of study in political sociology invites us to go further into power relations in society. In many respects, political sociology has progressed beyond the simple concept of force as coercion or power, With the evolution of the quest for power, particularly in the 1960s, the concept of power as such grew rather complicated. Power interactions between people and social groupings are shown as reciprocal in the concept of interdependent power. (Waldner, 2016, p. 6)

That is, power is a two-way street in which individuals, although believing they have no impact, actually do because of the way the social order is structured. One finding from this technique investigates the power that discreetly wraps itself around systems of inequality that create disparities in who has what, when, and how.(Waldner, 2016, p. 6)

From the foregoing, it can be concluded that power manifests in three main forms: coercive power, legitimate power, and interconnected power. Coercive power is exemplified in colonization and the imposition of force through hegemonic dominance. Legitimate power, **as discussed by Althusser, represents** the coercive apparatus of the state, ensuring individuals' allegiance through laws and administrations, and preserving the public interest. The third type illustrates the other facet of state apparatuses, the ideological state apparatuses, which depicts power and dominance relationships within society through the educational system.

2.2 Source of power

2.2.1 Conquest-based power

Conquest is the most evident manifestation of power. In 55 BC, Julius Caesar attempted to bring us into the European Union, and we still use the penny, which was a Roman coin. Margaret Thatcher was not the first Iron Lady; in order to cope with the Treaty of Rome, Boudicca slaughtered 7000 Romans and established the Men of Essex. Conquest was the foundation of all major empires throughout history. The British Empire is one example; when I was born in 1925, London oversaw 20% of the world's population. We now live in the midst of an American empire. Certain repercussions follow from this, and they have an impact on how our politics are conducted. **(Benn, 2009, p. 114)**

2.2.2 Colonization and Invasion:

According to Tony Benn, invasion or colonization represents one form of power in society. Colonizers can impose their authority on institutions, structures, organizations, and even individuals within the colonized society. For example, after Algeria fell under French occupation, historical research and documents revealed that France took control of all aspects of society. The educational system became French, by using the French language and aligning its outcomes with French goals.

2.2.3 Financial

Because wealth and power are inseparable, the second source of power is power via ownership. When you are wealthy, you have a lot of power; when you have a lot of power, it is much simpler to obtain a lot of money. When William the Conqueror arrived in 1066 and took over the country, he proved ownership as a path to political power quite clearly. That is the essence of the Robin Hood legend. **(Benn, 2009, p. 115)**

Later, we had the Industrial Revolution, which Marx described, and now we have multinational corporations that are more powerful than country states. Having worked with some of them, such as Esso, the oil firms, and Ford, you were well aware that they recognized their influence. When Henry Ford came to see me in my office - it was the founder's grandson, of course - I felt as if the emperor had visited a parish councillor and told me what we needed to accomplish. The wealth disparity in the globe is enormous - five hundred billionaires have the same income as half of the world's population combined. **(Benn, 2009, p. 115)**

It is impossible to maintain long-term peace and security with such a large disparity between affluent and poor, Another aspect of money by ownership, commercial money, is that it is now utilized to purchase political influence.(Benn, 2009, p. 115)

The economy plays a dominant role in society, and economic figures are crucial controllers of politics worldwide, albeit behind the scenes. Economic influencers intervene to shape the state's policies, with educational policies being a significant investment they seek to influence. **Althusser, in his theory of ideological state apparatuses**, asserts that schools are silent tools for disseminating ideas and professions needed by capitalists to grow their wealth and preserve the capitalist system.

2.2.4 The religion

Another source of power is faith. The world's faiths have tremendous power, for example here The King had the brilliant idea that if the Church of England was nationalised, there would be a priest in every pulpit, parish, and every Sunday saying, 'God wants you to do what the king wants you to do,' which was a very clever way of reinforcing your temporal power with a bit of spiritual support.(Benn, 2009, p. 117)

Religion is considered soft power in every society, especially as recent conflicts underscore the significant influence of religious dynamics globally. Religion possesses the power to easily subjugate individuals within a society. Imagine shaping a society by instilling economic ideas in children, especially when religion becomes a tool in the hands of economists and politicians in the state.

2.2.5 Power by knowledge

for those who have knowledge. That is where the educational system plays a critical role. I sometimes believe that the current educational approach is based on training an elite to govern the world and training everyone else to obey commands. Consider the concept of gifted youngsters. (Benn, 2009, p. 19)

Expanding the understanding of the global educational system, Tony Benn emphasizes that training individuals to govern the world is the primary and current goal. However, upon deeper analysis, it becomes apparent that education, through curriculum content, aims to shape an economically driven society with a leadership quality but not necessarily to govern the world or to be controlled by it.

2.2.6 Power through organisation

Power via organization is another kind of power in which we may witness the formation of some democratic component. It's quite recent. You've had slavery, feudalism, the Peasants' Revolt, the English Revolution, Tom Paine, whose book *The Rights of Man* was burnt by the public executioner because it was deemed seditious, and the Tolpuddle Martyrs. These occurrences have a significant impact on our thinking, despite the fact that they are rarely recorded. (Benn, 2009, p. 19)

3. Scientist of political power

3.1 Ibn Khaldoune and Power

In Ray Ibn Khaldoun, power is the social phenomenon that is common to all other phenomena and is the basis for the formation and development of society, in which the State is expanded and the State is established or collapsed, and the presidency is the most nervous tribe and overcoming is the alternative term that expresses power in the philosophy of the son of Khaldoun. This strategic background is crucial to the role of power in the formation of nations, (Said, 2012, p. 17).

The importance of power on the creation and evolution of societies, particularly in connection to the State and the dynamics of leadership, is emphasized in Ibn Khaldun's perspective on power as a ubiquitous and foundational force in society. The alternative term « overcoming » emphasizes that power interactions are proactive and dynamic. Overall, Ibn Khaldun's observations give a strategic foundation for comprehending the function of power in nation creation.

As Ibn Khaldoun also expressed the phenomenon of political power as an inevitable phenomenon in society and that every society is necessarily a political one and adds that power stems from power. (Ahmed, 2007)

Furthermore, Ibn Khaldun's findings show a comprehensive grasp of civilizations as essentially political institutions with important power dynamics. His theories contribute to the larger subject of political philosophy by providing viewpoints on the nature and inevitability of political power in human society structure and evolution.

3.2 Machiavelli's and power

The ultimate form of human association is the state. It is required for the advancement of human welfare. The state is to be worshiped even if it means sacrificing the individual for the sake of the state. A ruler must understand that success is the result of power. He may use any tactics he wants to gain political power. **(Power and State , 2023)**

Political leaders have an essential role in structuring the state and ensuring its safety and security. As a result, the main topic of 'Prince' is the process of attaining authority. Machiavelli and his book The Prince are inextricably linked to modern power politics. **(Power and State , 2023)**

Machiavelli was not interested in idealistic state conceptions. His primary concern was the unification of the political body and authority. He used an empirical approach. He researched the history thoroughly, from the fourth through the fifteenth centuries of the medieval period. The Feudal state defined this period. The monarch split his dominions into various divisions according to this order. Each portion was given to a noble or tenant leader. There were no common laws or centralized power. **(Power and State , 2023)**

In summary, the feudal system was a mess. The church emerged as the supreme authority as a result of this uncertainty. As a result, there was constant tension between spiritual and temporal authority. The Pope claimed to be superior to all the princes. The state (civil power) was just the church's police department. As a result, authentic national life could not develop under such a system. He examined every aspect of Italian society, The feudalism and the church not only eroded the state's identity and importance, but the state was also regarded as subordinate. However, Machiavelli entirely separated religion from politics. He broke with the medieval norm of the church controlling political power. He declared the state to be completely independent of the church by stating that the state has its own set of norms to follow and that the state is the highest, ultimate, and autonomous entity, He asserted that the state is superior to all human society's groups. He opposed the feudal system in favor of an all-powerful central government that rules over all institutions.

Machiavelli's political beliefs revolve around the concept of power. He emphasized the importance of power in politics. According to him, the moral code given by the church cannot provide guidance to the ruler. A ruler must remember, according to Machiavelli, that everything that gives success is attributable to power. He is free to utilize whatever means to gain political power. Politics, he claims, is a perpetual fight for power. All politics is about power. **(Power and State , 2023)**.

In essence, Machiavelli's political philosophy is centered on the importance of the state, the seeking and use of political power, and the separation of politics from religious authority, as indicated in the accompanying text. His views as encapsulated in "The Prince", have a long-lasting influence on the study of political science and continue to be significant in conversations about government and power.

3.3 Giddens: power as dependency and domination

In a straightforward explication of his own understanding of power, he differentiates between two conceptions of power, one wide and one limited. Power may be defined broadly as the "transformative capacity of human agency," which refers to "an actor's ability to intervene in a series of events to alter its course..." and mediates between intentions, wants, and the actual realization of desired goals. **(Gaventa, August 2003)**

Power in the limited sense is relational, a feature of interaction, and can be described as the ability to secure results where the accomplishment of these results is contingent on the activity of others. The identification of the "transformative capacity of human agency" might be interpreted as possibly underlining the relational, even coordinating, nature of social power. **(Gaventa, August 2003)**

In Giddens' opinion Power within social systems... implies organized relationships of autonomy and subordination between individuals or groups in socially interconnected environments. However, all kinds of subordination include some means for subordinates to affect the behavior of their superiors. **(Gaventa, August 2003)**

In summary, the paragraph sheds light on Giddens' dual notion of power: a wide one that stresses human agency's transformational ability, and a limited one that highlights the relational and interacting character of power within social structures. Giddens recognizes the ordered linkages of autonomy and subordination that occur in

social surroundings, as well as the reciprocal impact that exists within power dynamics.

However, by qualifying and encapsulating his restricted meaning of power as follows, he immediately makes it plain that such an interpretation is not what he means: "By this Meaning, men have power 'over' others; This is strength as authority." Thus, when transformative power is dependent on the activity of others, displays of power are so intertwined with domination that the two categories are nearly identical. Dependence on the agency of others, according to this viewpoint, encourages the goal of control and conformance rather than mutuality and conformity. Giddens' reasoning reinforces this conclusion.

Giddens limits his narrow definition of power by highlighting its connection to authority and « power over » others. It implies that power and dominance become inextricably intertwined within this paradigm, and that reliance on others in the transformational process may lead to an emphasis on control rather than mutual partnerships. This conclusion is considered to be supported by Giddens' logic.

Power in interaction may be characterized in terms of the resources or facilities that players bring and deploy as components of its creation, therefore directing its trajectory. These include the abilities that make the interaction "meaningful." but also... whatever other resources the person has to influence or control the conduct of those involved in the contact, including "power" and the threat or use of force. In this reasoning, the explicit focus on "control" of power as sought by the state is unavoidable. Such an argument successfully equates social power with control to the degree that it offers not just a necessary factual relationship between power and dominance, but also an intrinsic philosophical link: a positive and constructive understanding of social power.

This section examines the categorization of power in social interactions, focusing on the resources or facilities that individuals bring and use to alter the trajectory of power dynamics. According to the text, power in interaction includes not only the talents that make the relationship meaningful, but also a variety of resources that individuals have

to influence or control the behavior of those participating in the contact. This might entail the use or threat of force.

(To) theoretically susceptible to the idea of power control. Giddens' concept of social power is largely strategic, following logically (and, as Leider, Barblett, and Clegg argue, ontologically) from the fundamental teleological concept of power: it is primarily concerned with the acquisition and use of power but what about social power generation? Giddens approaches this question in an unproblematic and reductive manner, which, despite his emphatic and widely criticized commitment to the primacy of human agency in social analysis, fails to take seriously the specific qualities of human empowerment in relation to social community formation. power. Essentially, Giddens sees power as the acquisition and use of resources or talents, shown in conflicts and subordination. As a result, in a rather early formulation, "Power, in its broad or narrow sense, denotes capabilities." And, unlike communicating in meaning, power only appears when it is 'exercised,' even if there is no other criteria at the end by which one can explain what the subjects possess." (Heiskala, 2001, p. 243)

Giddens' definition of social power is largely strategic in nature, and it is logically and ontologically derived from the fundamental teleological concept of power. The sentence, however, raises an important point regarding Giddens' perspective : while he concentrates on power acquisition and usage, it reveals a vacuum in addressing the idea of social power formation. In summary, the section criticizes Giddens' model of social power for its strategic emphasis on acquisition and use, while also expressing concerns about the text's lack of attention on social power creation. It highlights the dangers of oversimplification and emphasizes the need for a more nuanced understanding of how power is formed within social networks.

3.4 Foucault and power

According to Foucault, the study of "the micro-physics of power" assumes that power exercised on the body is conceived not as a property, but as a strategy, and that its effects of dominance are attributed not to "appropriation," but to dispositions, maneuvers, tactics, techniques, and functionings; that one should decipher in it a network of relations, constantly in tension, in activity, rather than a privilege that one

might possess....that a continual struggle should be used as a model rather than a contract governing a transaction or the conquering of a country. Furthermore, this authority is not merely imposed or prohibited on people who "do not have it", it is invested in, conveyed by, and through them, just as they themselves are, in their war against it, they must resist its hold... None of its localized occurrences will be remembered except for the consequences they have on the overall network in which they are caught up. **(Heiskala, 2001, p. 243)**

The "micro-physics of power" approach proposed by Foucault contradicts traditional ideas of power as a permanent possession, emphasizing its dynamic, strategic, and networked nature. Power is not only exercised on individuals, but it is also transmitted through them, and individuals are always at odds with it. The emphasis is on comprehending power in its many and ever-changing expressions within networks of interactions. **(Heiskala, 2001, p. 243)**

This is known as the structural approach to power. The structural approach to power differs from the distributive and collective approaches in that it views power as a network of relations rather than a resource, and it also believes that subjects' identities are determined independently of and prior to the power relation, rather than as a state of this network. As a result, it has been widely assumed that the structural theory of power is in irreconcilable conflict with the resource theories and so provides an alternate approach of analyzing power. Martin Kusch (1991) presents an intriguing and opposing perspective in Foucault's *Strata and Fields*, arguing that even the Foucauldian idea of power may be presented as a connection between a and b, as is done in the Weberian tradition.

In contrast to the distributive and collective approaches, the structural approach to power views power as a network of relations. It questions the concept of power as a resource and contends that people's identities are determined irrespective of power dynamics. Despite beliefs that it contradicts resource theories, it is offered as a valid option for studying power, and Kusch posits parallels between Foucault's views and the Weberian tradition. **(Heiskala, 2001, p. 243)**

According to Kusch, this is conceivable if the relationship between a and b is viewed as an internal relation. In contrast to an exterior relation, an internal relation has traditionally been defined in philosophy as a relationship in which one pole of the

relationship cannot be thought of without the other. In other words, in an internal relation between a and b, a's identity is determined by b's identity, as a result, the connection between a mother and her kid or a husband and wife is an internal one, but the relationship between John and Bob, for example, is an external one since John and Bob have identities that are conceptually independent of their relationship. **(Heiskala, 2001, p. 243)**

Martin Kusch proposes that the link between elements A and B, such as power in Foucault's setting, might be regarded as an internal relation. This term emphasizes a profound dependency in which one element's identity is inextricably tied to the other. The section uses instances to demonstrate the distinction between internal (e.g., mother and kid) and external (e.g., John and Bob).

According to Foucault If the interpretation of Structuralism's actual subordination of social power's conceptual and political autonomy to structures of domination appears controversial, the assumption that a central feature of Foucault's perspective is the conceptual, methodological, and thus politically familiar identification of power with domination may appear familiar. if not typical, the identification of separate modern forms of governance, particularly those of disciplinary authority and vital power, is probably definitely Foucault's primary substantial contribution to social analysis. The distinction between disciplinary power and what Foucault describes as the major pre-modern form of control, namely sovereign power, is underlined.

Whereas sovereign power has been primarily cyclical, owing to the constraints of existing power tactics and a relatively low level of societal penetration, disciplinary power is, in principle, stable and permanent, the varied positions of the characters within each archetype most clearly reflects the distinction between the manifestations of power. **(Heiskala, 2001, p. 243)**

The "endowment" of the players engaged, whether individual or communal, is central to the classical notion of sovereignty. At the heart of the disciplinary paradigm is a differentiated constitution of subjects (or "subjectivity," as Foucault calls it), identifying the emergence of a new and distinct power configuration with the rise of disciplines, viewed as collections of specialized and procedural knowledge and related sets of practices. **(Heiskala, 2001, p. 243)**

Michel Foucault's views on power, with a special emphasis on the link between power and dominance, as well as his difference between disciplinary power and sovereign power. In summary, the sentence sheds light on Foucault's belief that power is inextricably tied to dominance. It highlights his major contribution to social analysis by identifying current forms of government, notably the contrast between disciplinary authority and sovereign power. The examination of power dynamics by Foucault entails a change from the cyclical nature of sovereign power to the stable and permanent nature of disciplinary power, which is characterized by a differentiated constitution of subjects.

3.5 Mann and power

In reality, the basic goal of Mann's authority project is to show that, in general, social analysis may be done in relation to belief rather than varied ideas of "society" as an unproblematic unified entity. Societies as various, crossing, and overlapping power networks, the latter is well-known and has a clear Parsonian resonance—it is articulated in the IEMP framework, which proposes that "a general account of societies, their structure, and history can best be given in terms of the interrelationships of the four sources of social power: ideological, economic, military, and political." These sources of power are originally characterized as "interwoven networks of social interaction" (emphasis mine), rather than as dimensions, levels, or variables. This instantly qualifies the assumption that organizations are also sources of social power, "institutional means of achieving human goals." (Heiskala, 2001, p. 243)

Mann's social analysis technique, which highlights the variety of societies as power networks and undermines the concept of a homogenous "society." The IEMP framework is introduced, with an emphasis on the interdependence of intellectual, economic, military, and political elements of societal power. The description of these sources as "interwoven networks of social interaction" adds a dynamic dimension to the study of social power.

Mann emphasizes that the key concerns in power analysis are those of organization, control, logistics, and communication—the ability to organize, manage, and evolve people, materials, and territory. "Alternative organizational means of social control are provided by the four sources of social power."the

parallel between power interactions and hierarchical dependence connections could not be clearer. Mann, like Giddens, believes that power is not wholly viewed as a resource; rather, resources are viewed as a medium through which power is exerted.

Mann's power analysis technique focuses on critical areas such as organization, control, logistics, and communication. The four sources of social power are viewed as alternate organizational strategies of social control. The analogy between power dynamics and hierarchical dependent connections emphasizes the hierarchical structure of power dynamics. Furthermore, Mann, like Giddens, emphasizes the concept that power is exercised through resources rather than being necessarily linked to resource possession.

Thus, the aim of power analysis is twofold: identifying the primary alternative media, or, as Mann prefers, sources of power, through which power is exercised, and developing a technique to enable the study of these media. The initial chapters of his first volume promote a basic strategic-teleological view of power as 'the capacity to pursue goals and attain them via mastery of one's surroundings and then work to explore the topic of social power.' Two types of social power have been proposed: distributive power and collective power. Distributive power refers to "dominion exercised over others," whereas collective power, according to Parsons, refers to those aspects of power "where cooperation can enhance their power." shared with others or with nature." (Stewart, 2001, p. 22)

Mann's power analysis seeks to identify key sources of power and devise a method for examining them. The strategic-teleological perspective on power stresses the ability to seek and achieve goals via mastery of one's environment. Distributive power entails domination over others, but collective power entails collaborative attempts to increase power, either via collaboration with individuals or by collaboration with nature.

Considering the ideas of influential figures, **IbnKhalidun** asserts that power is a social phenomenon. Machiavelli emphasizes the "inevitability of power," a tool employed by the state to regulate human existence. **Giddens** introduces the crucial term that power can transform human actions through state authority. **Foucault** views power as specialized knowledge, an operational tool the state uses on individuals. **Mann**

concludes that power is the ability to manage and organize people. According to **Louis Althusser's theory** of structuration, the state uses power for domination, for serving its interests and reproducing dominance. As a result, the educational system becomes a form of "knowledge" as one of the ideological means to redirect individuals' actions and guide them towards professions and ideas that serve the social organization it seeks to build.

The diagram below represents relationship between education system, power, and its impact on pupils:

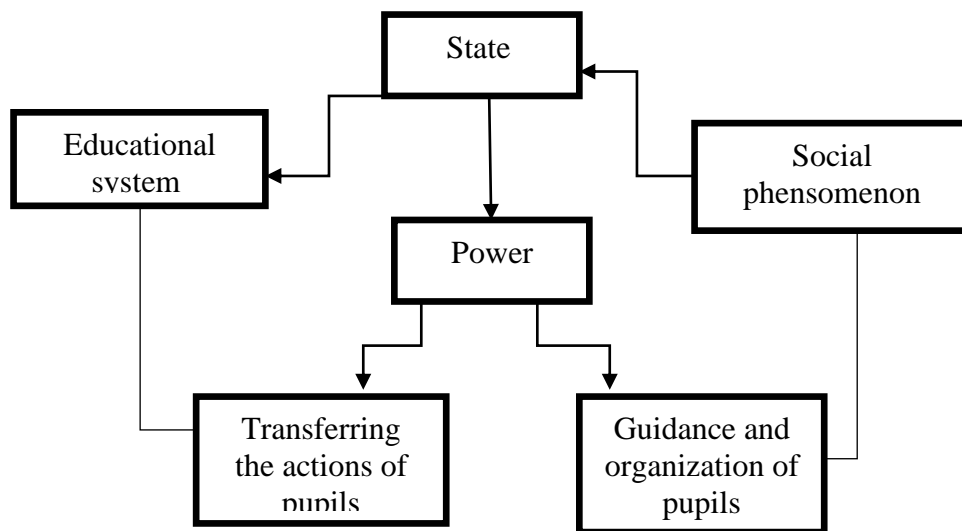


Figure1: Relationship between Education System, Power, and Its Impact on Pupils

4. Power structure

As a reaction to one-dimensional ideas, structuralism arose. It is founded on a principle that emphasizes the integration of structural components in each entity. It also underlines the reciprocal dependency of society's parts and the connectivity of seemingly disparate occurrences. It also tackles the demands for continuing existence and adaptability in all circumstances, as well as the formation of self-regulation

mechanisms that individuals use to meet their needs. This might be understood as social systems, like live beings, having needs for survival and adaptability to their surroundings. Furthermore, there is a pattern of reciprocal communication among their constituents.

Culture, according to structuralism proponents, is a social entity similar to an organic organism. It reflects a pattern of actions and orientations, each of which serves a certain goal. This design is made up of interwoven elements that compliment one another. Cultural patterns, features, and aspects, among other cultural constituents, support and reinforce one another within it.

5. Power society building studies

Like v. Hunter and Mills are the classic beginnings in Ibero-American studies of power-building in society. Its influence continues to resonate as it has been for the past two decades. Hunter published a study on power-building in the community in which regional city society studied and Mills published a study on the superiority of power in American society in 1956 as a study of national power, Since the emergence of these studies, many researchers have carried out studies on building power in society, whether local or national, and have gathered important field information on building and exercising power in a number of studies in an attempt to discover who is in their hands the power, who are the decision makers or decision makers, how they make it at the local level or how they make it effective.

National level it should be noted; however, that prior to the studies referred to earlier, the study by RS and H appeared. M. Lynda on the construction of power in Middletown, an Indian city with about 50,000 inhabitants in 1830, they tried to discover the building of power in this city and found that one wealthy family - The X Family, composed of five brothers, controlled the building of power in the city. This was done through the factory they set up in the city, which led them to control all economic activists locally, and on that basis. As a result of this economic control, the family was able to control and extend its influence to various civil, political and official businesses. Classic studies in this area are also carried out by 2 each by Arthur J. Vidich and Joseph Bensman are on the countryside north of the city of New York, entitled Small Town in Mass Society. This study is conducted around a population

living in Springdal Township and about a population living in Springdal Village, as well as other groups living in isolated villages. The economy of this society has been found to be based mainly on daily farming and storage, while the main village function is considered as a clearing house. Local political systems consist of the village council and the town council, The researchers have shown that village policy is determined by local businessmen, while the Government is dominated by wealthy peasants. The elite of the force in the village is composed of four men: the richest farmers in the village, then the director of the daily newspaper, the legal adviser to the village council, one of the lawyers, and these four leaders, working behind the curtain, i.e., although they are not officially represented, they are in fact the real force, whereas the public servants do not have a realistic role in the force, but they are implementing what these four draws.

As Vedić has shown, the strength of these four is based on their ability to prove the importance of connecting to Springdal Township, the State and the national power centres. This led to the town's renunciation of all its forces, making it fully subject to the policies of the State and the positions of national power. Feditch concluded that the rural way of life in American society - in the twentieth century - had become dependent on the systems and dynamics of urban mass society.

In 1862, the sociologists William V. D. Antonio and Eugene Erickson studied six communities in the southwest of Mexico's border, relying on the platform of fame. They concluded that the platform of fame had influenced the discrimination of those who had influence over public society, in addition to those whose influence was limited to certain issues within society, as well as a number of studies in this area, notably the R study. A. Dahl about the New Haven community that was released in his book *Who Governs?* also studied both of B. Swanson, R. Agger D. *The Rules and the Rule*, one of the most important comparative studies of two states in the western and southern United States, has been described as comprehensive in terms of building power in society.

In the area of national power-building study, as well as **C W. Mills** study, in his book on the power elite, then another study of importance, by David Resman and others under *The Lonely Crowd*. His study was based on the multilateral theory. In that study, Resman emphasized that there was a balance between "objection groups,"

each of which was able to prevent others from threatening their interests, except to the extent strictly speaking. At the same time, however, it emphasizes that there are groups that still have as much power as others can, as well as some individuals.

Suzanne Keller, in her book *Beyond the Ruling Class*, presented a multi-pronged theory of power-building in society, in which industrial societies such as the United States, such as Susan described these communities as the emergence of what she called the strategic elites, which were not only included in economic, political and military elites as they were. "Miles" was guaranteed by any of the communities I studied - also moral and cultural intellectual Elites and scientific qualities, which even ranked about 11 strategic elites in her book.

This is in addition to the analytical study by A. M. Rose on power-building in American society covers most of the studies carried out in this regard, as well as the historical and analytical study carried out by N. Bimbaum, which is very general. It was published in a book entitled *The Crisis of Industrial Society*, in which it dealt with transformations in political elites, along with all the elite structures resulting from industrialization in Britain, France, Germany and the United States of America.

In any case, since the publication of the works of both Hunter, Mills and Dahl, there have been many activities in the field of power-building in society, and these studies have benefited from what these pioneers have done.

The inclusion of this element is not merely about understanding the initial beginnings of power studies in society but also aims to clarify how power is constructed in society and the purpose of such studies. According to Floyd Hunter and those who followed him, power in society is built through decision-makers who craft laws and ideas contributing to social formation. The majority of decision-makers are primarily from the economic class. **Therefore, Althusser** emphasized the importance of the relationship between the economy and the state. The indicators in most of these studies measure the alignment of primary school textbook contents with economic requirements.

6. Power elite and political power

Since the late nineteenth century, when the issue of the political role of elites - small minorities who appear to have a disproportionate influence in political and social affairs - was first explicitly raised in relation to liberal societies, it has remained a central concern of political science, sociology, and political and social thought. For some, elites are the 'decision-makers' of society, whose influence is unchecked by any other entity in society.(Parry, 2005, p. 19)

And C.Mills said that the power elite is composed of men whose positions enable them to transcend the ordinary environments of ordinary men and women; they are in positions to make decisions having major consequences(Mills, 1956, p. 3)

Others believe that elites are the sole source of values in society or that they are the integrating force in a community that would otherwise fall apart. Elites have long been viewed as the greatest threat to democracy's existence. Their very presence has been seen as a negation of democracy, Elites with remarkable access to "key positions" in society, or who appear to exert disproportionate power over critical policies, might appear to be living contradictions to the concept of "government by the people." Despite this, some writers have viewed elites as the bulwarks of democracy, guarding it from the perils of tyranny.(Parry, 2005, p. 19)

Mosca also expanded on Saint-Simon's point of view, arguing that "even in democracies, the need for an organized minority persists, and that, despite appearances to the contrary, and for all of the legal principles on which government is founded, this minority retains actual and effective control of the state."(Zeitlin, 1968, p. 198)

Here the ruling class's strong position is explained by its control over the principal means of economic production, but its political domination is cemented by its control over military power and the creation of ideas.(Bottomore, 2001, p. 10)

The element of political power and the elite succinctly encapsulates the current study's objective in exploring power dynamics. It is evident that the elite, as decision-makers, holds political power within the state, possessing the ability to make crucial decisions that steer the nation, regardless of the consequences. It is noteworthy that every state has a governing elite that distinguishes it.

Through the analysis of the textbook content, the field study aims to determine whether the materials directed towards students serve the ideological interests of an elite with economic or political interests, **as highlighted by Althusser** regarding the connection between the educational system and ideological state apparatuses.

7. Strands of power in social theory

7.1 Bourdieu and capital

Bourdieu has created a substantial amount of work. I'll try to summarize some of the major topics related to power below:

The first is the habitus, which refers to the collection of dispositions and meanings that humans acquire via socialization. It is alternatively defined by Bourdieu as a "system of durable, transposable dispositions, structured structures predisposed to acting as structuring structures" and "the durably installed generative principle of regulated improvisations." (Pieer, 2023)

Gledhill argues by analogy: The work of historical social forces imbues social beings with inclinations to think and behave in specific ways. They are similar to musicians, whose improvisation is neither foreseeable in advance, the result of conscious aim, nor merely the realization of an already existing framework in the unconscious.According to this theory, systems of dominance will be replicated through time because the way agents see their reality, the cognitive and meaning structures of habitus, have been moulded by the relations of domination that generate those structured patterns'. The habitus' collective actions, in turn, repeat the historical conditions that generated those cognitive and meaning structures in the first place. (Pieer, 2023)

The concept of the doxa, which refers to the united field of both orthodox and heterodox discourses, is somewhat connected to the concept of the habitus. Both sets of discourses share the doxa, which is defined as "the taken-for-granted domain of social thought on which orthodox and heterodox discourses are equally silent." Doxa, in the form of unquestioned, assumed assumptions, is both a source and an expression of power, Bourdieu uses the notion of the field to designate the social arena in which power struggles and conflict occur, particular types of capital (economic, cultural, social, symbolic, etc.) are at risk, and certain habits or dispositions are suited to

success. This helps us understand why certain performers are powerful in some 'fields' but not in others, notwithstanding the fact that capital may occasionally transfer between fields. Cultural capital allows for a non-economic form of control and hierarchy in the realm of art and culture, as classes identify themselves via taste. Similar types of 'capital' exist in other areas. **(Pieer, 2023)**

Bourdieu defines symbolic power as the ability to conserve or transform social reality by shaping its representations, by instilling cognitive instruments of reality construction that hide or highlight its inherent arbitrariness.

According to Gledhill, "symbolic power is based on 'social taxonomies' that subaltern groups "misrecognize" as legitimate by failing to see them as arbitrary constructions serving dominant class interests." This 'misrecognition' is approximately analogous, in many aspects, to what was known at one point as 'false consciousness'. This theory's effectiveness stems from its ability to effectively embrace concepts of both structure and agency while remaining critical and demanding. However, because Bourdieu focused on studies of the media and academics in his own work, applying these findings directly to the development 'field' would be challenging. **(Pieer, 2023)**

7.2 Actor-network theory

A third approach to agency involves a micro-sociological look at people, institutions, and discourses. The term 'actor-network theory' refers to a body of work that examines the linkages and networks in social interaction, with a focus on how interpretations and meanings emerge during and via action.

The challenge is to understand how structures are constantly (re)produced through interaction. Similarly, power must be viewed as a result of situated social processes. As a result, we must scrutinize the mechanisms that result in power as an impact. They reference Latour's paradox, which states that when you just have power - in potential - nothing occurs and you are helpless; when you exercise power - in actu - others execute the action, not you. **(Gaventa, August 2003, p. 12)**

The distinction between power in potential and power in actuality is straightforward; it is the power of others. Power is a 'composition' created by several individuals but credited to one. The quantity of power wielded is proportional to the number of

people participating in its composition, not to how much someone 'possess'. As a result, power is the result of collective action. (Gaventa, August 2003, p. 12)

To 'understand' power (and trace power geometry), we must investigate how collective action occurs, or how actors get related, and how they collaborate. Again, we must favor the structural in order to comprehend what links actors together. If we use a micro-sociological approach, the structural (or 'social')It is what binds us together, not what holds us together. Social scientists have misidentified the effect as the cause, the passive as the active, and what is bonded as the glue. Within this framework, power analysis becomes the study of relationships. (Gaventa, August 2003, p. 12)

As actors interact, society, structure, and power emerge, Those who are powerful are not those who 'possess' power, but those who can enrol, persuade, and recruit others into associations on conditions that allow these initial actors to 'represent' everyone else: They speak for those who have been denied a voice, who have been reduced from things that could speak for themselves to mere shadows of their previous selves, If power 'lies' anywhere, it is in the resources utilized to strengthen ties... and we must investigate how these resources are defined and connected, as well as how actors impose definitions and links on others. To be effective, an actor must 'colonise' other people's worlds. Thus, actor worlds (or circumstances) are not autonomous, but are linked through relationships, which may result in the dominance of some over others.(Gaventa, August 2003, p. 12)

From the outset of this chapter, it is evident that power and society are intricately linked throughout various writings. Pierre Bourdieu associates power with the concept of habits, asserting that ideas and behaviors individuals adopt are acquired from the social system dictated by power through different institutions. This aligns with Louis **Althusser's view** that schools are subject to the authority and power of the ruling class, disseminating ideas and contributing to social formation, thereby constructing the strength of a society allowing individuals to absorb ideological ideas. The school curriculum, represented in textbook content, stands out as the most potent means to achieve this goal.

On another note, the theory of actor-network is closely connected to power and authority, a connection not contradictory to **Althusser's** proposition. The actor-

network theory examines the social links and networks that influence individuals' actions, emphasizing that the power and authority of the state impact individuals, and steering their autonomous actions towards serving its ideological interests. This is achieved through the curriculum as a tool and the content of the school textbook present in the educational institution for shaping students' thinking

Chapter4: About Sociology of Building Power ‘Ideological Strings Starting From School Curriculum’

- 1. Hidden Curriculum and Ideology**
- 2. Ideological Power and Economics in Curriculum**
- 3. The Child and the Curriculum**
- 4. Levels of Curriculum Influence in Educational Systems In a number of Democratic Countries**
- 5. Political power and curriculum in modern era**
- 6. Crafts and education**
- 7. Entrepreneurship Education in primary school curriculum**
- 8. Digital citizenship education in the modern liquid era**

Introduction

Forming a clear understanding of the construction of power in society can only be achieved through delving into the most significant writings that have addressed the subject of power. This chapter will present key insights concerning this topic, starting with the relationship between power and politics. It will then discuss its primary sources and forms in modern society. Additionally, exploring influential theorists who gave power a crucial place in their theoretical heritage will be undertaken. Finally, the chapter will delve into the social theory threads regarding power and the essential field studies for building power in society to provide a qualitative analysis and interpretation of the study's field.

1. Hidden Curriculum and Ideology

In the late 1960s and early 1970s, the sociology of education in the United Kingdom underwent a paradigm shift. The work of Basil Bernstein, Michael F.D. Young, and their colleagues was seen to usher in a 'new direction' in the sociology of education. This period is often seen as opening up for the first time the possibility of a genuinely sociological approach to the study of the school curriculum and hidden curriculum. (Whitny, 2012, p. 07)

1.1 Concept of Hidden Curriculum

The hidden curriculum reflects the underlying ideology of schooling and education. (Harris, Eden, & Blair, 2000, p. 46)

Several studies have been conducted to address curricular concerns, particularly hidden curriculum, and their findings. According to one of them, the term "hidden curriculum" refers to the unsaid or implicit attitudes, behaviours, and standards that present in the educational system. As a result, defining the concealed curriculum is critical (Kridel, 2010, p. 212)

According to Jerald, the hidden curriculum is an implicit curriculum that expresses and represents attitudes, knowledge, and behaviours that are conveyed or communicated without conscious intent. It is conveyed indirectly through words and actions that are part of everyone's life in a society. To address this problem, we must recognize that the hidden curriculum may play a beneficial or detrimental function in

the education system. Thus, instructors must be aware of it and how it manifests itself in the classroom.

The term "hidden curriculum," also known as "implicit curriculum" or "latent curriculum," refers to experiences, educational or training acts that are purposeful or unintentional, easily observable or sometimes extremely discreet. It could also refer to unannounced scenarios or events, specific interests stated by learners, or values taught by trainers outside of formal guidelines are examples. **(Marc Demeuse, 2013, p. 16)**

Also Cornbleth discovered that several components like instructors, students, society, knowledge, and awareness have an influence on shaping the concealed curriculum. Furthermore, understanding the hidden curriculum might help you advance toward a more enlightened future. According to Myles (2011), there is an issue with concealed curriculum. For instance, pupils may not understand the rules of this form of education. **(Alsubaie, 2015, p. 126)**

As a result, pupils are at a disadvantage; they may face humiliating circumstances in the classroom since they are unaware of the aim and norms of the secret curriculum. For example, when a teacher punishes another student for talking, the student does not have time to converse with their peers or ask the instructor a question. Teachers may also be complicit in this issue if they do not appropriately deal with this sort of curriculum.

1.2 Ideology in Hidden Curriculum

In the 1970s, the hidden curriculum was considered a major conceptual tool for politically motivated curriculum academics. It was popularized by Philip Jackson and was recently reconstructed as "curricular substructure" by Jackson. The term refers to the unintentional but very real results and aspects of the educational process. The "hidden curriculum" differs from the "overt curriculum," or the planned curriculum, which includes educational objectives. Michael W. Apple defined the hidden curriculum in terms of hegemony, a phrase derived from the Italian Marxist Antonio Gramsci, who got it from Karl Marx and Friedrich Engels. **(Stephen J.Farenga, 2015)**

The hidden curriculum seeks to promote a monolithic ideology. It is also part and parcel of an ongoing attempt at the "reorganization of cultural hegemony." **(Bruce A.Marlowe, 2006, p. 152)**

The wrong hidden curriculum contributes directly to the reproduction of educational inequality. (Carmel Borg, 2002, p. 183)

Schools function through the hidden curriculum to manipulate the student's "psychic space". Those aspects of character structure contain the possibilities for emancipator behaviour and action. The whittling away of this 'private space' is matched only by the school's efforts to create student personalities that offer little resistance to the alienated worlds of work and consumerism said consumerism and action are the most significant qualities of the liquid world today. (A.Giroux, 1984, p. 73)

The literature on political socialization can educate us a little about the significance of tacit or covert instruction. It is becoming clear that "incidental learning" contributes more to a student's political socialization than, instance, civics classes or other types of purposeful instruction of certain value orientations. The patterns of interaction that children are exposed to in schools teach them how to deal with and connect to the authoritarian institutions of the collectively to which they belong.

Obviously, the school is not the only factor that influences a student's "adjustment to authority." Peer groups, especially the family, may strongly influence a child's overall attitude to authority through child-rearing techniques and interpersonal interaction style. Recent research, however, strongly suggests that schools, rather than the family, are significant agents of political socialization, According to Sigel. (Apple M. W., 1971, p. 28)

- Sting through Michael's analysis the hidden curriculum is in school, the purpose of this programme is to promote the political development of school students, and raise them on the ideological ideas that the dominant power wants.

Most curriculum theorists consider the hidden curriculum as what the student receives implicitly in the classroom. It is a result of the interactions between the teacher, student, and the content within textbooks. The curriculum, explicitly and implicitly, is seen as an ideological force used by hidden state apparatuses. It is a tool to reproduce social formations based on meeting economic requirements, contributing to the construction of a society that values entrepreneurial thinking and adheres to

social order. The curriculum serves as an ideological force in this digitized era, aligning with global trends in digital citizenship.

2. Ideological Power and Economics in Curriculum

The form of any item in a regular mirror is determined by physical principles. The picture may be altered by flaws in the glass, but what you see is mostly what you get. The mirror's interior composition replicates the exterior item standing over it. This collection of laws may be useful for considering optics, but it is debatable if it is suitable for considering schools. We, particularly those on the left of the political spectrum, tend to act as if it is sufficient. **(W.Appel, 2012, p. 61)**

We have to start with the idea of power and power to teach, to get to the ideology of power in education, so that the vision makes sense. Gramsci's explanation of how one group or class dominates another. There are two options: physical, violent control through force (police, jails), or moulding consciousness (church, school, etc.). **(S.Bhushan, 2016, p. 137)**

We consider schools a reflection of society, particularly in terms of the school's hidden curriculum. A "society" requires docile employees, and schools, via social relationships and covert instruction, almost assure the generation of such docility. Obedient workers in the job market are mirrored in the school's "marketplace of ideas». Such mirror image comparisons are overly simplistic both in school and the ostensibly reflected external object, the workplace.

The assumptions underlying most recent studies of the hidden curriculum can be clustered around a correspondence theory. Correlation theories, in general, propose that an economy requires particular features, behavioral traits, talents, and dispositions of its people. These economic requirements are so powerful that they "determine" what happens in other areas of society, notably in schools. As a result, when we examine our educational institutions, we can anticipate finding that the implicit things that are taught to students approximately reflect the personality and dispositional qualities that these students would "require" later on when they enter the job market. Bowles and Gintis' *Schooling in Capitalist America* is one of the most

recent explications of this type of study. Here, the concealed curriculum is distinguished by the economic class and one's predicted economic trajectory.

According to the ideas offered by Bowles and Gintis, this differential concealed curriculum may be evident in the fact that working-class pupils are taught punctuality, neatness, respect for authority, and other components of habit development. Students in higher-level classrooms are taught intellectual open-mindedness.

that there is always a successful fit between what the industry requires in terms of cultural capital or the norms and behaviors - ideology - of its employees and what happens in schools. Because students are stratified based on delinquency categories resulting in part from the productive function of the educational system, we do not have to accept the notion that the "lower classes" of these students are subjected to a hidden curriculum that simply prepares them to adapt and accept their place on the lower rungs of the "ladder."(W.Appel, 2012, p. 61)

3. The Child and the Curriculum

Historically, the child-centered curriculum is most associated with John Dewey's progressive views on education. (Kridel, 2010, p. 107) To oppose the children and the program is to provide either the child or the program the status of the main reality as if they were in themselves and could be thought of independently of each other. However, we cannot consider the child's growth, interests, and current experience without considering how it is arranged in the domains of knowledge, for the child's current experience does not explain itself. It is not definitive, but just temporary. It is not an aim in itself, but rather an indication or gauge of certain important tendencies". Or to return to what a certain child is at a specific point in his development: "To interpret a fact is to see it in its vital momentum, in its relationship with growth" and it is this understanding that allows for this interpretation. We also can't think of the program as something in and of itself, made up of information outside of the child's experience and meant to replace it. Thus, the program "is a question of interpreting studies as the organic results of forces at work in the child's life, and of discovering in them the means of giving his present experience a richer maturity." (François Audigier, 2006, p. 103)

The educational gesture thus consists in developing what is potentially future in the present, "to discern the end from the beginning," because "the facts and truths that enter into the child's present experience and those who are part of the program, are the beginning and end terms of the same reality" (François Audigier, 2006, p. 103)

The child's life within the school is a multifaceted experience that cannot be overlooked in analysis and interpretation. The child, in the early stages of education, must be approached from all psychological, mental, and scientific aspects. The curriculum acts as a force influencing schoolchildren, using the Actor-Network Theory perspective while considering the school as an ideological state apparatus. It highlights the importance of the curriculum in the socialization process to build a society that predominantly values entrepreneurial thinking and adheres to digital citizenship.

In essence, education and curriculum are subject to state control, serving its interests and shaping societal values. The curriculum, whether explicit or hidden, acts as a powerful force for ideological control and societal construction, emphasizing the crucial role of education in the formation of individuals and societies.

4. Levels of Curriculum Influence in Educational Systems In a number of Democratic Countries

Lawton, Baker, and Cogan identified five levels of control in the educational system they are as follows:

National: the central government, which includes the House of Representatives, ministers, civil servants, national lobbies, and quasi-governmental agencies.

Local: local government, which includes the council and its committees, councilors, officers, advisors, coaching boards, and local lobbies.

Department: such as colleges, departments, or other sub-units. Said departments have a functional responsibility for a particular subject or other specified component of the curriculum.

Individuals: teachers in their classrooms, labs, or workshops. They have a specific responsibility for delivering a particular aspect of the curriculum to a class or group. They may experience pressure from parents and others concerned about the impact on certain students. (Middlewood, 2003, p. 50)

Institutional: Schools and colleges, including governing bodies, principals because they are the most powerful influence on teachers(Popkewitz, 2007, p. 18).teachers, students, and pressure groups such as parents, employers, and the community.(Middlewood, 2003, p. 50)

5. Political power and curriculum in modern era

Historically, various political and religious ideologies have exercised control in numerous spheres including education, and educational institutions, being part and parcel of the state's ideological apparatuses(Janet L. Miller, 2019, p. 113) especially manipulating the form, organization and content of the curriculum (McCarthy, 1994)

So far in this era, political comprehension of schooling under pressure to 'improve standards' in schools and assure the essential skills and knowledge for a more successful economy, individuals who administer, and teach in, schools are urged to think 'in business terms'. A 'quality 1 circle' is frequently used in commercial jargon. The circle has six points. To begin, successful enterprises require a clear and exact product description, Second, and only then, can the method for achieving that product be defined - and, moreover, following the advice of proper empirical study, one should be able to determine with certainty which procedures create the product efficiently and which do not, Third, it is vital to empower stakeholders, all those who have a stake in the product, such as employers, parents, and the community, and to give them a voice in the ongoing redefining of the product and the evaluation of the process, Fourth, quality must be measured to see whether the actual product meets its original criteria ('testing against agreed standards'). Fifth, the consumer is to be empowered since, as stated in the White Paper, "parents know best", Finally, there is a need to guarantee collaboration among those who define the product, those who provide the process, those who have a stake in the product, those who evaluate quality, and those who buy the product in order to constantly reassess the product and process. Such 'thinking in business terms' is both a political objective (defining the connection between government and governed in an essential area of public life) and a framework within which to launch a political education program. (Pring, 2004, p. 119. 125)

As a result of the 1988 Education Act, the government now has the authority to specify the outcomes of a national curriculum in unprecedented depth. **(Pring, 2004, p. 119. 125)**

Education is distinguished by centralized state control of curricula **(Richard D.Lakes, 2008, p. 5)**

Schools are required by law to cover the curriculum that has been determined and to strive for the objectives that pertain to the 'standards' set by the government. Furthermore, the government believes that it is vital not just to "define the product," but also to "define the processes" that will generate that product under typical conditions.

There is currently a lot of study and literature on 'the effective school' and 'the effective teacher. Effectiveness here refers to the well-defined paths that, if followed properly by the school or the instructor, will certainly lead to the agreed-upon output. Thus, there are reading and numeracy hours, with precise instructions on the activities that should be completed during them.

Such a framework for discussing education is political in the sense that it redefines the authority and control over learning between the government and the teacher, as well as between the instructor and the student. First, the defining of educational aims has been explicitly transferred from the professional group of educators to politicians. However, this is far more significant than a power transfer is. It has eliminated from educational discourse by separating the purposes of education from the means of achieving those ends, and thus from those thinking professionally about educational matters, what has traditionally been at the heart of education, namely deliberation over the values worth pursuing, the type of society we should strive to create, the personal qualities and understandings that should be developed. It's as if the fundamentals of education are no longer the material of educational and professional discourse, with the latter limited to the most riate methods of accomplishing predetermined aims. **(Pring, 2004, p. 119. 125)**

Of course, one could argue that, because any arrangement concerning the allocation of power is by definition a political arrangement, teachers' independence from government in exercising professional judgment is a political problem in and of itself. Power over what should be learned is simply divided. However, a difference must be

noted, particularly when it comes to political education (as opposed to "training," "conditioning," or "indoctrination"), which is all too often overlooked. (Pring, 2004, p. 119. 125)

The distinction is between, on the one hand, the authority over learning exercised by people who use the power that comes with that authority to achieve ends that they decide, perhaps for broad political reasons (for example, the attainment of economic goals or the inculcation of particular civic dispositions) and, on the other, the authority of an educational tradition, mediated through literature and culture. Initiation into such a tradition confers political independence, the ability to withstand the persuasions and propaganda of people in positions of political power. To that degree, liberal education, as represented in the greatest humanities instruction, is at the core of a genuinely political education. (Pring, 2004, p. 119. 125)

The presented analysis reveals that education and curriculum are unequivocally under state control and supervision. The curriculum serves as an ideological tool for state control over the educational system, used to serve its interests and construct a society based on economic requirements. The economic aspect holds a strong position in the present era, with the curriculum having a robust connection to entrepreneurial thinking and the requirements essential to the current economy.

6. Crafts and education

Any attempt to merge academic and vocational education must address the ways in which both categories have been utilized in educational discussions and policy. However, from the middle of the nineteenth century in England, the notion of vocation was considered as something distinctive to the 'liberal professionals' was distinguished from its affiliation with 'vocational education' as a method of training people for specialized and, often, low-level vocations. 'Vocational' in this context is generally tied to 'technical' as in the Technical and Vocational Education Initiative, and vocational courses are always considered as inferior to and assessed against 'academic' courses. Furthermore, they are generally associated with poor ability students and are perceived as catering to a student population that is as unrepresentative in terms of socioeconomic class as the entry to Oxford or Cambridge universities. It may be argued that the manner in which the notion of 'vocationalism'

has been utilised since the early 1980s are more aptly referred to as 'occupationalism'. The phrase 'occupationalism' can refer to one of two things. It refers to the emphasis on training young people for specific jobs as opposed to a 'vocation' or adult life in general. However, as in the idea of 'behavioral occupationalism,' it may also be utilized not as a 'educational ideology serving production,' but as a 'ideology of production' aimed to manage education.

However, the changes in the economy mentioned at the beginning of this chapter are beginning to dismantle the old occupational divisions between manual and non-manual work, implying the need to reconsider the traditional divide between 'having a vocation' and vocational education, as well as its links with the academic/vocational divide that is so deeply embedded in English culture and history. (Young, 2002, p. 48)

➤ **Curriculum Subjects, Work and Bridging the Academic/ Vocational Division:**

Not only have scholastic results long been considered as key markers of general knowledge and abilities, but mathematics, science, and foreign languages have also remained important prerequisites for admittance into numerous jobs. The approach developed in this chapter expands and clarifies these "vocational" aspects of school subjects by arguing that their role in providing students with access to concepts and ideas can be integrated with students' need to understand the changing world of work that they will face as adults. The strategy is founded on five principles:

- The 14-19 curriculums should include explicit ties between school courses and the changing nature of employment for all pupils.
- Economic and technical awareness should be a key component of all school students' 14-19 curricula.
- School subjects should be presented as both bodies of knowledge to be studied for their own sake due to the concepts they provide access to, and as frameworks of understanding with a history that can allow students to reflect on their experiences and future learning and work aspirations. (Young, 2002, p. 56)
- Debates regarding the changing nature of employment should be central to the 14-19 curriculum for all students and represented appropriately in all academic syllabuses. (Young, 2002, p. 56)

- Work experience should be a fundamental and connecting part of all students' 14-19 education. (Young, 2002, p. 56)

Although this approach was developed in response to the divisive tendencies that emerged in late 1980s curriculum policy, it also reflected recognition that a curriculum response was required to the more fundamental changes that were taking place in the economies of Western capitalist nations, often referred to as post-Fordism. The main characteristics of these changes are well known. They include the declining role of mass production as a result of new technological developments, the expansion of the service sector, the dismantling of old skill barriers and divisions between professional and technical occupations, the formation of new divisions between core and peripheral workers, and new levels of capitalist integration in what is increasingly referred to as global economy. These developments were responsible for the decline in unskilled and semi-skilled occupations and for eliminating the young labor market in the 1980s. They were also for diminishing the desire for new and more flexible links between school and work. As a result, a new link between school courses and the world of work must provide students with access to these developments. (Young, 2002, p. 56)

The above-mentioned economic shifts place contradictory demands on the educational system. They create new opportunities while also posing new challenges. Large technical firms are rapidly realizing the need for a more educated, adaptable, and talented staff. At the same time, other multinational firms, particularly in the service industry such as McDonald's and Burger King, are offering new low-wage service positions that require minimal prior experience. Although not intrinsically contentious, technological and economic modernisation processes undoubtedly have that capacity. A primary educational goal of a new 14-19 curriculum must be to provide a foundation for students to get a better grasp of these changes in work structure. The strategy described in this chapter departs from the typical division of personal and economic goals associated with liberal education. (Young, 2002, p. 56)

Instead of distinguishing 'education for personal development' from 'education for work (or training),' it begins with the realization that, since the early 1980s, human experience and economic change have become inextricably linked, both in fact and in popular imagination. When compared to prior periods, young people of school age are

bombarded with significantly more messages about economic life and labor than in the past. The late 1970s and early 1980s economic recession during the second and third Thatcher government, as well as the economic restructuring that happened at the same time, sharpened the popular perception of "life chances," as students came to see themselves as market-oriented consumers long before they had any idea of what it might be like to be a producer. (Young, 2002, p. 56)

The critical tension between the intellectual demands of academic subjects and the practical demands of changes in the nature of work reflects this intertwining of the goals of personal development and employability; both must be at the center of the 14–19 curriculum and serve as the basis for interrogating each other. This conflict is manifested in a variety of issues from the perspectives of both teachers and curriculum designers. These issues include the curricular function of work experience and career counseling, as well as the need for new methods of handling work as a curriculum issue. (Young, 2002, p. 56)

Bowles and Gintis's idea of the hidden curriculum applies to all of the above. Especially for the concept of this study, where they confirmed that the hidden curriculum shapes the future workforce in four ways: it 'helps produce a subservient workforce of uncritical, passive, and docile workers', it 'encourages an acceptance of hierarchy'. It teaches students to be motivated by external rewards'; and it prepares them for workforce fragmentation. It is worth noting that, according to Bowles and Gintis, "the hidden curriculum produces a passive and obedient workforce." (Close, 2014, p. 16)

Discussions about professions have consistently been at the heart of educational policies in recent decades. Today, the economy and professions remain the fundamental drivers of educational policies and ideologies. The integration of vocational and technical education has gained prominence in liberal societies. The Actor-Network Theory describes the French educational system, explaining the ideological dimensions behind providing vocational knowledge to students. It finds that the capitalist system seeks to maintain its continuity by reproducing knowledge and skills that ensure individual loyalty to it in the workforce.

7. Entrepreneurship Education in primary school curriculum

Aside from the entrepreneurial culture of a certain nation or area, it is also critical to grasp the various goals for entrepreneurship education dependent on school level. (Alain Fayolle, 2008, p. 139) So, education entrepreneurship education is thought to be most effective if it is administered to individuals at a younger age. Dehghanpour (2013) states that early formal entrepreneurship education affects the attitudes of students positively and directs them to certain future paths. Lewis (2005) further affirms the need for early exposure to entrepreneurial attitudes and motivations at primary and secondary schools level. While other technological skills to be developed at a tertiary education level. In **Carvalho's** study, most of the students (77.7%) indicated that their entrepreneurship education began only once they had got to university, notwithstanding the reported introduction of entrepreneurship education to school curriculums as far back as 2000, as part of Economics and Management Science for Grades 3 to 9 and incorporated in Business Studies for Grades 10 to 12. Our findings suggest that students are not being exposed early and only encounter entrepreneurship education when they get to university, which is not ideal in seeking to develop enduring entrepreneurial attitudes. The directives that introduced the curricular inclusion need to be followed up to make sure that learners enrolled for these school subjects are indeed taught as stipulated in the curriculum if there is to be hope of a new generation interested in entrepreneurship as a real alternative to other academic fields that lead instead to seeking employment. Primary and secondary school teachers should also be equipped with the necessary skills to effectively impart entrepreneurial knowledge. Primary and secondary school learners should also be encouraged to take part in entrepreneurial activities so that they grow up knowing and appreciating business. Organisations already mentioned such as the Youth Leadership and Entrepreneurship Development Programme, the Education with Enterprise Trust and Junior Achievement Southern Africa need more government support to foster a culture of entrepreneurship in high school and primary school students and to give their initiatives a wider geographical reach. Initiatives such as SHAPE at UKZN should also be promoted nationally, as they help to transfer entrepreneurial knowledge to university students at all levels and in all faculties, refining their entrepreneurial skills. Taking just a single module in entrepreneurship is not enough to develop entrepreneurial intent, and curriculums should be re-envisaged to give students more

exposure to entrepreneurial education. Entrepreneurship should preferably be introduced as a degree choice at the undergraduate level, putting students through vigorous entrepreneurial training to boost their confidence levels. (Luisa Cagica Carvalho, 2019, p. 243)

The mentioned field study emphasizes that introducing entrepreneurship concepts at later stages of education does not lead to effective results in mastering field-specific technologies. On the contrary, early education in entrepreneurial thinking will undoubtedly influence individuals' future career choices and contribute to the development of skills they will need later in life. Contrary to the positive and human development perspectives that portray entrepreneurship as turning practitioners into wealthy heads, the study adopts **Louis Althusser's** view. According to his theory on ideological state apparatuses, teaching school children entrepreneurial thinking at the primary level is seen as diverting their thoughts away from employment in the state, reducing the constant burden on it, especially with recent population growth.

8. Digital citizenship education in the modern liquid era starting from curriculum

Citizenship is a commitment to the common good and public interest that prioritizes communal interests over personal interests...education is viewed as strengthening the public and common good. People acknowledge the presence of global citizenship when they actively participate in a linked and interdependent world. Furthermore, digital citizenship is more than just a set of behaviors for interacting with technology, however, it is a notion that has an influence on all students, teachers, parents, school and community leaders, and the larger world by setting norms or rules of behavior for how individuals learn to get along in an increasingly linked society (Snyder, 2016). Technology has played an important part in promoting globalization by enabling users to join online communities via social networking sites such as Facebook, Twitter, YouTube, Instagram, and LinkedIn.

Being able to read, write, and do basic arithmetic was formerly considered a sign of being an educated, productive, and useful part of society; having these abilities allowed one to make informed judgments. However, in recent years, the literacy skills that distinguish an acceptable member of society have become more active, including reading, researching, comprehending, interpreting, cooperating, and sharing.

According to Trilling and Fadel (2009) and Kivunja (2014), an educated individual must be capable of autonomous and efficient problem-solving and logical reasoning. Furthermore, the capabilities of computers and the Internet have heightened ethical quandaries and presented new difficulties and moral choices that did not exist prior to Web 2.0.

Ohler (2012) discussed the many components of digital citizenship and urged for community-based efforts in child education. **(Meghan Gail Walters, 2019, p. 10)**

Digital Citizenship in Curriculum

According to Michael Ribble sees that Schools should make digital citizenship a priority. **(Ribble Mike, 2007, p. 87)**

And educators should strive build a global citizenry **(Richar keith, 2021, p. 177)**

And administrators, board members, instructors, parents, and students must all participate in an ongoing debate regarding the appropriate use of technology. Everyone should understand that being a good citizen in the digital world is equally as vital as it is in the "real world. «Principles of digital citizenship should be taught at all levels and integrated into all courses. As a result, including digital citizenship into the curriculum reinforces the idea that utilizing technology is a privilege, not a right. The moment has come to begin teaching digital citizenship. Misuse and abuse of technology is rampant, both within and outside of the classroom. While AC I's are useful, they are insufficient, Students must be educated. What is suitable and incorrect understanding that comes from conversation and interaction rather than simply obeying a set of rules. When you hear a mobile phone ring at a movie theater or at school, consider if that individual is a good digital citizen or another example of an uninformed person. Then remember that it doesn't have to be this way. **(Ribble Mike, 2007, p. 87)**

Furthermore, officials in most nations have largely overlooked young children's internet behaviors during the last decade. As a result, it is critical to begin empowering digital citizens from a young age in formal, non-formal, and informal contexts. **(Divina Frau B. O., 2017, p. 46)**

Based on the above, digital citizenship today signifies responsible technology use, especially considering the urgent need in this era. It is not merely a consequence of the widespread use of technological means; societies today have reached a stage of

alignment with digital tools, which is more dangerous than merely using them to facilitate transactions in individuals' lives. In this study, digital citizenship has two dimensions. Firstly, as discussed by the Actor-Network Theory, it is part of the socialization process encompassing social and economic aspects. Digital citizenship is a global political direction aimed at building future digital citizens. Secondly, as highlighted by the study, there is a strong link between the education system and the economy. Ultimately, the socialization sought by the state through its ideological apparatuses, such as the curriculum and textbook contents, prioritizes economics over politics.

Summary

In conclusion, throughout history, politics has left its imprint on the educational process, asserting its control through official laws regulating educational institutions. Particularly, it exerts influence over the curriculum's contents. Legal references affirm education's affiliation with state control, emphasizing the centralization of decisions to serve economic, political, and social interests. Some scholars argue that thinking about separating politics from education is unwise, given the strong relationship between the two. This relationship is demonstrated in Louis Althusser's theory of ideological state apparatuses, with the curriculum acting as a tool for ideological control.

On the other hand, the hidden curriculum implicitly represents an ideological dominance or ideas targeting students within the school, as Althusser's theory suggests. The curriculum, according to the Actor-Network Theory, is an ideological tool wielded by hidden state apparatuses to reproduce social formations based on meeting economic requirements. The current study aligns with this perspective, asserting that the curriculum is an ideological force used by the state to serve its interests, contributing to the construction of a society that predominantly values entrepreneurial thinking.

Chapter 05: Theoretical approaches

- 1. Theory of Power**
- 2. Theorists of School Knowledge**
- 3. Theoretical Approach to the Study**

1. Theory of Power

Theories of power are divided as follows

1.1 Theory of the Elite Class

According to the elite theory, society is divided into two parts. The majority of people and a governing minority. The latter always wields political power (the ability to make and enforce choices that affect the whole community). The goal of elite theorists is to find a scientific explanation for why, no matter when or where in any society, the majority of available resources - economic, intellectual, and cultural - are concentrated in the hands of a small group of people who use them to exert power over the rest of the population. Developed first by Italian researchers between the end of the nineteenth century and the beginning of the twentieth century, elite theory became essential in political science following World War II. (Mariotti, 2020, p. 02)

The elite class theory asserts that while special interest groups and other actors in society attempting to influence government are diverse, groups in the same sphere of public class interests (large corporations, in particular) rarely compete with each other. Said groups frequently act in ways that reinforce their class at the level of interest. It has some roots in **Mosca** and **Michaels' Pareto** elite theory. However, it has deep roots in Marx's theories on the role of government in fostering the success of large enterprises. While there was once substantial disagreement within the discipline between elite and class-based notions, these disputes have typically dwindled with a shift away from the original elite theories toward a class-based model (at least in sociology). Hunter and Mills were the first in the United States to present elite/class theory.

While neither claimed a direct lineage to Marx, both framed their specific studies as reactions to Marx's arguments, and it is now evident that their work fits well with the overall tradition in which **Marx's** work began. Hunter's investigation of Atlanta's community power structure revealed that persons in positions of community decision-making were either members of the major business class or were tied to large enterprises through networks of contacts. (Diane E.Davis, 2009, p. 18)

According to the well-known **Mills** research, there are very few interrelated persons in the highest echelons of economic, political, and military organizations in the United States on a national basis. Mills demonstrated that large firms or "rich corporations," as he referred to them) had a high degree of overlap with those at the top of the political arena, affecting political decision-making. (**Diane E.Davis, 2009, p. 18**)

1.2 Pluralism Theory

According to the theory of pluralism, not one interest group dominates governance. Pluralist theory regards government as a "neutral, open arena for societal influence." It also contends that interest groups and other societal actors attempting to influence government are varied and frequently have competing interests. As a result, the idea of pluralism says that not a single one of these groups (for example, huge companies) should be able to exercise greater influence on government decision-making than others, i.e., the majority rules. Consequently, the theory of plurality has ideological origins in idealized concepts of representative democracy in which people have significant power. Academically, though, pluralism emerged as a significant theoretically informed body of research only after the mid-century challenges to utopian ideals of democracy by elite/class theory. (**Diane E.Davis, 2009, p. 18**)

1.3 Theory of State Autonomy

According to state autonomy theory, state actors govern. It stresses the centrality of individuals inside the state in governmental decision-making, arguing that the state is "autonomous". Thus, it is typically resistant (or unresponsive) to outsiders such as special interest organizations. State autonomy theory, according to Akard, opposes "all theories that ... explain state policies concerning economic or other' societal level' phenomena". (**Diane E.Davis, 2009, p. 18**)

As a result, it rejects both the elite/class and the pluralist views (Gilbert & Howe). It originated, in large part, as an alternative understanding of power and governance in the mid-twentieth century conflicts between elite/class theory and pluralist theory. It arose specifically due to the shift toward a more structural perspective within elite/class theory.

After Poulantzas (1974) published his critique of instrumentalist elite/class theory, American sociologists expanded the argument to include the state. Though some would not consider Block a state autonomy theorist, he has a significant and early role in this movement. Block contended, similarly to Poulantzas, but in far more memorable terms, that "the ruling class does not rule. He went a step further than Poulantzas, stating that members of the government, or "state managers," make decisions first to safeguard their interests. He contends that this self-interested rationalization applies to all three key groups involved large business, labor, and state management. That is because rationalization happens beyond the gaze of others, and it cannot be viewed as a function of other groups. **(Diane E.Davis, 2009, p. 18)**

Therefore, while the interests of governmental actors frequently coincide with the interests of large businesses, when those interests do not coincide (for example, when governmental actors' re-elections are at stake), these "autonomous" state managers will decide against the interests of large businesses **(Diane E.Davis, 2009, p. 18)** s.

2. Theorists of School Knowledge

2.1.Michael Apple

Michael Apple has made significant contributions to the critical study of schooling processes, schooling systems and education policy. He investigated the way these operate within a broader nexus of social relations of power **(Zavala, 2014, p. 134)**. Less prevalent are theoretically sophisticated theories of how ideology is developed and perpetuated in and by schools. In the third edition of *Ideology and Curriculum*, Michael Apple argues that ideology is legitimized as knowledge in schools to promote specific social norms.

According to Apple, schools were established to behave in line with distinct value systems and meanings. Specifically, to make children of immigrants more like those of the middle class while still being capable and willing to perform work that the middle class would not do. Over time, this dynamic has come to be accepted as natural and unquestioned by those most involved, such as teachers, families, students, and scholars. **(Adair, 2005, p. 01)**

Apple also provided a reinterpretation of the school system as a result of the influence of the state, policymakers, and educational material providers. In this way, Apple connects the transition of school organization to management principles (control types: basic, technical, and bureaucratic). Policymakers have affected curricular structure through the development of standardized material and assessments. They have placed a great deal of pressure on the educational system to push it to educate by industrial needs. The school is encoded and hence more readily managed by having standardized assessments and material. (Adair, 2005, p. 1)

In Apple's opinion, curricula act conservatively, not to liberate students or to produce a critical citizenry. Its purpose is to reproduce an essentially compliant, obedient, 'quiescent' workforce, generally accepting of their lot regardless of what it might be (Moore, 2006, p. 87)

It is impractical for him to discuss education without first recognizing its relationship to three systems, which are culture, government, and economy.

He observed, as a critical teaching expert, the reinterpretation of educational policy that occurred after WWII. He also noted that education is no longer viewed as a system that gives educational opportunities to minorities to equalize and improve mobility. Furthermore, his language reflects his consideration of policymakers' techniques for blaming schools for societal problems such as loss of economic competitiveness and degradation of values and standards in family, culture, and education.

This theory supports the idea of defining the interaction of these three systems as a conspiracy orchestrated by a small group of industries to keep school as a "moppet," or "a mechanism for the reproduction of the division of labor," and to "teach norms, values, dispositions, and culture that contribute to the ideological hegemony of dominant groups." Apple somewhat agrees with the notion in this regard. (Sandra Vega Carrero, 2016, p. 132)

Apple believes that to pose such questions about who profits from an ideology that considers students and employees commodities to be sold, tested, classified, marketed, and regulated, the intellectual community (people like us) must alter in two essential ways. The first step is for instructors and students to feel at ease with

ambiguity, controversy, and dissent. Ideology, or what Apple refers to as "legitimate knowledge," views dispute as regressive, posing a barrier to societal development. In contrast, Apple, following Marx, believes that conflict should be portrayed as a good social phenomenon that is required to reform society. Second, we must create and use discourses and analyses that are not based on industrial or corporate models. Hence, they would not represent industrial or corporate interests. This will allow us to see the school in a new light and become conscious of our role in perpetuating social and economic injustice. (Adair, 2005, p. 01)

2.3 Michael Young

Young began with the assumption that those in positions of power will attempt to define what is to be considered knowledge in society, how accessible any knowledge is to different groups, and what are the accepted relationships between different knowledge areas and those who have access to and make them available. The investigation of these concerns serves as the foundation for the approach to education as socially structured knowledge that follows.(Young, 2002, p. 14)

2.4 Antonio Gramsci

Hegemony is most commonly associated with political history and international politics. It refers to circumstances in which one nation wields political, cultural, or economic power over others. (Entwistle, 2009, p. 19)

Gramsci employed hegemony in two Senses: first, hegemony refers to a process of domination whereby the ruling class is said to exercise political control through its intellectual and moral leadership over allied classes. Second, hegemony refers as well to the use of force and ideology in the reproduction of class relations.(Stephen J.Farenga, 2015, p. 16)

Also, Gramsci distinguished two forms of control. Dominations described as a direct physical force exerted by hegemonic power, and hegemony signifying ideological control and compliance.(Jiang, 2019, p. 9)

However, following Lenin, Gramsci expanded its application to include ties between groups, particularly social classes. As a result, one social class might be thought of as

ruling over other 'subaltern' classes. In a capitalist society, the bourgeoisie rules over the industrial working class. In turn, the purpose of the socialist revolution is that it is anti-hegemonic, aiming to replace bourgeois hegemony with proletariat hegemony.

'Rule by intellectual and moral hegemony is the form of power that gives stability and foundations power on wide-ranging consent and acquiescence,' writes Gramsci. For this to be the case, 'any connection of "hegemony" is inherently a pedagogical relationship'. Control over the subaltern classes is conducted far more delicately than is commonly assumed; it works persuasively rather than coercively through cultural institutions such as churches, labor unions and other workers' groups, schools, and the press. (Entwistle, 2009, p. 19)

In the standard Marxist phrase, bourgeois hegemony is dependent on the working class's "false consciousness," or, as Raymond Williams puts it, "the pressures and limits of what can ultimately be seen as a specific economic, political, and cultural system seem to most of us to be the pressures and limits of simple experience and common sense." That is, we are convinced that maintaining the status quo is in our own best interests. Furthermore, current hegemony may accept alternative and counter-hegemonic cultural forces by 'neutralizing, modifying, or actually absorbing them.'

Gramsci discovered concrete expressions of hegemonic educational relationships in various institutions of 'civil society' particularly in schools that already serve capitalist hegemony. Said schools succeed in developing a false working-class consciousness through manipulation of the curriculum to transmit falsehoods, half or irrelevant truths and values, and by adopting a pedagogy whose 'hidden curriculum "represents subtle and deeply influential forces" (Eugene F. Provenzo, 2009) serves to perpetuate work. (Entwistle, 2009, p. 22)

2.5 Basil Bernstein

According to Bernstein, formal education knowledge can be considered to be realized through three message systems: curriculum, pedagogy evaluation (Pollard, 2002, p. 143)

Bernstein provides a solid model that links socioeconomic class to underachievement in school and, subsequently, in life. A working-class child's limited code-speaking abilities hinder their educational opportunities. Individuals develop and assume their mental structures via schooling, and the construction of certain mental structures is influenced by the societal division of labor. **(Ross A. , 2003, p. 94)**

The curriculum for Bernstein is seen as 'society classifies...the educational knowledge it considered to be public' **(Gates, 2002, p. 34)**. Thus, a child who receives restricted replies to questions posed at home is likely to be discouraged from asking additional questions. This results in the creation of a youngster who is less well educated or interested in the larger world. Said youngster would not be able to construct inquiries in school settings. Because school language is fundamentally abstract and unemotional, the limited-code kid will have difficulty responding to school, both in instruction and in appeals to school discipline rules. The teacher's speech will be difficult to understand since it will differ from the child's usual usage. If the youngster attempts to interpret the instructor's vocabulary into more familiar terms, they may miss the abstract ideas that the teacher was attempting to impart. However, the child may have little difficulty dealing with rote learning or drilling; this would accord with some of the points made by Bowles and Gintis about the relationship between elementary education (traditionally, at least in the nineteenth century, the location of rote learning) and the school's role in reinforcing economic class distinctions. In *The Structuring of Pedagogic Discourse*, Bernstein returns to his examination of cultural reproduction and resistance. **(Ross A. , 2003, p. 94)**.

According to Bernstein, while class differences selectively identify particular aspects of culture in order to legitimize and reproduce class differences and use education processes to augment this partiality, educational discourses act to amplify a wide range of social inequalities as well as those of class. All social power ties are simply transmitted through education. Bernstein examined how the selective structure, transfer, and appraisal of information are inextricably linked to patterns of authority and control. The debate over curriculum is ultimately moral since it is also a conflict between competing views of social order. **(Basil, 2003, p. 74)**

Pedagogical communication is frequently viewed as a vector, a conduit for ideological ideas and external power dynamics. **(Bernstien, 2007, p. 53)** Thus, the

linguistic device and pedagogical device become places of appropriation, conflict, and control (Bernstien, 2007, p. 56)

2.6 Bowles and Gintis

Bowles and Gintis reject the functional perspective on education and justice in society (Browne, 2006, p. 24). They embarked on the idea of economics to theorize the curriculum. In their view, people are created by the economy where commodity production may be deemed of limited relevance except as a required input into people's production. Also, the people production process in the workplace and schools is controlled by profit and dominance imperatives rather than human needs. That is to say, employees are hired and structured to produce in such a manner that the price paid for the worker's time - the wage - is less than the value of the items produced by labor resulting in profit (Cole, 2012, p. 01).

They believe that the social relations of the means of production correspond to the social relations of schooling, and that this is not an accident. The school is a bureaucratic order, with hierarchical authority, rule orientation, stratification by 'ability' as well as age, role differentiation by sex (physical education), home economics, and so on, as well as a system of external incentives like marks, promises of promotion, and the threat of failure, which is similar to the pay and status in the workplace. Not only do schools reproduce the personality types required by capitalist production. That is to say, those at the bottom of the hierarchy require a heavy emphasis on obedience and rules. However, those at the top, where discretionary scope is considerable, would require a greater ability to make decisions on the basis of evidence. This is the school's sole mission.

In their opinion, alienation and anomie are unavoidable consequences of this education, not byproducts of the incompatibility of the cultures of the primary and secondary socializers. As a result, schools become tools for both cultural distribution and class reproduction; the two are inseparable. The control of a society's knowledge-producing and knowledge-preserving institutions is used to exert a ruling class's subtle hegemony over the legitimization of accepted cultural knowledge. Only one version of reality is chosen and transmitted—a chosen social construction that serves the interests of only a subset of society. (Ross A. , 2003, p. 85)

They argue that the expansion of schooling has been a response to economic needs rather than to initiate or promote social reform. 'Schools are meant to legitimize inequality, confine human growth to forms consistent with acquiescence to arbitrary power, and contribute to the process by which youth accept their fate.'(Ross A. , 2003, p. 85)

2.7 Pierre Bourdieu

At first, Pierre Bordeaux was an intellectual who did not care to interfere in political affairs. However, soon enough, his attitude changed.(Grenfell, 2004, p. 2)

Bourdieu began writing on education in the 1960s. He integrated the study of education into a wider field concerned with power, inequality, and social order (Jenkins, 2002, p. 111). Nonetheless, most of his published work was subsequently translated into English. He wanted to see if the French educational system was indeed democratic in the ways it purported to be. He aimed not just to chronicle but also to make sense of the numerous types of information and learning that were made available to French children and young people. Bourdieu wanted to demonstrate how the French school system worked, not just to produce elite, distinguished scholars like himself but also, at the same time and through the same practices, to perpetuate the very uneven successes he witnessed in his surroundings and in French society more generally.

However, according to Bourdieu, the French educational system, with its rhetorical commitment to universalism and meritocracy, was a long way from the values it professed. He was disturbed by the inconsistencies between regularly stated democratic aspirations and the tangible realities of education. In actuality, most of the successful children and young people were the sons and daughters of successful and educated individuals, and those who were comfortably situated or rich, or had social prestige, and were well connected. Bourdieu contended that the whole educational system and the curricula as tools and as a social institution function to establish and maintain the social, economic, and cultural status quo. (Thomson, 2017, p. 06)

Finely, the arena of pedagogic action is a broader social environment in which individuals, actors, agencies, and organizations compete to impose their vision of how the world should function. These interests are either for conserving the status quo or for modifying it. In the ongoing fight over language symbols, actors claiming to "reform" education may be attempting to dominate all kinds of education with a simple economic arithmetic in which profit, customers, and consumerism overshadow the ethic of public service. (W.English & L.Bolton, 2016, p. 02)

3. Theoretical Approach to the Study

The theoretical approach is considered the backbone of the scientific research in the field of social sciences (Rengasamy, 2016, p. 120). It provides a complex understanding of how societies function and serves as a lens for social researchers to analyze and study social phenomena within society. Additionally, it is the foundation that connects methodology with logical principles for scientific treatment and the researcher's tests that regulate the process of studying the phenomenon under investigation (Touil, 2013, p. 183).

To understand the role of the primary school curriculum in building the power of Algerian society through the cognitive content of textbooks, which carry implications directing pupils toward simple crafts and shaping their entrepreneurial thinking and interaction as digital citizens. We will rely on using concepts, foundations, and principles within the **ideological state apparatuses'** perspective. These perspectives fall within the updated Marxist orientations, through which we will examine the field of study. This is due to the ideas it presents about the nature of the curriculum and the contents of the book as an ideological tool used by the state, both hidden and indirectly, to build a society that serves its interests. Moreover, it aims to uncover the economic and political ideological threads that intervene in the social formation process to understand the nature of the knowledge that pupils will fill and reveal the features of the society that the state aims to build.

The theory of **ideological state apparatuses** emerged with the French intellectual **Louis Althusser**, whose interest in politics arose from his early membership in the Communist Party during World War II. He observed the nature of

communist ideology and the apparatuses it used to disseminate its political ideas, even though he did not agree with them. He appeared on the cultural scene in 1965 after publishing the book "For Marx," followed by "Reading Capital." In these books, **Althusser** strongly criticized what he considered "dogmatic" and referred to the Stalinist interpretation of Marxism, which reduced social focus to mere economic productive forces taking an economic form (**Scott, 2007, p. 12**) Afterward, **Althusser** began to formulate the concepts and foundations of his theory of ideological state apparatuses.

Althusser views the state as primarily repressive authority according to the Marxist tradition. It is an "apparatus" with a specific function. In other words, a "repressive machine" that enables the ruling classes to maintain their dominance over the working class or the dominated class to preserve their interests.

Additionally, the state exercises power and authority through the use of repressive and ideological state apparatuses for continuity and perpetuation. Ideology, according to **Althusser**, is the "system of ideas and representations that dominate the mind of individuals or the social group". The aim behind said ideology is to make members of society move in a controlled manner (**Louis, 2014**).

As a power, the state possesses two different but complementary apparatuses: the repressive state apparatuses and the ideological state apparatuses (**Althusser, 2020, p. 25**). The repressive state apparatuses, which are represented by institutions such as the government, administration, army, police, and courts, are characterized by their use of violence and are visible to the public domain.

On the other hand, the ideological state apparatuses are those institutions that work covertly and hidden. Their main characteristic, which gives them power, is their intense and powerful work, making them more influential. These apparatuses include institutions such as the church, the family, the law, the union, the media, and the school.

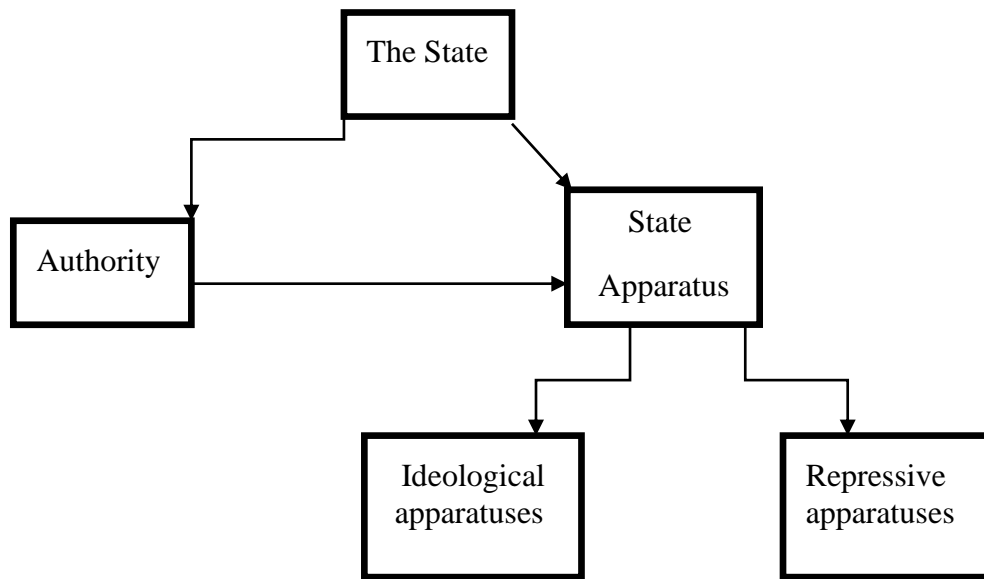


Figure2: State Apparatuses

The basis for formulating this theory for its author is his endeavor to explain how the capitalist society operates and the nature of its interests throughout history. Then, the context of the theory of ideological state apparatuses is to understand and analyze how the conditions of production, production relations, and material conditions are reproduced in bourgeois societies, given that the economy is the engine of societies today.

For **Althusser**, it is evident to recognize that the social formation of society does not reproduce the conditions of production at the time of its production, which will not last for long. Therefore, the essential condition for production is the reproduction of the conditions of production (**Louis A. , 1971**)’

The theory of **Althusser** focuses on some fundamental concepts that he emphasized to understand its context regarding the relationship between ideological state apparatuses and the educational system.

The State: It is the apparatus of the state.

State Apparatus: composes of ideological apparatuses and repressive apparatuses.

State Power: The goals and interests of the state that use their legitimacy as power and force over both repressive and ideological state apparatuses.

School: An ideological apparatus that works on shaping society and defining the structure of the community by subjecting it to the control of the state.

Social Formation: The nature of individuals' behaviors within society, emerging from the relations of production and the forces of production.

Relations of Production: It includes the series of actions and functions existing among people that are fundamentally rooted in the economic domain.

Forces of Production: The workforce is built through the acquisition of skills that align with the production methods and means.

Superstructure: This encompasses ideological state institutions such as schools.

The state functions as a power through the educational system to serve its primarily economic interests. It works to equip individuals intellectually, ideologically, and technically for specific roles needed by the economic system upon which the state is based. Consequently, it shapes society under the umbrella of these needs.

The desire for empirical research focuses on ideological ideas related to production. Every social formation, according to **Althusser**, arises from a dominant template for production. This means that the process of production moves the existing forces of production within and according to production relations. Any social formation must reproduce its production conditions at the time of production through two main principles: the reproduction of productive forces and the reproduction of existing production relations (**Louis A. , Readings , 2014**).

For the perfect reproduction process, the state, as a power, uses one of its most powerful ideological apparatuses, which is the school. **Althusser** referred to the school as "a silent apparatus... it is the school."

The primary ideological apparatus for the state in reproduction and societal construction is the educational system. According to **Althusser**, the function of the educational system is to fulfill the basic needs required by the economic and political system, primarily in society. The educational system is described as the number one apparatus in capitalist societies because it guides many young people to the dominant ideology of skills and submission. In modern times, the focus of school work is on serving the economy by directing children through innate and voluntary tendencies. Hence, education is seen as a means to prepare the workforce by training workers in the necessary skills for contemporary types of work. This ensures that workers embody the methods and values that guarantee their survival (**Silva, 2018, p. 142**).

Althusser stressed the importance of the socialization process carried out by ideological state apparatuses through education. He believed that the success of societal shaping begins with the time spent by pupils in school, emphasizing that "they are present in their lives five to six days a week." The school, therefore, becomes a critical tool for molding the minds of young children. **Althusser** considered this stage crucial for shaping them not only in academic skills but also in instilling values and behaviors that align with the dominant ideology.

Furthermore, **Althusser** highlighted the significance of the educational system in the ideal reproduction process. He described it as a dangerous age where children are filled not only with reading, writing, and arithmetic skills but also with the necessary skills for future work and the behaviors ensuring submission to the prevailing ideology.

In conclusion, the school, through official and hidden curricula and the content of textbooks directed to children in the early stages of education, works to manipulate the minds of the young and guide them toward the goals of the state as a political power (pulling peoples' strings like puppeteers) (**Backer, 2022, p. 45**). It aims to shape a society with a specific structure:

-Maintaining the continuity of how people having their hands control on the material world.

-Focusing on the behaviors and communication of individuals in specific ways with each other.

-The function is pre-existing for the individual and comes into existence when the individual fulfills it.

Thus, we can apply the theory to the field study and understand the underlying ideology that the state seeks to convey as suggestions in primary education, by meeting its political and economic interests through its main and outlined assumptions in this table:

Theory	General Basis of the Theory	Adopted Theoretical Assumptions	Indicators of Reality Through Hypotheses and Operational Definitions
<p>Ideological State Apparatus</p> <p>Louis Althusser</p>	<p>According to Louis Althusser, the school is the most powerful ideological state apparatus that pulling peoples' stringslike puppeteers.</p>	<p>-The school works on defining the function of each person through explicit and hidden suggestions found in the Arabic language and civic education textbooks for primary education, encouraging students to engage in simple professions in the future.</p> <p>-The school ensures the continuity of people having hands on the material world through explicit and hidden suggestions within the Arabic language and civic education textbooks for primary education, aiming to instill entrepreneurial thinking in pupils.</p> <p>-The school determines how people interact with each other through explicit and hidden suggestions within Arabic language and</p>	<p>-Explicit and hidden hints within Arabic language and civic education textbooks for primary school education contribute to directing pupils towards thinking entrepreneurially.</p> <p>- The Suggestions in these textbooks also aim to instill the idea of citizens being in control of the material world.</p> <p>-The textbooks provide cues for students to engage in specific crafts, including trade craft, physical jobs, land crafts and lower-degree certificate jobs.</p> <p>-The school encourages pupils to have the desire to start their own projects, work long hours, practice self-employment, innovation, and creativity, and steer away from government jobs.</p> <p>-Children are motivated to work at an early age.</p> <p>-Digital illiteracy is addressed by teaching students how to use new technologies.</p> <p>-Pupils are educated about the risks of cyberbullying, digital</p>

		<p>civic education textbooks for school primary education, including shaping citizens into digital citizens.</p>	<p>security, psychological risks of modern technology, and physical risks associated with modern technology.</p>
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Sours: by the researcher.

Summary

This chapter encompasses various sociological and political approaches related to power dynamics and the curriculum. It highlights the convergence points and the utilization of these theoretical contributions in the current study. The chapter concludes with the presentation, explanation, and analysis of the theory adopted in this study. It illustrates how it approaches the reality of the field study. This theory serves as a tool to interpret and analyze the role of the curriculum as an ideological apparatus within the ideological state apparatuses, which works to construct a society that aligns with the state's specific objectives.

Finally, a summary of the theoretical approach of the study is presented in a table, connecting the foundations, principles, and concepts of the study with various indicators of Algerian reality. This includes procedural definitions and hypotheses inspired by the theoretical approach, which will be tested in the field study within the primary education curriculum.

Chapter Six: Methodological Procedures of the Study

- 1. Study questions**
- 2. Fields of the Study**
- 3. Sample Study**
- 4. Research Methodology**
- 5. Fifth: Data collection tools**
- 6. Statistical Methods of Study**

1- Study questions

- **General question of the Study**

General question of the Study

How the school curriculum does contribute to building power in the Algerian society through the civics and Arabic language textbooks for primary school education?

From this question stems the following sub questions:

- **The first Sub question**

How does the content of Arabic language and civic education textbooks for third, fourth, and fifth grades of primary school through explicit and hidden insinuations contribute in pushing pupils to engage in simple crafts?

The first question focuses on elucidating the suggestions and knowledge present within the civics and Arabic language textbooks for primary school. The state has formulated primary education through the curriculum as an ideological tool to shape an awareness that drives pupils towards engaging in simple crafts. The question affirms the role of schools in determining individuals' roles in the primary stages, where professions are predetermined, and individuals come to fulfill them later. This question and its indicators explain the roles defined **by the state** in the primary school curriculum, which will be an intentional choice for individuals in the future.

- **Indicators of the 1st Sub question**

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuation, to pushing pupils to engage in simple crafts (carpenter, painter, and sculptor).

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden

insinuations, to pushing pupils to engage in physical crafts (builder, mechanic, laborer, and janitor).

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to pushing pupils to engage in agricultural crafts (farmer, gardener, and horticulturist).

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to pushing pupils to engage in vocational crafts (nurse, civil defense, and police officer).

The second Sub question

How does the Arabic language and civic textbooks for third, fourth, and fifth grade primary school pupils foster entrepreneurial thinking among their pupils through explicit and hidden insinuations?

The second question clarifies what **LouisAlthusser** affirmed in his theory about ideological state apparatuses regarding how the curriculum functions as an ideological apparatus ensuring the maintaining the continuity of people's hands on the material world. As a result, this is achieved through the knowledge contained in textbooks, which instill entrepreneurial thinking in students and lead them away from state jobs and towards self-employment. This aligns with the state's objectives as a power, using the education system to shape a social formation in line with the interests of decision-making powers.

Indicators of the 2stsub question

How does the Arabic language and civic textbooks for third, fourth, and fifth grade primary school pupils foster entrepreneurial thinking among their pupils through explicit and hidden insinuations?

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to motivating students to avoid government jobs.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden insinuations to instilling ideas of self-employment, innovation, and creativity in the pupils.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to motivating students to work at an early age.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden insinuations, to motivating students to work long hours.

The third Sub question

How does do the Arabic language and civic education textbooks for third, fourth, and fifth grade primary school incorporate explicit and hidden insinuations that support the formation of digital citizenship habits?

The third question examines the role of the school, which is linked to determining pupils' behaviors towards each other through the inclusion of digital citizenship knowledge. The knowledge of citizenship constitutes one of the aspects of behavior that bring together members of society according to **the state's** outlined goals for the desired society in the current era.

- **Indicators of the 3rd Sub question**

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to promoting digital literacy and teaching students to use new technologies.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about the dangers of cyberbullying.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden insinuations, to raising awareness among students about digital security.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit hidden insinuations, to raising awareness among students about the psychological risks of new technology.

The content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about the physical risks of new technology.

2- Fields of the Study

2.1.Spatial Field

The study was conducted at the level of the Directorate of Education for the state of Biskra, which is an internal department that moved to the new headquarters in the Azdihar neighborhood in 2009. It constitutes the backbone in the structure of the Directorate of Education, serves as the pulsating heart in managing the activity and dynamics of collective work within this vital public institution, as it plans various training operations inside, and outside the directorate. It includes all categories, such as educational, administrative, and joint categories. It was formed according to the following ministerial decrees: Executive Decree No. 90-174, dated 16 Dhu al-Qi'dah 1410 AH, corresponds to June 9, 1990. It specifies the organization of educational services at the level of the state and their operation. The head of government is based on the report of the Minister of Education and is based on the Constitution, especially Articles 81 and 116 thereof, and by virtue of Order No. 76-35 dated 16 Rabi' al-Thani 1396 AH, corresponding to April 16, 1976, regulating education and training.

And by virtue of Law No. 90-08, dated 12 Ramadan 1410 AH corresponding to April 7, 1990, relating to municipalities.

By virtue of Law No. 90-09, dated 12 Ramadan 1410 AH corresponding to April 7, 1990, relating to the state.

By virtue of Executive Decree No. 89-92, dated 16 Dhu al-Qi'dah 1409 AH corresponding to June 20, 1989, which specifies the powers of the Minister of Education and Training.

By virtue of Executive Decree No. 89-93 dated 16 Dhu al-Qi'dah 1409 AH corresponding to June 20, 1989, which regulates the central administration in the Ministry of Education and Training. It is drawn as follows:

Article 1: This decree aims to specify the methods of organizing educational services and their work at the state level.

Article 2: Educational services at the level of each state are grouped into a directorate of education.

Article 3: The directorate of education established under the authority of the Minister of Education shall undertake the following:

Activating a set of educational activities in the field of primary education, secondary education, and training at the level of the education sector, coordinating and monitoring them.

Ensuring, in coordination with the relevant bodies and authorities, the provision of conditions that enable the normal performance of school and extracurricular activities and the smooth functioning of education and training institutions within the sector. It is charged, within the framework of the ongoing organization, with the following:

- Preparing the school map for various stages of education and updating it in consultation with the relevant departments and authorities.
- Collecting, processing, analyzing school statistics, and conducting all survey and investigation operations to assess the needs of the state in the field of education.
- Overseeing the organization, monitoring, and educational supervision of education and training institutions under the supervision of the Minister of Education.
- Ensuring the implementation of educational programs and respect for the school organization.
- Appointing educational, administrative, technical staff, and service employees in institutions and monitoring and managing their affairs within the framework of the ongoing organization.
- Organizing exams and competitions related to the sector and monitoring them in coordination with qualified bodies and authorities, and delivering certificates and

diplomas related to the mentioned exams and competitions within the framework of the ongoing organization.

- Organizing school guidance and evaluation operations and implementing them.
- Conducting staff training operations, improving their level, and updating their knowledge.
- Organizing the activities of inspection bodies and implementing them in coordination with the relevant departments and agencies.
- Promoting educational, cultural, and sports activities in educational institutions in coordination with relevant sectors, bodies, and associations.
- Ensuring compliance with health and safety standards in education and training institutions within the sector.

Article 4: Each directorate of education includes departments composed of offices. The number of departments ranges from three to six, depending on the importance of the assigned tasks. The number of offices in each department ranges from two to four, depending on the size of the assigned tasks. The provisions of this article shall be implemented by a joint decision between the Minister of Education and the Ministers of Finance, local authorities, and the authority responsible for public service.

Article 5: The Director of Education, in consultation with the relevant officials in the state and municipalities, takes all measures to facilitate the implementation of the provisions stipulated in Articles 97, 98, and 99 of Law No. 90-08 and Law No. 90-09 of April 7, 1990, as mentioned above. The director must regularly inform the governor of the situation in the education sector and, in any case, provide him with all the information he requests.

Article 6: The Director of Education shall be a secondary authority in matters related to the financial duties allocated to him and shall execute, in this capacity, operations related to revenues and expenditures.

Article 7: a secretary-general shall assist the Director of Education, in cases where the need arises to coordinate the work of the departments and the importance of the assigned tasks. The provisions stipulated above shall be applied according to the procedure specified in Article 4 of this decree.

Article 8: Educational services at the level of the Algiers state, regardless of the provisions of Articles 2 and 4 above, are grouped into an academy inspectorate called "Algeria Academy Inspectorate," supervised by an academy inspector.

Article 9: Employees, properties, and means in all their forms, associated with educational activities within the framework of the executive council of the state previously, are transferred to the structure established by this decree in accordance with the procedures stipulated in the ongoing organization.

Article 10: This decree shall be published in the Official Gazette of the People's Democratic Republic of Algeria. Issued in Algiers on 16 Dhu al-Qi'dah 1410 AH corresponding to June 9, 1990. Executive Decree No. 05-404 dated 14 Ramadan 1426 AH corresponding to October 17, 2005. This decree amends and completes the Executive Decree No. 90-174 dated 16 Dhu al-Qi'dah 1410 AH corresponding to June 9, 1990, which specifies the organization of educational services at the state level and their operation, as amended.

The head of government,

Based on the report of the Minister of National Education,

And the Constitution, especially Articles 85-4 and 125 (paragraph 2) thereof,

And the virtue of Order No. 76-35 dated 19 Rabi' al-Thani 1396 AH corresponding to April 16, 1976, relating to the organization of education and training, as amended and supplemented, by virtue of Law No. 90-08 dated 12 Ramadan 1410 AH corresponding to April 7, 1990, relating to municipalities,

He is required to supply the governor with regular updates on the state of the education sector and, in any event, provides him with all the information he demands.

Article 6: The Director of Education will be the secondary officer in charge of disbursing the allocated financial appropriations for him. He shall carry out operations related to revenues and expenditures

Article 7: The director of education shall assist the secretary general when necessary. This includes coordinating the work of departments while maintaining an acute

attentiveness to the significance correlated with these responsibilities. The provisions stipulated above shall apply according to the procedure specified in Article 4 of this decree.

Article 8: Educational facilities at the level of the state of Algeria are grouped regardless to the provisions dictated in the A forementioned Articles 2 and 4. Collectively, they form an inspectorate academy identified as the “Algerian Academy Inspectorate” and an academy inspector supervises it.

Article 9: All employees, assets, and resources related to educational activities under the previous provincial executive council are now relocated to the newly established structure as per the procedures outlined in the current organizational regulations.

Article 10: This decree shall be published in the Official Gazette of the People’s Democratic Republic of Algeria.

Done in Algeria on Dhu al-Qa`dah 16, 1410, corresponding to June 9, 1990.

Executive Decree No. 05-404 of 14 Ramadan of 1426 corresponding to 17 October 2005, amending and supplementing Executive Decree No. 90-174 of 16 Dhu 'da al-Qa' idah of 1410 corresponding to 9 June 1990, which sets out the adjustments for the organization and functioning of state-level educational facilities.

The Head of Government.

- Based on the Minister of National Education’s report.
- Based on the Constitution, particularly articles 85-4 and 125 (para. 2),
- In accordance with Ordinance No. 76-35 of 19 Rabi al-Thani of 1396 of 16 April 1976 on the organization of education and training, as amended and completed,
- Under Act No. 90-08 of 12 Ramadan of 1410, corresponding to April 7 of 1990, concerning municipalities, as a supplement, ,
- Under Act No. 90-09 of 12 Ramadan of 1410, corresponding to April 7 of 1990, concerning the province, as a supplement,"
- Pursuant to Presidential Decree No. 04-136 of 29 May 1425 of 19 April 2004 on the appointment of the Head of Government,

- Pursuant to Presidential Decree No. 05-161 of 22 Spring I of 1426 of 1 May 2005 on the appointment of members of the Government,
- Pursuant to Executive Decree No. 90-174 of 16 Dhu 'da al-Qa' idah of 1410 of 9 June 1990, which determines educational facilities 'organization and functioning on the state-level, as amended,
- Under Executive Decree No. 01-232 of 19 Jumada I of 1422, corresponding to 9 August of 2001. The administration of provisions entitled "Expenditures of employees of elementary and secondary and technical education institutions" that belong to the decentralized services of education notes the following:

Article 1: This Decree amends and supplements some of the provisions of Executive Decree No. 90-174 of 16 Dhu 'lqa in 1410 corresponding to 9 June 1990, amended and mentioned above.

Article 2: Amend the provisions of article 7 of Executive Decree No. 90-174 of 16 Dhu 'qa' idah of 1410 corresponding to 9 June 1990, and amended as follows:

"Article 7: The Director of Education shall be assisted by a public clerk."

The minister in charge of education determines the authorities of the secretary. Ministry of Education.

❖ Reasons for selecting this institution from primary education

- An official body issued by the Ministry of Education and an organ of the State.
- Ensure the implementation of the curricula and academic programs provided by the ministry concerned.
- It includes all educational sector workers, inspectors, teachers, guidance counselors and educational administrators.
- Supervises the distribution of textbooks.
- Supervises the educational process completely.

❖ Reason for Choosing Primary Education

Since the aim of the present study is to discover the way society was built through the knowledge provided at the primary level, the primary school has the following advantages:

-This phase represents the initial image of mandatory education. Ministerial decrees include not only reading and arithmetic education, but it also aim at the community's leadership function. (Saad, 2006, p. 147)

-According to Althusser, pupils in the first phase are at a "dangerous" age because they are still developing. The knowledge they obtain will shape who they will be as citizens in the future. The fundamental values, knowledge, and ideals of today's citizenry are the ones acquired at the primary level. In a 1999 report titled "Learning to Learn to Be," which first articulated the individual's future dimension, UNESCO affirmed this (Ahmed, 2012, p. 10)

-Early instruction imparts the most ingrained knowledge in a pupil's life.(Hammoud, 2008, p. 375) The cornerstone remains safely in his memory

-The foremost objective of this phase is to cultivate the next generation of effective human energy.(Madoui, 1999, p. 1)

2.2.Temporal Field

"Time range" describes how long the study lasted. It spreads over multiple periods and includes the following phases:

2.2.1. Theoretical Study

During this stage, the process of creating the theoretical part begins with the compilation of relevant references, the formation of the study plan, and the analysis of the problem. Furthermore, the theoretical portion of the thesis was written while drawing on earlier research on the topic at hand. It was carried out over a period from the beginning of August 2022 until the beginning of May 2023.

Curriculum and its role in building power of Algerian Society	Year 1				Year 2				Year 3			
	August 2022 - May 2023				May 2023- December 2023				January-may 2024			
<p>Phase I: Overview of the study's structure</p> <p>At this phase, the process of gathering references and literature, writing about the issue, creating a work plan, and composing theoretical chapters has been completed.</p>												
<p>Phase II: Methodological procedures for the investigation</p> <p>During this phase, a first investigation of the subject was conducted, and the methodological methods for the study were produced by creating and evaluating the analytical tool.</p>												
<p>Phase III: the analysis and discussion of the results.</p> <p>This phase began with the beginning of the field aspect of the investigation, involving interviewing the research participants and starting the analysis of the findings in comparison to the quantitative results of the study sample.</p>												
<p>Phase IV: Dissemination of the study findings</p> <p>During this phase, the findings of the field study were presented and subsequently reviewed in preparation for their final presentation.</p>												
Thesis write up												

2.2.2. Survey

This phase started with a review of the primary school curriculum published by the Ministry of National education School, which is the National Curriculum Committee. It also commenced with a brief introduction to the learning goals of this phase. The curriculum strives to address the characteristics of society that the state uses to support society as an ideological entity, according to **Althusser**. Thus, it was found that the goals of socialization were:

- Fostering the pupil's civic sense.
- Encouraging and raising children in accordance with human and children's rights.
- Bringing awareness to the value of employment among the younger generation.
- Teaching pupils the standards of coexistence in order to prepare them for life in society.
- Promoting the development of innovative and autonomous citizens (**Committee, 2008**)

These objectives align with the study's theoretical presumptions. Said objectives attest that the school, as a state organ of ideology, seeks to influence the way members of the public behave toward one another and to mobilize them to consider contracting through connecting with the real world. Additionally, it strives to shape their future roles by directing them toward the professions that the government needs filled.

Arabic and civic education have been selected through the program's prior objectives. The Arabic curriculum enhances the civic education curriculum, and vice versa. The two articles' sub-objectives accomplish the general curriculum's instructional goals as well

The exploratory study helped build the analysis tool for the investigation. The research was taken to the inspection and training department of the State of Biskra's Directorate of Education, where it was utilized with University **Appendix (E)**. This is

to obtain a sample study of "primary education inspectors for Arabic," and the procedure took place between June and September 2023.

2.2.3. Field Study

The study's field component started with a thorough analysis of the "Sample Study" book's contents in light of state organs' ideological perspectives. It also involved field interviews with the State of Biskra's primary education inspectors, which took place between September 2023 and January 2024. The timeline for the current investigation is displayed in the following outline:

2.3.HumanField

The research community encompasses a variety of attributes. In addition, it is combined in accordance with the research's objectives. "Any vocabulary that the researcher is interested in studying, whether human or material, with the aim of disseminating the results thereon" is considered to be a part of it."(Aishour, 2017, p. 264)

The inspectors of the State of Biskra's Arabic language primary education comprise the society of study, according on the topic and issue at hand. The Primary Education Inspector will be one of the key supplementary parties to the content analysis curriculum results in this study. In addition to providing the characteristics to be sought, to answer the questions and hypotheses. This is because the Inspector, in particular, is the link between the curriculum, the Ministry, the student, and the teaching curriculum.

3- Sample Study

Sampling provides a powerful advantage in research. The benefits are represented in terms of time and census, as it is a reasonable way for researchers to gather information (Lim & Tind, 2012, p. 8). To achieve the study's objective, the sample method was used as follows:

3.1 Selection of the Intentional and Non-random Sample

The books chosen for the third, fourth, and fifth years of primary education's Arabic language curricula and civic education modules were chosen with careful consideration for their content analysis. Regardless whether the units included the economical and social parts, which prompts students to consider professional careers, entrepreneurial thinking, and reveal them as digital citizens. This sample also included all other units that were incorporated in the books and that the researchers believes can convey gestures, concepts, and oblique language that are complimentary to the study indicators.

The six books contained modules and segments by year in the tables as follows

Table1: The General Contents of the Arabic Language Book for The Fifth Year Of Primary Education

Book and Year General Content	Arabic Language - Fifth Year of Primary Education
Authors	Ben El-Sayyad Burney Sarab (Inspector of Primary Education), Halfaya Dawood Wafa (Professor of Primary Education), Ben Ashour Afaf (Professor of Primary Education), Bussalama Aisha (Teacher of Primary Education)
Publication	National Office for School Publications, Algeria, 2021/2022
Number of pages	143 pages
Number of syllables	There are 08 sections spread out along each of the 08 subjects
Number of subjects	The 08 themes are divided as follows: Human Values, Social Life and Services, National Identity, Sustainable Development, Health and Nutrition, World of Science and Discovery, Stories and Tales of Heritage, and Travels and Travels.

Table 1: The Arabic Language Book for the Fourth Year of Primary Education

Book and Year General Content	Arabic - Fourth year of primary education.
Authors	Bin Al-Said Bourni Sarab (primary education inspector), Boukhabza Amal (primary education inspector), Bin Ashour Afaf (primary education teacher), Qitamy Mahoub Rabia (primary education inspector)
Publication	National Office for School Publications, Algeria, 2017/2018

Number of pages	139 pages
Number Of Subjects	08 subjects distributed on 08 themes
Number Of Themes	The 08 themes were split into eight categories: human values, social life, national identity, nature and environment, health and sports, cultural life, innovation and creativity, travel and journeys

Table3:the General Content of the Arabic language Book for the Third year of Primary Education

Book and year General content	Arabic - Third year of primary education.
Authors	Bin Al-Said Borni Sarab (primary education inspector), Halfaya Daoud Wafa (primary education teacher), Bin Yazar Afrit Shalabia (primary education inspector), Bouslama Aicha (primary education teacher)
Publication	National Office for School Publications, Algeria, 2017/2018
Number of pages	146 pages
Number subjects	08 subjects distributed on 08 themes
Number Of Themes	The 08 themes were divided as follows: human values, social life, national identity, nature and environment, health and sport, cultural life, innovation and creativity, travel and journeys.

The Reasons for Choosing Arabic language Books are as Follows:

- Since it fulfills the objectives of social, political, economic, and cultural socialization (Elrashdan, 2016, p. 187), the Arabic language book plays a significant role in the socialization of primary school students. This is particularly pertinent given that **Louis Althusser** highlighted the political and ideological components that the school strives to achieve. This book serves as a rich soil for achieving these objectives.
- Arabic language proficiency is one of the ideological instruments used to mold children's attitudes. Furthermore, it is a required subject in the primary school and

serves as a certificate upon which the student is tested at the end of the primary level.

- The Arabic language curriculum is the largest when compared to other subjects. This makes it consistent with the approach of the current study on the process of directing students to construct professions, mobilizing them with entrepreneurial thinking, and determining their actions as digital citizens. This happens in an intense and strong way, according to **Althusser's** perceptions of the role of the curriculum and textbook as a model in the process of shaping the strength of society.

Table4: Content of the Fifth-year Primary School Civic Education Book

Book and year General content	Civic Education : Fifth year of primary school
Authors	Bin Al-Said Burney Sarab (Primary Education Inspector), Qarash Al-Zahra (Primary Education Inspector).
Publication	National Office of School Publications, Algeria, 2017/2018
Number of pages	63 pages
Number of Fields	03 Fields: The First Field: Collective Life - The Second Field: Civil Life - The Third Field: Democratic Life and the Institutions of the Republic
Number of Learning strategies	educational strategies covering the three domains²⁷

Table5: The Overall Content of the Fourth-year Primary Civic Education Book

Book And Year General Content	Civic Education - Fourth year of primary education -
Authors	Bin Al-Said Burney Sarab (Primary Education Inspector), Qarash Al-Zahra (Primary Education Inspector)
Publication	National Office of School Publications, Algeria, 2017/2018
Number of pages	42 pages

Number of parts	No parts
Number of Learning strategies	There were 20 lesson plans covering the topics of democracy, hygiene, and cultural identity.

Table6: The Third-year Primary Civic Education Book

Book And Year General Content	Civic Education - third year of primary education -
Authors	Bin Al-Said Burney Sarab (Primary Education Inspector), Qarash Al-Zahra (Primary Education Inspector)
Publication	National Office of School Publications, Algeria, 2017/2018
Number of pages	43 pages
Number of parts	No parts
Number of strategies	Health, cultural identity, and democracy were the subjects of twelve strategies.

The Reason for Choosing Civil Education textbooks

The primary objective of civic education for young schoolchildren and teaching them in manners and proper conduct in study, work, and various life situations that include others (Ziyad, 2015, p. 318) is to align with the objectives of the current study and its theoretical approach. The existence of this subject plays a complementary role to the Arabic language course in creating the society of the future.

3.2 Non-random Intentional or Accidental Sample

In order to achieve an integrated vision of the extent to which the curriculum contributes to pupils' advancement of simple crafts and mobilizing their minds, a thorough survey of a sample of Arabic language inspectors for primary school in the state of Biskra was conducted. This is achieved by urging students to think about

contracting and identify their actions as digital citizens. 11 inspectors carried out the survey. They are well versed in the content of the Arabic language books used in the third, fourth, and fifth years of the curriculum as well as civic education. They also serve as a link between the curriculum and the textbook "Basic Study Sample," as well as the Ministry and the goals it sets at each stage.

4- Research Methodology

The choice of study curriculum among sociologists is closely linked to the theoretical approach of the study. It is the reasoning and concepts of the theory that determine the curriculum used (Laila, 2016, p. 57).

An analysis curriculum was required in order to meet the goals of the current study and to answer the questions raised in the problem of the study. The analysis employed the state apparatus theory of **Louis Althusser**, and whose

whose secured concepts originated, particularly those of the theory (mobilization, insights, ideology, students, school, curriculum, knowledge). In order to recognize the ideologically laden materials that influence society through the curriculum's overt and covert clues. They are highlighted in textbooks to inspire students to pursue professional professions, think critically, and identify as digital citizens in their relationships with one another. In order to present the study and the substantive integration analysis's conclusions, we use the descriptive curriculum as an additional curriculum supplement. Furthermore, observing one of the actors in fieldwork, practice, curriculum, and textbook. These findings are as follows:

4.1 Content analysis methodology

The definition of content analysis technique is the process of examining written, spoken, or visual communication messages (Elo & Kyngas, 2007, p. 107)

A further description of content analysis is a technique that enables conclusions to be drawn by systematically and objectively recognizing and analyzing the traits of communications or apparent and latent content.(Drisko & Maschi, 2016, p. 3)

According to **Laswell**, the purpose of the content analysis method is to respond to the following queries: who says? What does he say, then? Furthermore, who says? How does he say that, too? Which implications result? (Abrash, 2009, p. 193)

This curriculum has value in socio-educational research. Because it is widely recognized that the social researcher employing it is also very interested in the way material is created, presented, and expressed **(Crano & Brewer, 2002)**

The current study is part of the analytical studies of educational content framework. It employs a method of classifying, tabulating, and evaluating the primary symbols in a collection of books. These books are utilized in order to analyze their latent and explicit content. This helps to determine their meanings and potential effects on the learners who will eventually represent the characteristics of society **(Krippendorff, 2013, p. 1)**. The content of the Arabic language and civic education books for primary education has been systematically, objectively, and quantitatively analyzed **(Neuendorf, 2002, p. 1)**. The design of the curriculum signifies its importance as one of the state's ideological tools. The usage of the educational system is to shape and build society with requirements that support the political and economic interests of the dominant state power. Furthermore considering that the content analysis methodology allows for the examination of sensitive materials' underlying symbolic meanings and serves as an inconspicuous research tool **(D.K & Bhaskaran, 2008, p. 7)**

This enhances the status of content analysis, as an independent approach. The three objectives of scientific research are Prediction, interpretation and tuning. Scholars differed on whether content analysis is a method or an instrument or style **(Hamdaoui, 2014, p. 193)**.

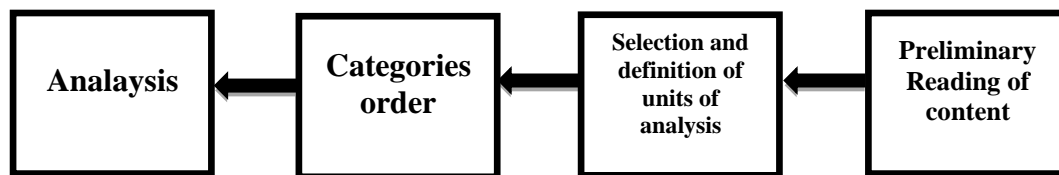
It is evident that this methodological tool was only meant to be used for examining phenomena and tracking the frequency that they recurred. However, in the modern era, it has transcended this quantitative description and found numerous applications. For instance in qualitative analysis and reasoning that emphasize the principles and ideals found in textbooks, curricula, and other popular trends and fields of study that have accompanied the researcher since.

According to the International Encyclopedia, his research was an idea, and during the whole process. It was "one of the approaches used in the print or audio media, by selecting a sample of the material under analysis and analyzing and interpreting it quantitatively and qualitatively. He did so on the basis of an organized methodological plan.»**(Ouzi, 1993, p. 18)** Therefore, what is the scientific curriculum? «Is it not a journey of research, conducted by a variety of rules and processes that the

researcher adheres to? After leading the researcher toward a specific goal, the enquiry is subject to its transcripts, regardless of the subject of the research."(Touil, 2013, p. 198)

One of the goals of this research is to determine who says, "It is the state as a power" and to whom "primary school students" by using the content analysis approach. This will be done in accordance with Laswell's definition. What are the consequences of the curriculum? Specifically in terms of developing people who are digital citizens, think like entrepreneurs, and work in craft professions.

The content is examined in accordance with specific phases and procedures. They are predicated on the theoretical framework and topical constraints as outlined by Ronnie Cuéné L'écuyer.



Source: (Tammar, 2017, p. 74)

- The first step is the preliminary reading of the content
- The second step involves selecting and defining the units of analysis
- The third step is organizing the categories
- The fourth stage is quantitative and qualitative analysis of data (Tammar, Principles of Content Analysis and its Techniques, 2017, p. 74)

The study included the following limitations

- The books used in this study are only those for elementary education in Arabic, ranging from the third to the fifth grade, and for civic education.
- The unity of thought is employed as the fundamental analytical unit.
- Focusing significant consideration to the degree to which the study sample's Arabic language and civic education books convey ideological concepts that contribute to the development of society

-In order to identify the analytical process, words, images, and explicit and implicit meanings. They encourage students to pursue easy careers and develop into digital citizens through the concepts presented in the extracted book contents.

Within these parameters, the researcher agreed to

- ❖ Start the exploratory study by carefully reading Arabic language and civic education textbooks multiple times for elementary school students.
- ❖ Extracting the declared and implicit ideological ideas. These notions are part of the overall concept from civic education books and Arabic language books. They demonstrate the way we form society and strengthen it as it has been linked to the units and categories of analysis.
- ❖ A committee of academics assessed the content analysis course.
- ❖ Determine the analysis's validity and reliability to make sure it is legitimate.
- ❖ Finding the explicit and implicit ideas about creating a digital society. Which is focused on craft professions and entrepreneurial thinking in civic education and Arabic language books; distributing the information gathered into analysis categories; and computing frequencies and percentages. It indicates the degree to which the curriculum contains knowledge that serves the objectives of the ideological state. It represents forming the social system through the school as one of its silent devices. This happens in accordance with Louis **Althusser's** description and its analysis in light of his theory.
- ❖ The results of the study are presented, processed, interpreted, and analyzed.

4.2 Descriptive methodology

The study adopts a descriptive approach, aligned with the ideological state tools theory. It incorporates content analysis findings with real-world intuitions through interviews with a representative sample linking curriculum, students, and textbooks. This approach illustrates the characteristics of the phenomenon under study (Manjunatha.N, 2019, p. 863), both quantitatively and qualitatively (Darouish, 2018, p. 118). Furthermore, from the viewpoint of practitioners in the area, it aids in presenting the current facts that the study seeks to (Slatnia & Eljelali, 2012, p. 113)ascertain on the concepts and knowledge discovered within

civic education and Arabic language literature. As a result, an effort was made by the study to interview a sample of inspectors. One of the things that functions in tandem with the curriculum and the book is primary education. Furthermore, the sample has a better awareness of the ideological facets that the research aims to uncover. That's contained in **Appendix (F)**

5- Fifth: Data collection tools

5.1 Content analysis Tools

The researcher took the following actions to construct the data analysis instrument used in this study:

5.1.1 Identifying the categories of analysis

The correctness of content analysis relies on categorizing the material based on its content. It identifies as classification that significantly advances scientific research. The categories must be exactly and clearly indicated (**Othman, 2017, p. 72**). Depending on its categories, content analysis either succeeds or fails... and as Content analysis cannot be superior to its own category system since the categories capture the substance of the study.

As the categories used by researchers in political science differ from those used by researchers in psychology or sociology, there are actually no pre-prepared lists of analysis categories from which the researcher can select (**Slatnia &Eljelali, 2012, p. 113**). This is because each researcher's classification process is based on the material whose content is being analyzed.

One of the most crucial steps in the content analysis process is creating content categories, which is the foundation for the entire process. It entails segmenting the material to be examined into sections with related goals, or as John Dubonville described them, "labels" that allow messages with similar meanings to be congregated together. Which clarifies the statement made?

An alternative way to define content categories would be as a collection of concepts, issues, and dimensions...that share common aspects, meanings, or

objectives that the researcher must organize and separate in order to address the issues and goals of the study. (Tammar, 2017, page 128)

As can be seen from the above, the process of creating categories is adaptable to each expertise and the study's goals. The researcher to accomplish the study's actual goals used the following categories:

❖ **Subject category**

One of the topic groups that is most frequently utilized in research that use the content analysis technique is "Themes." The purpose of this category is to identify the subjects covered in the content. In light of this, the researcher separates the material to be examined into a set of subjects that are all centered on what can be. It accomplishes both the goal of the study and its difficulty.

So what does the term "topic" mean? How can a researcher tell it apart from other kinds of semantics? The Dictionary of Meanings states that a topic is defined as "a material on which the writer, orator, or speaker has his words". In addition, this material consists of the concepts, phrases, and meanings that together provide the overall meaning of what I aim to say. What is meant by the topic's category in the analysis is that the topic is defined by the meaning it bears, not by the form it takes. Through content, and using this information, the researcher forms a group capable of identifying the topic or topics he is looking for by predefining them.

The researcher must categorize the topics into indicators that have meanings related to the subject matter. in order to make the process of classifying the topic or topics easier. To do this, they need identify the main sections of the content that have a significant meaning for a subset of units that they have chosen (Tammar, 2017, p. 128).

The "topic category," which stands for a collection of concepts, phrases, and meanings. This means that the content creator builds the contents around them. This provides him with an integrated meaning for what he intends, was selected for this study. The current study's focus area was selected by the identification of indications related to the study's objective, which is to identify a sentence. The

Arabic Language and Civic schoolbook for the third, fourth, and fifth years of primary school addresses the following primary and secondary issues:

- The state ensures that students have access to the material world.
- The state dictates how students behave within society.
- The state chooses pupils' future employment positions beforehand.

❖ **Target category**

Every piece of material has a goal or goals, whether explicit or implicit, that the writer intends to communicate or accomplish. Within the parameters of his study's objectives and his problem, the researcher's responsibility consists of revealing them and understanding their ramifications and meanings.

The researcher's job is to search and investigate the category of goals. He does so to determine what objective(s) the person designing the message hopes to convey to the reader, listener, or viewer in order to persuade or steer him in a particular direction (**Tammar, 2017, p. 145**).

The "Goal Category," which consists of the explicit and implicit objectives that the curriculum aims to accomplish through the civic education and Arabic language curriculum for the final three years of primary school. As well as selecting the creation of a digital citizenship society. Furthermore, it is focused on entrepreneurship and the practice of low-skilled professionals, and it was categorized as follows:

- Encouraging kids to choose simple careers and inspiring them to think like entrepreneurs
- Encouraging pupils to behave as digital citizens
- Encouraging pupils to behave responsibly online

5.1.2 Identification of Modules of Analysis

The current study relies on the unit of thought as a fundamental unit of analysis. It is considered one of the most widely used units of analysis, because it is comprehensive (Bouamosha, 2022, p. 69). This unit is not limited at certain parameters such as word or phrase or paragraph, but extends its meaning. In other words, it could be few words, a long sentence or paragraph. Once its meaning ended, the idea would be concluded. On this basis, the researcher should follow this logic if he decided to use the unit of thought. (Tammam, 2017, p. 55).

Through this study, the unit or thought works to uncover basic opinions and orientations (Bouamosha, 2022, p. 69) that the state established as a force in the curriculum. It acts as an ideological instrument that works to build society's strength in the future through knowledge that guides students towards entrepreneurial thinking and motivates them to choose and engage professional vocations as digital citizens. This is inserted in Arabic language and civic education books for the third, fourth and fifth years of primary education.

In the present study, we relied on the unity of image especially since the studies have proven that 98% of human experiences are acquired through sights. Some would categorize it under the unity of thought while some others consider it a n independent unit due to its importance. The researcher deliberately used it independently in view of what it serves the aims of the study, especially considering children of primary school age. This indicates the importance of the image as a source of knowledge and the formation of the individual's thought process. An image can attract the attention of the individual equivalent to five times what the sound alone attracts. In an image there is an explicit content alongside an implicit one. Each complements the other (Tammam, 2017, p. 128).

For this reason, the category of the photo was selected in this study in order to uncover the images contained in the Arabic Language and Civic Education books for the third, fourth and fifth years of primary education. These books hold ideological meanings and ideas that motivate students to engage professional occupations. It also steer them towards contracting thinking while making them digital citizens.

5.1.3 Determining the Unity of Context

Context is the domain that gives the unit its exact meaning in its content. This is because the unit in any text has no real significance except through its comparing it to

the rest of the vocabulary, words, or other concepts adjacent to it in the text, whether it is located in the sentence, paragraph or text as a whole (Tammar, 2017, p. 161). It is important to interpret the unity according to the context in which it came from. Since the basic unit of analysis of the study is the unity of thought, it is the ideological context that interprets the notions in sampled books of the study. This is in agreement with the theory of the current study of about ideological apparatuses of the State and the implicit and explicit knowledge of books that serve the ideological objectives of the State.

Design of Analysis Tool

It is the form which designed and filled in by the researcher through the unloading of the content desired to be analyzed. This form is designed in line with the objectives of the study r to record the information the researcher seek. This form was designed through the formulation of the above-mentioned units of analysis. Said form is mentioned in the **appendix (C)** This form was built based on the main points of the theory adopted in this particular study and the measurement of its indicators in Arabic language and civic education books for the third, fourth and fifth years of primary education. The aim was to understand the extent the explicit and the implicit knowledge in these books contribute in the creation of a society that serves the interests of an ideological state. This state employs its authority as a political force in the curriculum. This can be achieved through researching repetition and percentage ratios of the topics and ideological objectives included in these books.

The following table demonstrates the main topics and objectives of the content analysis form

Table7: Represents the main categories and units of the study

Analysis Categories	
Objective	Topics
Motivating students to engage in simple vocations	The state's guarantee of placing students in control of the material world."
The promotion of entrepreneurial thinking to students	The state determines the behavior of students in the society
Ensuring students act as digital citizens	The state defines future occupations in advance

Source: prepared by the author

Reliability and Validity of Analysis

When it comes to its objectives and practices, social sciences is a scientific like physical sciences. Therefore, it necessarily needs to be proved honest and consistent (Kirk & Miller, 1986, p. 14).

Reliability and validity are indicators which demonstrate the quality of the research. These indicators were created in a homogeneous research environment characterized by a positional model and almost exclusive use of quantitative methods (Baumgarten, 2010, p. 4).

The following figure summarizes the relationship between honesty and analysis consistency in humanities and social sciences in content analysis research:

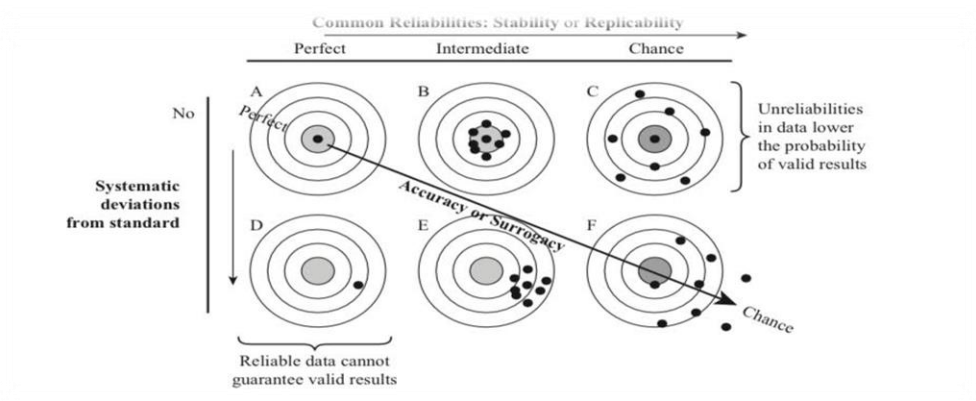


Figure 1 the relationship between honesty and analysis consistency in humanities and social sciences in content analysis research

Source:)Krippendorff(2013 ,

Thus, the process of integrity and consistency of this study was carried out according to the following step

Reliability of Analysis

Dubey considers integrity to be the most significant systematic problem when it comes to the evaluation of scientific work. Integrity in the content analysis process refers to:

- The extent to which an analysis conform to a definition.
 - The extent the measuring tool is accurate for what is to be measured.
 - The general concept used to measure the validity of the contribution or answer included in the study.
- It also refers to whether statistical or numerical differences illustrate variations due to coincidence or other constructive errors (**Abdelrahman, 1989**).

Integrity of analysis could be divided into two parts:

Apparent reliability

This type of integrity was chosen by the researcher to test the instrument of analysis based solely on its appearance and whether it measured what it was supposed to (Tammar, 2017.p,164). The analysis tool was designed and presented to a group of experts whose names were illustrated in the **appendix (A)** to ascertain the conformity between the tool and the concept it holds. These experts also had a duty to determine the uniformity of the instrument and its general formality while seeking the extent of its conformity with the study's assumptions and questions to make observations that could be made more clear and appropriate. For that end, the notion to build and refine the tool from methodological errors should be clearly understood by said experts.

Content reliability

Content integrity was chosen by the researcher to select the tool analysis in accordance to its internal content. The components of said tool measure the dimensions and concepts of the study in terms of the problems and hypotheses. The analysis tool was designed and presented to a group of experts whose names were illustrated in the **appendix (A)** to ascertain the conformity between the tool and the concept it holds. Said experts who had the responsibility to make observations that would create a clear and appropriate analysis tool after understanding the way it is built and refined from systemic errors sent this instrument be test upon its integrity.

Analysis Validity

Stability is usually determined according to:

- Test and retest
- Internal consistency
- Alternative form

The testing and retesting method is the most used to assess consistency (Litwin, 1995, p. 8). Thus, this particular method is appropriate for the current study. The researcher adopted it as follows:

The best way to examine consistency in content analysis is the harmony between the analyst and himself or the harmony over time. That means, the retest method, through which the researcher performed the analysis two consecutive times, had to separate by a period of 20 days from 1 to 20 December. The analysis coefficient when the test was done twice was 0.93 both times. Hence, applying the constant coefficient is given through the following equation:

$$R = \frac{2(c1.2)}{C1 + C2}$$

For more objective results about the consistency of the analysis. Especially when the researcher relied on the method of consistency between analysts. That is to say, the results the researcher reach should be in agreement with the results of other analysts. Such as those previously mentioned in **appendix (C)**

The process of honesty and consistency came across the time granted by the university to Turkey for teachers to acquire Knowledge from the Faculty of Education of the University of Seljuk, KONYA. The professors selected from this university played the role of experts in the process of consistency. Their names were added to the study arbitrators included in **appendix (C)** after giving them sample books for analysis, which consisted of Arabic language books and civic education for the third, fourth and fifth years of primary education. To facilitate their tasks, these analysts were informed of the problems of the study, its questions, its objectives and the approach it adopted. This is to remove the suspicion and ascertain the objectivity of the researcher in the analysis. The results of the agreement between the researcher and the analysts of the study sample books came through the use of the Holsty constant coefficient which is given through the following equation :

$$R = \frac{N(Moderate Agreement)}{1 + (N - 1)(Moderate Agreement)}$$

N: Represents the number of the analysts

This relationship is based on the method of extracting the moderate agreement between analysts through dividing the number of categories agreed upon by the number of categories of the analysis tool, i.e. calculating the constant factor between analysts separately according to the constant factor:

$$R = \frac{2(c1.2)}{c1+c2}$$

As it was mentioned in (Toaima, 2004, p. 277)

The agreement between the researcher and the first analyst was: 0.66

The agreement between the researcher and the second analyst was: 0.33

The agreement between the researcher and the third analyst was: 0.66

The agreement between the researcher and the fourth analyst was: 0.66

The agreement between the researcher and the fifth analyst was: 1

Therefore, the constant factor between the analysts is given through the following equation :

$$0.66+0.33+0.66+0.66+1= 3.31 /5 = 0.66$$

$$R = \frac{5(0.66)}{1 + (5 - 1)(0.66)}$$

R= 0.90 and I, terms of **Holesty** reliability rates, which range from 0.57 to 0.95 this number indicates a strong reliability rate

5.2 Interview

The interview was used as a second tool for data collection in the field of humanities since it is a method of collecting information (Upagade & Shende, 2010). Through this method, the interviewers meets the interviewees to gathers information about his field of research by asking them questions (Zerouati, 2007, p. 247). Simply for it is a tool, which allows us to gain insight into beliefs, ideas, and knowledge (Schostak, 2006, p. 11). The interviewee possesses these beliefs and knowledge on the subject of our study. Therefore, interviewing them will enable the researcher to know the ideological ideas that the State seeks to spread intensively as described by **Althusser** in the minds of teachers as they deal with the contents of both the curriculum and the textbook.

Thus, the interview mentioned in the annex was presented to a selected number of inspectors of primary education who specialize in the Arabic language and are supervisors of the educational process for primary education. They also seek to successfully deliver the content of the curriculum and the textbook to students in a good manner. Furthermore, they represent the intermediary between the teacher and the curriculum, as well as the official bodies through which the State seeks to ensure the achievement of its educational objectives.

The interview with the inspectors of primary education was done to inform us of the curriculum's strength in building a future society through the contents of the textbook.

6- Statistical Methods of Study

6.1 Repetition

6.2 Percentage

The Percentage Equals Percentage ratio = 100. Number of iterations/set of iterations

$$\frac{\text{Number of iteration}}{\text{set of iterations}} \cdot 100 = \text{Percentage ratio}$$

6.3 Holsty's measure of Reliability between analysts and researcher

It is given through the following equation

$$R = \frac{N(\text{ModerateAgreement})}{1 + (N - 1)(\text{ModerateAgreement})}$$

-N represents the number of the analysts.

-**The Moderate agreement between analysts** is what they have agreed on around the different categories. Moreover, it is given through the following equation

$$R = \frac{2(c1.2)}{C1 + C2}$$

Measurement of validity of analysis between analysts or (researcher and himself):**given through the following equation**

$$R = \frac{2(c1.2)}{C1 + C2}$$

Where:

- Number of categories agreed by the two researchers (or the researcher himself at both times of analysis).
- C represent the category.

Chapter Seven: Displaying, analyzing, and interpreting data and the discussion of the results of the study

1.INTERPRETATION AND ANALYSIS DATA IN LIGHT OF THE FIRST SUB QUESTION

2.INTERPRETATION AND ANALYSIS DATA IN LIGHT OF THE SECOND SUB QUESTION

3.INTERPRETATION AND ANALYSIS DATA IN LIGHT OF THE THIRD SUB QUESTION

4.THE ANALYSIS AND INTERPRETATION OF INTERVIEWDATA

5.Partial results from the analysis of interview data

6.The results of the study in light of the field and analytical study

7.Discussing the results of the study in light of the theory of ideological state bodies

8.Discussing the results the study in light of the previous studies and theoretical study

Introduction:

Collecting field data is not representative of the end of the path for the researcher, as this data has no value without its classification, analysis, and interpretation. These processes represent the heart of the study, which the researcher must approach with great importance. Accordingly, this chapter will analyze and interpret the data collected by the researcher from the study tools. Which consisted of a content analysis form and an interview with the inspectors of the primary school of the state of Biskra, about how do the Arabic language and civic education textbooks contribute to the third, fourth, and fifth of primary school through explicit and hidden insinuations to encourage students to practice simple professions, and filling their minds with entrepreneurial thinking, and makes them digital citizens.

In the beginning, this chapter was based on the primary goal of the study, on analyzing and interpreting how the Arabic language and civic education books for the third, fourth, and fifth years of primary school (study sample) contribute to pushing students through explicit and hidden insinuations through images and ideas. Thus, they encourage students to practice simple professions represented in (crafts, land occupations, lower degree crafts, and physical crafts) and mobilize them with entrepreneurial thinking (self-employment, working at an early age, working long hours, and staying away from state jobs). In addition to determining their behavior as digital citizens (through digital literacy, preventing cyberbullying, raising awareness of digital security, and raising awareness of the psychological and physical dangers of new digital technologies). The analysis is not based on highlighting the percentage of each indicator within textbooks, however; the aim is to confirm that these indicators exist in the sample and transferred to pupils. Because the starting point of the study was the manner to which primary education books contribute as an ideological tool in building power in society. Thus dealing with the study sample as if it were integrated in the ideological goal, as **Louis Althusser** emphasized, and they perform their function in silence.

1) Interpretation and analysis data in light of the first sub question

Table 8:The contribution of the content of Arabic language and civic education textbooks for third, fourth, and fifth grades of primary school through explicit and hidden insinuations in pushing pupils to engage in simple crafts

total	Fifth Grade												Fourth Grade												Third grade												Field		
	Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Indicators	objective	topic
	content			Form images			Content			Form images			Content			Form images			contentt			Form images			content			Form images											
	hidden	explicit		%		R		hidden	Explicit		%		R		Hidden	explicit		%		R		hidden	Explicit		%		R		hidden	explicit		%		R					
	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R							
	0.67	2	1.01	3	0	0	5.42	16	6.44	19	7.79	23	0	0	0	0	0	0	1.69	5	3.72	11	2.03	6	0	0	0	0	0	0	0	2.71	8	5.08	15	Craft s (Sculptor, Painter, Carpenter)	Encouraging pupils to engage in simple crafts	The state ensuring that pupils have access to the material world.	
	0.33	1	0.33	1	0.67	2	2.03	6	2.03	6	1.03	3	0.33	1	0	0	0	0	2.03	6	0.67	2	0.69	2	0	0	0	0	0	0	2.71	8	1.69	5	Land crafts (Farmer, Gardener, Florist)				
	2.31	8	8.81	26	12.20	36	1.69	5	3.38	10	0.33	1	0	0	0	0	0	1.01	3	1.01	3	1.35	4	0	0	0	0	0	0	0	0	0	0	0	0.67	2			Low-Degree crafts(Police Officer, Nurse, Civil Protection)
	0.33	1	0	0	1.35	4	2.71	8	5.08	15	1.01	3	0	0	0	0	0	1.01	3	1.35	4	1.69	5	0	0	0	0	0	0	0	0	0	0	0	0	0.33			1
100	3.64	12	10.15	30	14.04	42	11.33	35	16.93	50	10.32	30	0.33	1	0	0	0	0	5.74	17	6.75	20	5.76	12	0	0	0	0	0	0	0	2.71	8	5.44	16	7.49	28	Total	

Quantitative reading

We can see from the table above, which represents how the Arabic language and civic education textbooks contribute to pushing students to practice simple crafts. Concerning simple crafts represented by the crafts of carpenters, sculptors, painters, and other types of crafts that focus on handicrafts. First, the percentage 7.79 % is the highest percentage that represents insinuations embodied in explicit images in the Arabic language textbook for the fifth year of primary school. On the other hand, the percentage of explicit ideas in the Arabic language textbook for the fifth year of primary school ranked second. In third place came a percentage of 5.42%, representing the hidden insinuations represented in the pictures in the Arabic language textbook for the fifth year of primary school. Moreover, for the fourth place, a percentage of 5.08% represented the explicit insinuations through pictures about practicing crafts such as carpentry, drawing, and sculpture in the Arabic language book for the third year of primary school. Furthermore, the fifth place was occupied by the Arabic language textbook for the fourth year of primary school, with explicit insinuations, with a percentage of 3.72%. The Arabic language textbook for the third year of primary school came in sixth place with explicit ideas with a score of 2.71%. Nevertheless, in seventh place came a percentage of 2.03%, representing explicit insinuations through explicit pictures in the Arabic language textbook for the fourth year of primary school. A percentage of 1.69%, the Arabic language textbook for the fourth year came with hidden insinuations. Finally, ratios of 1.01% and 0.67% came to represent the insinuations of the civic education textbooks for the fifth year of primary school through hidden and explicit ideas about simple crafts. The civic education text book did not contain any explicit or hidden insinuations about simple crafts. Especially since most of the textbook's lessons were about the basic principles of democracy and common social life because it contained the crafts of lower degrees and land crafts indirectly. Simple Crafts require placing them in a direct mold, unlike other simple crafts that can be paved for by including them with basic values.

As for land crafts, they were listed in the textbook from highest to lowest percentage. First, 18.18% came in the form of hidden ideas in the Arabic language textbook for the third year of primary school. A percent of 13.63% came in the form of hidden thoughts in the Arabic language textbook for the fourth year of primary school. Another 13.36% represent the percentage of explicit ideas present in the Arabic language textbook for the fifth year of primary education. Moreover, 13.36% represent the percentage of hidden ideas found in the

Arabic language textbook for the fifth year of primary school. Furthermore, 11.36% represent the percentage of explicit images included in the Arabic language textbook for the third year of primary school. A percent of 11.36% represent the explicit ideas included in the Arabic language textbook for the third year of primary school. On the other hand, 06.04% represent the percentage of explicit images found in the Arabic language textbook for the fifth year of primary school. Also, 05.54% represent the percentage of explicit ideas found in Arabic language textbooks for the fourth year of primary school. Nevertheless, 5.54% represent the percentage of explicit ideas found in Arabic language textbooks for the fourth year of primary school. At last, 2.27% represent the percentage of hidden thoughts in the civic education textbook for the fourth year of primary school.

The quantitative percentages for lower degree professions

First, 12.20% represents the percentage of lower certificate professions that appeared in the fifth-year civic education textbook in the form of explicit images. While 8.81% represents the percentage of lower certificate professions that appeared in the fifth-year civic education textbook in the form of explicit ideas. Moreover, 3.38% represents the percentage of lower certificate professions that appeared in the Arabic language book for the fifth year in the form of explicit ideas. Also, 2.31% represents the percentage of lower certificate professions that appeared in the fifth-year civic education textbook in the form of hidden insinuations. A percent of 1.35% represents the lower certificate crafts that appeared in the Arabic language textbook for the fourth year of primary school in the form of explicit pictures. While 1.01% represents the percentage of lower certificate professions that appeared in the Arabic language book for the fourth year in the form of pictures of explicit and hidden ideas. A 0.67% represents the percentage of lower certificate professions that appeared in the Arabic language book for the third year in the form of explicit images and ideas.

- While the civic education textbook for the third and fourth years contains any hidden and explicit ideas about the lower degree professions.

The percentages for physical professions

First, 5.08%, representing the percentage of physical professions found in Arabic language textbooks for the fifth year of primary school in the form of explicit ideas. A 2.71% represents the percentage of physical professions found in Arabic language books for the fifth year of primary school in the form of hidden ideas. Moreover, 2.03% represents the percentage of

physical professions found in Arabic language textbooks for the third year of primary school in the form of explicit ideas. While 1.69% represents the percentage of physical professions found in Arabic language books for the fourth year of primary school in the form of explicit pictures. Furthermore, 1.35% represents the percentage of physical occupations found in the Arabic language textbooks for the fourth year and civic education for the fifth year of primary school in the form of explicit ideas and images. It represents the percentage of physical occupations found in the Arabic language textbooks for the fourth and fifth years of primary school in the form of hidden ideas and explicit images. Finally, 0.33% represents the percentage of physical professions found in Arabic language textbooks for the third year of primary school in the form of explicit ideas.

• **Qualitative interpretation of the data**

Hence, and through the previous ratios, we find that the textbooks for the third, fourth, and fifth years of primary education on the Arabic language and civic education carry many explicit and hidden insinuations about pushing students to practice simple craft. The focus was on the Arabic language textbook for the fifth year because this year is a crucial year for the pupil. During this year, the student will have reached the stage of initial awareness of the knowledge he is receiving, and it will be important knowledge for him, which sticks to his mind indirectly and shapes his thinking and future personality. It also determines his many choices, and crafts are one of the most important of these choices. In addition to the Arabic language is a language and a subject of Socialization (**Al-Rushdan,2012**) from which the student carries the basic values, and the Arabic language curriculum is the largest, which indicates the aforementioned. The Arabic language textbook for the fifth year of primary school included simple crafts such as carpenter, whose insinuations came in purely professional molds that indicate and push the pupil to practice the craft by teaching him that it is a creative craft and the place of teaching it is the center of vocational training and apprenticeship. Also, explicit insinuations are present in the form of pictures of the carpenter and his place of work and ideas in desirable formulas, to which the text book has devoted a special section that talks about simple crafts in future molds: “He turns a simple piece into a masterpiece.” And The focus is on how the craft provides a good income so that the process of creating pupils’ mentality and choices is strong by convincing them that it is an entrepreneurial profession and guarantees them a good social status, “providing an income and a decent life for those who practice it” (**Education, 2016, p. 40**) As for the other textbooks, it presented “Insinuations” About carpentry in the form of pictures and ideas in many other

sections, which were in a complementary way to the pupils' continued vision of this crafts constantly. The textbook also presented the craft of a painter in the form of a future craft in the Arabic language textbook for the fifth year of primary school through hidden insinuations about the importance of this craft and that it is taught at the "Institute of Fine Arts" (**Education, 2016, p. 40**) and the text's questions also came with hidden insinuations in the form of ideas that indirectly push the pupils to put painting as a craft in their minds: "Is it possible for a person to exploit his talent to pursue a craft?" (**Education, 2016, p. 39**) The text was also accompanied by an oral expression in which the pupils pretend that they are gifted with a talent and want to specialize in one of the cultural, sports, or scientific fields, especially since the text was about the craft of drawing, and in most cases talents are far from the scientific field, and this is what pushes the students involuntarily in the future to form a "power" "It goes to what the state has written in the curriculum (**Louis, On the Reproduction Ideology and Ideological State Apparatuses, 2014**)

As for crafts, such as sewing, embroidery, and binding, they appeared repeatedly in the textbooks of the three years in the study sample, and they appeared more frequently than other simple craft. This indicates the interest of the current policy in crafts due to the recent lack of demand for them. They appeared even in the textbooks of the third year in the Arabic language and civic education, and they were presented in the mold of "Crafts" in a direct way, on the other hand, it was presented in explicit and hidden images and ideas in a social way that reinforces traditional crafts and plays a role in strengthening national identity and have their importance in society, which leads pupils to encounter them in several educational stages to stabilize the process of favoring pupils in this occupation.

This indicates that simple crafts took up a large space in the Arabic language and civic education textbooks from the third to fifth year came in many molds, and were most likely to be placed in future professional molds so that the pupil would integrate them into his mind as suitable crafts that provide a respectable income. This in addition to placing them in molds for strengthening social identity is only a complementary role to the process of mobilizing pupils and pushing them towards them, especially since the process of presenting them in many types will play a strong role in the minds of pupils at this stage, especially since Louis **Althusser** confirmed that they are at a dangerous age. Where it is easy to manipulate their minds and create them as a craft power in the society of the future. This indicates **Althusser's** notion about the role of the ideological educational system and was confirmed by Michael Apple's studies in the **fourth chapter**, and that school and education through the contents of

textbooks do not provide educational opportunities to achieve equality, but rather the state exerts pressure on it to push education to what is compatible with economic needs (**Adair, 2005, p. 1**)

As for land crafts, and through these percentages, we find that land crafts were repeated in the study sample compared to other crafts, and came in a high percentage in the form of hidden ideas in the civic education textbook for the third year of primary education, where the style of the textbook was based on the status of farmer works in a repeated way, at long intervals of time, and in different molds. The hidden insinuations used to focus on highlighting people working in agriculture and developing texts that do not directly present the positive aspects of the agricultural crafts, but rather highlight the importance of the land and serving the land.

The Arabic language textbook also used the same strategy with a greengrocer and gardener. We find that the textbook presented the importance of work and the importance of getting up early for work and placed the text in a positive mold so that the pupil's mind is prepared to pay attention to the land and its craft. This is what **Althusser** confirmed that the curriculum contains hidden ideological ideas that works to mold their minds to fill the jobs that the state has prepared for the next generation) **Althusser(2020** .

We also notice that other ratios in the Arabic language and civic education textbooks have directly and explicitly presented land crafts in varying percentages in the form of explicit images and ideas. The Arabic language and civic school textbooks for the fourth and fifth years of primary school contain many explicit ideas that were present from the beginning of the textbook until It ends with ideas that suggest the importance of the craft of farmer and gardener. They were presented in molds that preferment pupils to choose this craft, and agriculture was linked to texts about success so that the student's mind would be linked to the possibility of turning to it after success in certificates such as intermediate education and the baccalaureate. These ideas were also supported by attractive images that suggest the positivity of this craft.

The process of building power and creating the future generation depends on instilling positive ideas about land crafts with explicit images and hidden ideas. This occurs in a repetitive and distant manner, directly as a craft, and also indirectly through linking it to other values within the texts, such as success, the importance of land, and its benefits, and in this way, the system works. Therefore, through these percentages and contents found within the

sample textbooks of the study on agricultural and land crafts. The state is a force that has its authority over the curriculum over the past three years, pushing students to choose this craft in the future, especially since the state has recently opened the way for investment and land service and has declared the support of agricultural projects as stated in the analyzes of Bowles and Ginitis (see **Chapter Four**). In their work, they moved away from functional analysis and whose analyzes were a Marxist updated version, that the educational system, through the curriculum, works to create people through the economy and considers the production of goods as necessary (Cole, 2012, p. 1) Agriculture provides us with goods that society needs in the first place and is considered economic goods. This is consistent with **Louis Althusser's** proposition that the state sets crafts for the individual and determines them according to his needs, and he comes to fill them in the future through the academic curriculum.

Through the previous table, we also find that the study sample presented lower certificate crafts. Through these percentages, we find that the Arabic Language and Civic school textbook for the fifth year of primary school contained largely lower certificate crafts compared to the third and fourth textbooks, with a complete absence of entrepreneurial crafts and high-level crafts that requires higher certificates. This is due to the fact that the Arabic language textbook for the year is an important textbook, and the fifth year stage is an important stage in which the student is examined with this primary education certificate exam, on the one hand. On the other hand, the crafts of lower certificates, such as nurses and civil protection, are advanced and cannot be joined, like the land and simple crafts, with other indirect lessons and values. The fifth-year textbook focused on presenting it in the Arabic language and civic education with many images about the profession and explicit ideas about it. The textbook contained the crafts of the nurse first in the section of crafts, while the craft of the doctor was absent. The textbook also presented the importance of the nurse, not as an important job in society, but rather it was presented on the basis of a craft that must be chosen, and the existence of crafts with minimum certificates indicates that the state is exploiting the minds of the students to later take up jobs that it has determined with a weak income, and at the same time these insinuations in the textbooks will make the student accept this. Income will no longer constitute a disgruntled force, but rather a submissive force. Therefore, the process of creating a power that practices crafts with lower degrees is a successful equation developed according to the necessities of profit and domination and a

structure that makes the price paid for time and the worker's wages less than the value of the elements he works on, which contributes to increasing profits (Cole, 2012, p. 1)

The textbook also relies on a reiteration strategy to complete the process of shaping the student's mind and his professional choices in an integrated manner, especially in the crafts of policeman and soldier, and this has been made clear by the ratios in the table, which reflect a large number of clear pictures and ideas about the positives of these crafts and the role of security and protection in protecting the homeland. What confirms that their intention is to push the student to choose them is the repeated emphasis on choosing these crafts after obtaining the intermediate education certificate and the baccalaureate, which indirectly contributes to the pupil's mind in placing the possibility of stopping his studies at the intermediate level to go to the civil protection corps after describing the courage of its workers and its importance.

From this, we find that the state as an authority has established both nursing and the national defense corps to meet the economic need and has worked to create a power that directs itself to these crafts with personal convictions because the primary school textbooks have made their choices to fill the jobs that the state has designated and serve its economic ideology. In other words, the growth of insinuations and power-building that arise from the control of educational institutions to exercise dominance as a result of the building of the invisible State's power structure (see **Chapter III on the Sociology of Power-Building**). It is a legitimate extension and social building of any chosen power in society that serves economic sub-interests within society (Ross A. , 2003, p. 85).

As for professions, and through the percentages above, we find that physical professions appeared in the textbooks in varying ways, explicitly and in the form of hidden insinuations, as the book presented the crafts of construction, janitor, and daily worker in separate parts of the book.

The Arabic language textbook for the fifth year of primary education came in its second axis devoted to crafts only.

The field of work begins with the profession of Janitorial Services, and it came in the form of two lessons, one of which was titled "In diligence and work, we achieve hope" and the second of the most honorable crafts. In the two lessons, there was a large amount of clear and direct positive insinuation about this craft. In addition it supports for children in various forms in the

various areas of the two lessons. This is in addition to the questions raised in the lesson that emphasize the importance of work as a choice and not an increase in the value of the craft, because the existing values and expressions present are not standards of the value of the craft in society, but rather insinuations about choosing and practicing this craft. In addition to that Whoever says that it came to correct society's view of this craft does not place it as a craft and under the name of a cleaning worker, but rather it is placed under the name of "cleaning engineer". In addition, the textbooks of the other years of the fourth and third years also contained many pictures of cleaning workers in some of their sections.

Even if it's not explicitly stated, the image is always present in various lessons on environment, physical crafts, and cleanness, and this is so that the pupil's mind continues to receive insinuations about these crafts on an ongoing basis and thus he will fill the jobs assigned. We discover that the school exists through the curriculum and the contents of textbooks, and that the schools here, as **Antonio Grimace claimed**, were a response to economic requirements rather than social reform. (Ross A. , 2003, p. 85)

In addition to the craft of janitor, the sample included also the craft of mechanic, which is strikingly present in the fifth-year textbook. The text came under the title "Tomorrow's Craft" to present the story of the student's success in the baccalaureate degree, to ask about his choices as he is the son of a doctor, and he answers by going to the mechanic and not "mechanical engineer" to be sure. For us, the goal is not to restore the value of these crafts and not to direct society towards them, because the expressions presented to the student do not encourage entry into the profession with higher university degrees. In addition, mechanics has been presented in various portions, such as an anthem at the end of the axis, with images that propose and compensate for the choice of career.

The textbook also presented the profession of construction and the daily worker in a large way through pictures in the sample sections of the study, and it included encouraging phrases to work hard in these different professions in the Arabic language textbooks, while none of these professions were recorded in the civic education textbooks for the third and fourth years because they focused on By adding complementary and hidden aspects to land craft as a complementary part, and confirming the contents of textbooks on physical crafts, this does not call for raising the value of these jobs in society, but rather prompts pupils to choose them, since the students at this stage are at a dangerous age, and the state, as a political power

and authority, can use their minds to meet its needs as well it was mentioned in (**Chapter Theoretical Approaches**).

From the aforementioned, we can conclude that there is a presence of numerous explicit and hidden insinuations in Arabic language and civic education textbooks for the third, fourth, and fifth years of primary school. It includes insinuations on the crafts of carpenters, sculptors, painters, and land crafts like farmers, physical crafts like mechanics, construction, cleaners, and lower-level diplomas like police, nurse, and civil protection in professional areas and under future headings. This indicates that, in the absence of leading professions like doctor, engineer, physicist, and doctor, the curriculum, utilizing the textbook, as an instrument, and at the primary level in particular, it is intended to impact adults' lives and establish power in society, to produce the categories of personalities needed for capital production and focus on Obedience, and this is the school' only mission (**Ross A. , 2003, p. 85**), as stated by Both Bowles and Ginitis and **Louis Althusser**, the proponent of the Theory of Study, who voiced similar ideas.

Table 9: The way the Arabic language and civic textbooks for third, fourth, and fifth grade primary school pupils foster entrepreneurial thinking among pupils through explicit and hidden insinuations

total	Fifth Grade												Fourth Grade												Third grade												Field Categories			
	Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Indicators	objective	topic	
	content			Form images			Content			Form images			Content			Form images			contentt			Form images			content			Form images												
	hidden		explicit	hidden		Explicit	Hidden		explicit	Hidden		Explicit	hidden		explicit	hidden		explicit	hidden		explicit	Form images		hidden		explicit	Form images													
%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R									
	0	0	0	0	0	0	2.17	3	18.84	26	2.17	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0.72	1	0.72	1	0	0	Starting a private project	Instilling entrepreneurial thinking in pupils	The state ensuring that pupils have access to the material world
	0	0	0	0	0	0	5.79	8	4.34	6	0	0	0	0	0	0	0	0	0.72	1	2.89	4	0	0	0	0	0	0	0	0	0	0.72	1	1.42	2	0.72	1	Working long hours		
	0	0	0	0	0	0	5.79	8	5.07	7	1.44	2	0	0	0	0	0	0	0.72	1	1.44	4	0	0	0	0	0	0	0	0	0.72	1	0	0	0	0	Self-employment,			
	0	0	0	0	0	0	0	0	8.69	12	8.69	12	0	0	0	0	0	0	3.62	6	0.72	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Encouraging pupils to steer clear from government jobs		
	0.72	1	0	0	0	0	2.17	3	3.62	5	0	0	0	0	0	0	0	0	0.72	1	3.62	1	0	7.62	5	0	0	0	0	0	0	0.72	2	0	0	0.72	2	Working at an early age		
	0	0	0	0	0	0	0	0	8.69	12	8.69	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Creativity and innovation	
100	0.72	1	0	0	0	0	16.46	22	49.25	68	21.53	29	0	0	0	0	0	0	5.78	9	8.76	15	7.62	5	0	0	0	0	0	0	2.88	5	2.14	3	1.44	3	Total			

2) Interpretation and analysis data in light of the second sub question

Quantitative reading:

From the table we see that the third, fourth and fifth textbooks of primary education contain explicit and hidden revelations that mobilize students with entrepreneurial thought. First, 18.84% is the highest percentage and represents explicit ideas to mobilize pupils to open their own project in the Arabic language textbook for the fifth year of primary school. While 2.17% came twice and represents the hidden ideas and explicit images found in the Arabic language textbook for the fifth year of primary school about opening a private project. A 0.72% came twice and represents the percentage of explicit and hidden ideas that appeared in the civic education textbook for the third year of primary school. While the other textbooks did not contain any explicit or implicit ideas about mobilizing students to open their own project.

As for mobilizing students through self-employment, the percentages in the sample were as follows:

First, 5.07% represents explicit ideas in Arabic language books for the fifth year of primary school. A 2.17% represents the hidden ideas that appeared in the Arabic language book for the fifth year of primary school. Furthermore, 1.44% represents the explicit images found inside the Arabic language textbooks for the fifth year of primary school and the implicit ideas of the Arabic language textbook for the fourth year of primary school. Also, 0.72% came twice representing the explicit and hidden ideas found within Arabic language textbooks for the third and fourth years of primary education.

As for mobilizing students to work long hours, it varied as follows:

First, 5.79% represents hidden ideas in Arabic language books for the fifth year. While 4.34% represents explicit ideas in Arabic language books for the fifth year. Furthermore, 2.89% represents the explicit ideas in the Arabic language textbook for the fourth year of primary school. 1.44% represents the explicit ideas in the Arabic language textbook for the third year of primary school. Moreover, 0.72% and it came twice and represents the explicit images and implicit ideas found in the Arabic language textbook for the third year of primary school.

- While the civic education books did not contain any explicit or hidden suggestions about working long hours.

The mobilization of students to move away from state jobs was 8.69%, and the percentage came twice, representing the explicit suggestions through pictures and through explicit ideas of the Arabic language book for the fifth year of primary education. While 3.62% represents the percentage of explicit ideas found in the Arabic language book for the fourth year of primary school. 0.72% represents the percentage of hidden ideas found in the Arabic language book for the fourth year of primary education.

As for working at an early age, it was 7.24% represents the explicit ideas found in the Arabic language book for the fourth year of primary school. Also, 3.62% and it came twice to represent the explicit ideas of the Arabic language textbooks for the fifth year of primary school and the pictures in the Arabic language textbook for the fourth year of primary school. 2.17% represents the hidden ideas inside the Arabic language textbook for the fifth year of primary education. 1.44% represents the explicit ideas found in Arabic language textbooks for the third year of primary education. 0.72% and it came five times to express the explicit images and hidden ideas in the Arabic language textbook for the third year, and the hidden ideas present in both the Arabic language and civic education textbook for the fourth year, in addition to that the percentage also came to represent the hidden ideas in the civic education textbook for the fifth year of primary school.

As for creativity and innovation did not come in large proportions in the study sample, but rather came at a rate of 8.69% twice, in the form of hidden images and ideas.

Qualitative reading

The ideas for fostering entrepreneurial thinking in pupils, particularly in starting significant projects, were presented in the Arabic language textbooks for fifth grade primary, and were also introduced in the textbooks for third year school. The content of the Arabic language textbook for the fifth year contributes by offering ideas and insinuation regarding personal projects through lessons, which help promote self-employment while also distancing from government professionals. The textbook features a number of personal projects on environmental issues. The lesson topic on 'waste recycling' emphasizes the value of personal projects. Furthermore, the textbook explicitly states throughout the text that participating in such enterprises offers a high income and adds to the employment of others. In this approach,

the pupils indirectly discovers that it is one of the best options for him in his future life. This reflects the State's goal of maintaining its silent ideological system, as affirmed by Louis **Althusser (in the fourth chapter)**.

The textbook also contributed with insinuations that came in the form of pictures of personal projects that mobilize students indirectly to be engaged to these projects, and other books that include personal projects also add to the craft; for example, they present crafts in ways that make them a personal enterprise, like painting and carpentry, depriving pupils of access to prominent professions or government jobs and instead inspiring them to start their own businesses. While the other books did not contain any of the explicit or hidden ideas about mobilizing students to open their own project, because the important year in which pupils absorb entrepreneurial thinking is the fifth year and the textbook that contributes to this is the Arabic language textbook, which is consistent with the percentages in the table.

That is, the textbook presented many insinuations that work to mobilize students with self-employment, which came as a complement to personal projects, because every idea for a personal project is an insinuation that mobilizes the pupil with self-employment.

As for mobilizing pupils to work long hours, and through the percentages shown above, we find that the Arabic language textbook for the third, fourth, and fifth years contributed to mobilizing pupils to work long hours through hidden insinuations present in it. It also placed stories within the lessons about working long hours a day. When the pupils studies about the bee's hard work from early morning until evening, the pupil's mind is filled indirectly by working long hours. In addition to conveying insinuations, the narratives depict the farmers' labor and their sunrise to sunset work routine in order to care for the land. The fourth year textbook arrived in a similar manner. The idea that success and successful people started off by putting in long hours was ingrained in the minds of pupils through textbooks about significant historical leaders who worked long hours. The fifth year textbook advocated putting in long hours by listing the occupations that do so and discussing the decision to pursue these careers. Therefore, the textbooks have made a significant contribution to power building to think like an entrepreneur and pursue simple, artisanal careers.

That is, the state as a force has contributed, with the contents of the textbooks, to building a power mobilized by working long hours so that guidance to simple crafts is complete.

With regard to staying away from government jobs, and through the percentages shown in the table above, we notice that the suggestions were not repeated in every sample of the study, but the repetitions were high. The Arabic language textbook for the fifth and fourth years contained many insinuations that contribute to moving away from government jobs. Phrases such as “We cannot all become doctors” and “Joy is not only linked to study, because farmers also rejoice at the end of the harvest, and thus the student’s mind becomes convinced that state jobs are distant choices and turns to self-employment and opening personal projects.”

The study sample exhibited low levels of creativity and invention, with a percentage of 8.69% twice as high as that of hidden images and ideas. This suggests that the curriculum-creation policy does not prioritize encouraging students to be creative and innovative. Instead, the emphasis is on starting personal projects and avoiding state employment altogether, making it evident to us that the main objectives are ideological and political.

Encouraging children to work at a young age was consistently demonstrated in the study sample. For example, the fourth-grade Arabic language textbook had a text named 'The Glass Cleaner' in the first axis. This text depicts a child going out to aid their parents financially, while the axis emphasizes children's rights. The text's content and writing contributed to diverting from the text's primary instructional purpose by honoring and acknowledging children's rights and subtly and clearly instilling in kids the importance of working at a young age to provide for the family. Furthermore, the study sample featured numerous lectures about employment and depicted images of young kids working. Furthermore, some historical personalities featured in the textbook depicted their childhoods, which began with work.

From the third to the fifth phases, the student finds himself mobilized with work at an early age due to the overt and hidden insinuations in the study sample that stimulate the student's mind with work at a young age. It proves to us that the state is making efforts to guarantee that pupils have access to the material world.

Aside from the culture of entrepreneurship in a specific country or region, it is also necessary to understand the various goals of entrepreneurship education adopted at the school level (**Alain Fayolle, 2008, p. 139**). Through the percentages in the table that are spread throughout the study sample, we can see how much the primary school curriculum has contributed to building power in society. Its preference for independent projects over government employment, avoidance of long work hours at a young age, and repetition of both stated and hidden insinuations in contrast to the lack of a robust push for students to engage in creative

and innovative thinking points directly to the power that the state wields through its control over the curriculum, particularly as noted in **Althusser's** idea. Meaning that the state, as a force that exercises its authority over the educational system, seeks to form a society with a particular structure by manipulating minds of individuals through official and hidden curricula, as well as the contents of textbooks aimed at young pupils in the first stage of education (**Backer, 2022, p. 45**). Furthermore, the knowledge it has written establishes the habitus that ensures this end, as described by Pierre **Bourdieu** as "an ever-established generative principle of organized improvisations," "organized structures equipped to function as structural structures," and "a system of permanent and transferable actions(**Bourdieu, 2014**)to keep people in control of the material world and serve economic interests.

Table 10: The way the Arabic language and civic education textbooks for third, fourth, and fifth grade primary school incorporate explicit and hidden insinuations that support the formation of digital citizenship habits

total	Fifth Grade												Fourth Grade												Third grade												Field Categories				
	Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Civic education textbook						Arabic language textbook						Indicators	objective	topic		
	content				Form images		Content				Form images		Content				Form images		contentt				Form images		content				Form images												
	hidden		explicit				hidden		Explicit		Form images		Hidden		explicit		Form images		hidden		explicit		Form images		hidden		explicit		Form images												
%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R	%	R										
	0	0	21	26	4	5	0	1	9	11	4	5	0	0	0	0	0	0	0	0	1	1	7	5	9	0	0	0	0	0	0	0	0	8	1	1	1	4	Digital literacy and teaching pupils how to use new technologies	pupils' behavior as digital citizens	The state ensuring that pupils have access to the material world
	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Raising awareness among pupils about the dangers of cyberbullying				
	0	0	2	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Educating pupils about digital security				
	0	1	3	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	raising pupils awareness about the psychological dangers of modern technology				

3) Interpretation and analysis data in light of the third sub question

Quantitative reading:

Through the table representing the distribution of the percentages related to the digital citizenship aspect in the table, the percentages related to digital literacy were as follows:

First, 21.84% represents the explicit ideas in the civic schooltextbook for the fifth year of primary school. While 15.96% represents the explicit ideas found in the Arabic language textbook for the fourth year of primary school. Furthermore, 11.76% represents the explicit ideas found in the Arabic language textbook for the third year of primary school. Also, 9.24% of the explicit ideas contained in Arabic language textbooks for the fifth year of primary school. A8.40% represents the explicit ideas of Arabic language textbooks for the third year of primary school. Moreover, 7.56% represents the explicit pictures found inside the Arabic language textbook for the fourth year of primary school. A 4.20% represents explicit images in the Arabic language textbook for the fifth year primary school. while 0.84%, and the hidden ideas are represented in the Arabic language textbook for the fifth year of primary school, in addition to the explicit pictures in the civic education textbook for the fourth year of primary school.

- As for the rest of the textbooks, which is the majority, they scored 0% regarding preventing cyberbullying and almost non-existent percentages regarding digital security..

Qualitative interpretation

These percentages suggest that, while to differing degrees, digital literacy has been covered quite a bit over the course of the three years. Given that the current generation is the product of the technology era and that primary schools must adapt to and keep up with this shift, the textbooks included lessons and insinuation about the introduction of technological instruments both directly and indirectly.

However, the study sample did contain lessons that defined technological means, such as computers and mobile phones alone, as well as digital literacy, which goes beyond merely introducing technological means to students and instead emphasizes the need of teaching them how to use them. In today's digital age, sociologists and other experts are aware of the risk posed by the school's curriculum being at odds with reality. Since he was two years old, today's pupil has been aware of technology, and his social surroundings are full with it. The

reality has proven that children under the age of five can deal with them, and when a primary school pupil between the ages of eleven and twelve studies lessons under the heading of computers and telephones, there will inevitably be no balance between what exists in reality and what the school offers.

Today's global trend also call for the application of digital citizenship and teaching students how to use it in study, life, democracy, and daily life, especially since it is not just knowledge, but rather affects the behaviors of individuals in society (Meghan Gail Walters, 2019, p. 10), According to Nina, a social technology scientist, the expression "digitally illiterate" describes today's losers. This suggests that the State, acting as a force through the curriculum, does not create digital citizens and that the economy is always the primary goal as demonstrated by Louis Althusser's description.

On the other hand, we did not record any explicit or hidden insinuations about educating students about the dangers of cyberbullying in the study sample. Furthermore, a small percentage of the civic education textbook for the fifth year of primary school only mentioned digital security, which indicates that the book does not consider digital citizenship as a priority for building a digital society aware of penalties and rights and the duties specific to the digital world. It indicates that the state, as an authority, does not strive to regulate people's conduct as digital citizens. Also, economic priority prevailed over the highest technological component, as stated by Michael Ripple in his presentation about the requirement of producing digital citizens. Today's Policies have neglected the actions of children on the Internet because of that (Divina Frau B. O., 2017, p. 46).

However, the lack of insinuations in the early phases of the awareness process indicates that the process is not complete, which is consistent with what was stated during the interview. While awareness of psychological and physical dangers has also come in varying proportions in Arabic language and civic education textbooks for the fifth year of primary school because this stage must introduce and educate students about these dangers.

4) The analysis and interpretation of Interview data

4.1 Analysis of answers to the first question

- All respondents underline that a primary school pupils are like a blank slate, and as soon as they are given ideas about careers like carpentry, civil defense, or mechanical, they are more

likely to pursue them later on. Furthermore, expressing to pupils that occupations such as cleaning worker or construction worker are honorable would encourage students to drop out of school if they fail to pursue those careers. These insinuations will shape their future decisions.

The sample also stated that they had sent correspondence reporting errors in the textbooks, but no modifications had occurred. Because the student at this stage is the future fuel of society, incorporating these effects into the curriculum will help to establish social power in simple and artisanal jobs. This will have a tremendous impact on the future, particularly given the utter absence of entrepreneurial vocations from the primary school curriculum.

As a result, the curriculum, which includes Arabic language and civic education textbooks for the final three years of primary school, promotes vocational, physical, and lower-level certificate jobs, as well as land related occupations. Furthermore, it discusses the educational components of each profession. Its goal is to encourage pupils to pursue these careers, as demonstrated by **Hanan Bonief's** research on the impact of the primary school curriculum in teaching economic skills; this is consistent with the percentages mentioned in Table No. () of the content analysis.

4.2 Analysis of answers to the second question

Most respondents agree that when textbooks include texts about environmental economic projects, emphasizing their benefits and discussing their accomplishments, pupils perceive that these projects provide better life possibilities than other occupations. As a result, people start thinking like an entrepreneur. Furthermore, by integrating lessons and images of people who work early in the morning accidentally, pupils develop favorable attitudes of working long hours. Furthermore, these books offer value to the concept of work, emphasizing the importance of working long hours.

The sample also confirms that the inclusion of texts in Arabic language and civic education textbooks for the third and fourth years of primary school featuring historical figures, in addition to texts glass washer, along with statements indicating that they began working at a young age, will unwillingly make the pupil consider working in case of any financial difficulties.

The vast majority of the sample also attested to the fact that study materials that explicitly declare that not everyone can become an engineer or doctor encourage students to think like entrepreneurs and avoid government employment.

The majority of study participants also attested to the fact that there was little to no inspiration or encouragement for pupils to be creative and innovative in the textbook. That suggests that the people who developed the curricula prioritized economic goals, which Louis Althusser supports in the study's premise that establishing power and reshaping society serve economic interests. This aligns with the content analysis table's findings

4.3 The Analysis of the Third Question

The entire sample confirmed to the fact that the last three years' curriculum, as presented in civics textbooks, includes both explicit and hidden insinuations about digital literacy in the form of concepts and visuals. Participants as inspectors underlined that the curriculum aims to create digital citizens and eradicate digital literacy. However, as the sample and the content analysis results table both demonstrated, there is a complete lack of awareness regarding cyber security and bullying.

The sample stressed that there is a lack of awareness and that the Civics and Arabic language educational textbooks for the third and fourth years of primary school do not effectively show pupils the psychological and physical risks associated with technology. Furthermore, it is among the most crucial things pupils should be made aware of, particularly in light of the contemporary era's technical advancements and move toward a digital lifestyle.

5) Partial results from the analysis of interview data

- The Third, Fourth, and fifth years of primary school's Arabic language and civic education textbooks contain both explicit and implicit insinuations about lower-level certificate occupations and vocational, physical, and land related arenas. These insinuations may influence students' future career choices. They thus transform into a source of power, performing the roles assigned to them by the authorities.
- In addition to explicitly and implicitly advocating for pupils to acquire material possessions, primary school Arabic language textbooks for years three, four, and five

as well as civic education programs help to foster entrepreneurial thinking in young people. Encouragement to launch their businesses and pursue self-employment is how this is accomplished. These insinuations also encourage students to begin working early and lengthy hours and steer them away from government employment.

- They also help promote digital literacy, but they don't help promote awareness of cyber bullying, digital security, or the risks that new technologies pose to human health and well-being.

6) The results of the study in light of the field and analytical study

-The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit insinuations to push students to practice simple crafts (carpenter, painter, sculptor).

-The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit insinuations to push pupils to practice physical crafts (construction, mechanics, day laborers, and cleaners).

-The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education encourages students to practice land-based professions (farmer, gardener, vegetable gardener) through explicit and subtle hints that mobilize pupils to want to start their own business.

-The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education provides explicit and hidden insinuations that mobilize pupils with the desire to open a private enterprise.

The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education makes clear and subtle insinuations that encourage pupils to steer clear of government jobs.

The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through clear and hidden insinuations that mobilize pupils with ideas of self-employment.

The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education does not contribute through explicit and hidden insinuations that mobilize pupils to innovate and create

The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education contributes through explicit and hidden insinuations that mobilize pupils to work at an early age.

The content of the Arabic language and civics textbooks for the third, fourth and fifth years of primary education contributes through explicit and hidden insinuations that inspire pupils to work long hours.

The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education, through explicit and hidden insinuations, contributes to digital literacy and teaches pupils to use new technologies

The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education does not contribute through explicit and hidden insinuations to raising pupils' awareness to the dangers of cyberbullying.

The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education does not help to sensitize pupils to digital security through explicit and subtle insinuations.

The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education, through explicit and hidden insinuations, does not serve to raising students' awareness of the psychological dangers of new technologies.

The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education does not contribute, through explicit and hidden insinuations, raising awareness for pupils to the physical dangers of new technology

7) Discussing the results of the study in light of the theory of ideological state bodies

7.1 Discussing the results of the first question in light of the theory of ideological state apparatus

According to **Louis Althusser's** idea of "ideological state apparatuses," the state is a political "power" with ideological apparatuses that it deploys to construct a society that serves its ideological aims. Furthermore, one of the most potent of these apparatuses is the "school apparatus" and it works in silence (**Althusser, 2020, p. 25**). According to **Althusser**, the state's primary objective while attempting to further its own interests is to advance the economy. Moreover, there has always been a strong connection between the economy and education since society requires submissive workers. In **Althusser's** view, the state assigns jobs to pupils to fill after they have processed the explicit and hidden insinuations found in the Arabic language and civil education textbook for the third and fourth years of primary school. The school, on the other hand, is responsible for ensuring the generation of this mandatory submission.

Thus, the lessons that contain explicit and hidden ideas and images about the practice of craft professions like carpentry, painting, and sculpture, as well as physical professions like daily laborers and janitors, professions requiring minimum qualifications like nurses, police officers, and civil protection, and professions related to the land like farming and gardening, are regarded as important and lucrative careers, as well as the educational institutions that teach them, as revelations given to the student's mind at a critical age (**Backer, 2022, p. 45**) as **Althusser** described and will influence their decisions, which is consistent with the findings of the study-related first field interview question.

The fact that the same professions appeared frequently in the study sample and were placed in occupational molds with the titles of the future profession in all cases demonstrates that they are mandated by the political authority that dictated the school curriculum and its contents. This supports what **Althusser** put forward about the pre-existing jobs and that ideology is "the system of ideas and representations that dominate the mind of a person or social group" attempts to make the members of society follow a single line ruled by them (**Louis, 2014**)

The process of shaping society starts with the development of professions that serve the economic ideology, indicating that they were developed for one purpose, which is to ensure that pupils choose this profession in the future, and this is confirmed by the first table of contents analysis. We also confirm that the textbook here exercises its main function in silence and adaptation of pupils according to the set of economic goals for which was developed (**Mahmoud, 2013, p. 154**)

In other words, the school takes children from all social classes and from nursery school and for years afterward. The years when children are most vulnerable, they are trapped between the ideological apparatus of the state and it pumps them with old and new kinds of "awareness" packed with the dominant ideology through "civic education, philosophy, and ethics" so that a huge mass of children are thrown into becoming farmers and petty laborers(Louis, 2014, p. 145)i.e., building a force in society that practices simple professions and preparing students to fill the jobs defined by the state as a dominant ideological force.

7.2 Discussing the results of the second sub-question in light of the theory of ideological state apparatus

Althusser emphasizes through his theory that the most important ideological apparatus is the educational system and its function is to meet the basic needs required by the economic system (Silva, 2018, p. 142).

It is therefore thought that entrepreneurship education would be more successful if it was presented to individuals at a younger age because modern schooling is centered on supporting the economy (Luisa Cagica Carvalho, 2019, p. 243). As confirmed by Carvalho's study (see **Chapter Three**).The state uses this as a means of exerting power to make sure that people have access to the material world by playing with the minds of elementary school children, encouraging an entrepreneurial mindset that will serve the economy and encourage them to work long hours and begin working at a young age. The content analysis table's percentages of the study sample provide evidence of this **content analysis table**.

The textbooks for third, fourth, and fifth graders included both overt and covert ideals intended at encouraging students to pursue self-employment, emphasizing its role in profit production and job creation. This implies that the state plays a role in directing the future generation towards entrepreneurship, developing a mindset predisposed toward starting their businesses.

In addition, the participants expressed explicit and implicit ideas about working long hours from a young age. This is to ensure that the state develops a workforce capable of meeting the needs of the capitalist economic system, which necessitates a compliant workforce shaped by molding children' minds and educating them to work long hours from a young age. The curriculum ensures the process of persuasion by silently convincing students of the concept of early labor. This was supported by the findings of the field interviews, which also provided

ideas about how to direct students away from government positions discreetly, essentially influencing their minds like puppets, as stated by **Louis Althusser**. Thus, the process of building a society's workforce that has entrepreneurial thinking appears to have been integrated with other insinuations about working long hours. Therefore, all indicators, as designated by the results of the content analysis table, aim to ensure that the state places the material world within the reach of pupils in a deliberate and comprehensive manner to guarantee power building required by the current economic system

Finally, we can conclude that the state is a "political power " that manipulates minds of pupils in order to establish societal power that serves its economic interests first and foremost. Especially since **Althusser** placed economic goals at the forefront of the educational system and curricula, and the state works to ensure the pupils put their hands on their material world as planned according to its goals and continuously. Especially since the textbook has not changed since it was produced for years, as confirmed by the results of the interview.

7.3 Discussing the results of the study in light of the theory of ideological state apparatus

Louis Althusser underlines the significance of the socialization process carried out by ideological state apparatuses via education. **Althusser** believes that the success of shaping society begins with the time students spend in school, stating, "...exists in their lives from five to six days a week," which he considers a critical age because their minds are filled with reading, writing, and arithmetic skills that ensure their behavior as compliant citizens and dictate their interactions with one another. The curriculum, according to the official source, is built on citizenship education while simultaneously keeping up with technological advancements (**Education, National Curriculum Committee, 2008, p. 10**). However, according to the findings in the content analysis tables and field interviews, the state's curriculum does not attempt to socially educate its citizens in order to create a society in which individuals engage as digital citizens. In other words, the ideological school apparatus does not seek to influence pupils' future behavior as digital citizens. It means the ideological school system does not seek to make pupils' future behaviors with each other within society as digital citizens, but rather to ensure the behavior of pupils, but not as digital citizens but as economic citizens, although the formation of a digital citizen is vital, effective and extremely important as in the real world (**Ribble Mike, 2007, p. 87**).

This is because the economic side was the priority that the state aimed through the gestures found in the third, fourth, and fifth books of primary education in the Arabic language and civic education to create economic citizens in the first degree, and this is proven by the results of the content analysis tables; The majority of the ratios were that we have economic power before social power, and this is also in line with the field interview conducted with primary education inspectors who confirmed that the curricula do not contain revelations **Louis Althusser's** thesis in his theory of the state as power and authority that, in other words, the work of the school today focuses in a modern way on serving the economy and is ideological by guiding children through common sense and voluntary common sense and places education here as a means of preparing the workforce by training workers in the skills necessary to complete the types of work required by the contemporary economy and ensuring that workers embody the methods and values that ensure its survival(Silva, 2018, p. 142).

8) Discussing the Results the Study in Light of the Previous Studies and Theoretical Study

The story of the significant contribution of the curriculum through the Arabic language and civic education books for the third, fourth, and fifth years of primary education to urge pupils to simple professions and make them have entrepreneurial-minded through explicit and implicit gestures in the absence of strong indicators and gestures of digital citizenship starts from the history of curriculum policies in the late 1980s. They changed due to fundamental changes in the capitalist economic system. This change includes the decline of the role of the large-scale production due to new technological developments, expanding the service sector, dismantling old skill barriers and divisions between professional and technical professions, and the expansion of the service sector. (See Chapter 5)

These developments have been responsible for the desire for new and more flexible links between school and work. As a result, the new link between school courses and the world of work must provide students with access to these developments(Young, 2002, p. 56).

The above-stated economic transformations impose contradictory demands on the educational system. They create new opportunities while also posing new challenges. Major technology companies are quickly recognizing the need for more educated, adaptable, and talented employees. At the same time, other multinational companies, especially in the service industry, such as McDonald's and Burger King, are offering new low-paying service jobs that require minimal prior experience, and while technological and economic modernization processes are not intrinsically controversial, they undoubtedly have this potential. The

primary educational goal of the new curriculum should be to provide a foundation for students to gain a better understanding of these changes in the structure of work (**Young, 2002, p. 56**).

With these developments, we can understand what the state seeks, the economic needs and the means that are used to fulfill these needs.

As a summary of the above, we can understand that the "power" represented by the state is of great importance politically, socially, and economically, contrary to the common belief that it is useless (**Torres, 2020**). It allows the control of the educational system in general and the curriculum in particular and uses it as an ideological tool to achieve economic, political and social goals and interests. Consequently, allowing, through analyzing the contents of textbooks, to reveal the ideological dimensions underlined in a hidden way, as confirmed by the study (Ricardo Torres, 2020)

Educational knowledge in its relationship with the power structure, or political power, has always been clear to contemporary sociologists of education. Michel Foucault was one of the first contributors to the relationship and soon other sociologists of education such as Bourdieu and **Louis Althusser** were interested in it. They all emphasized the strength of the relationship between the curriculum and the power represented by this study "the state" as a political power to achieve economic goals as confirmed by the study (Chia-Ling Won, 2009).

Thus, we find that the state as a power seeks through its legitimate authority over the educational system. Especially since the Algerian curriculum is prepared by the Ministry of National Education, which represents the face of the political authority in the country, to set hidden and clear suggestions to build the strength of society and determine a set of characteristics that must characterize the curriculum. Similarly, the new characteristics of the curriculum focused on achieving comprehensive development. That is, building a citizen related to professional and social life by adopting the competencies approach and establishing its positions from the social reality (**Slimani, 2012, p. 165**) this is emphasized in the **second chapter**.

In addition, the curriculum in the current era has gone from being just the study contents provided to the pupils to an inseparable tool from politics. This instrument serves society and has a direct impact on it (**Marsh, 1997, p. 7**).

The educational reforms that the Algerian curriculum has undergone confirm the results of the analysis of the content and the field interview. Ever since the beginning of the educational

reforms and at every stage, the state explicitly clarifies that the curriculum aims to prepare the student for work and life. That is to say, the political dimensions are clear in the formulation of the curriculum as stated in **(HananBounif study 2018)**.

Perhaps the aspect of simple and technical professions as put forward by Louis Althusser in his theory is the professions that the state ideology seeks to ensure as choices for pupils in the future. Therefore the results of the content analysis results confirm that the professions required in the Arabic language and civic education books for the last three years are craft and physical professions, lower degrees and agricultural professions. These were put forward in the reforms that came in the curricula with "accustoming students to manual labor and encouraging them to prepare them for work and life"**(Hathroubi, 2012, p. 42)**. That is, it came through insinuations that push them to choose it in the future. What confirms the strength of the analysis is the total absence of pioneering professions and three years in primary education did not mention professions that require higher education or any profession in the field of modern technologies. Even the formulas that came on them were not pioneering, but were called by ordinary names "such as mechanic instead of mechanical engineer".

In addition, the state has pursued building economic power primarily through explicit and implicit suggestions to make pupils have entrepreneurial-minded, while mobilizing them with ideas of self-employment. It also urges them to embrace working long hours at an early age, and making their minds move away from state jobs. In other words, Hakanpour's (2013) study **(see Chapter 3)** confirmed that early formal education for entrepreneurial thinking influences students' attitudes positively and directs them to certain future paths**(Young, 2002, p. 48)**. The state as a force and as an apparatus of power and domination as described by Louis Althusser, is broadly capable of acting on the "transformative power of human agency," which refers to "the ability of an actor to intervene in a series of events to change their course..." mediating between intentions and desires and the actual realization of desired desires. Here we see the role of "power as power structure" in power building in society **(Bourdieu, 2014)**.

On the other hand, the state did not aim to build digital citizens. The percentages were almost non-existent as shown in the content analysis table to conclude that economic goals prevail over other goals. This was confirmed by the analysis of Althusser and neo-Marxist curriculum theorists **(Chapter 4)** of the work of state ideology in its control over education. It has been finally realized that the facts that enter the child's current experience and those that form part

of the curriculum are the beginning and end terms of the same reality" (**François Audigier, 2006, p. 103**)In other words, the features of power in Algerian society are economic features and the next generation is driven to simple professions and mobilized by entrepreneurial thinking.

Conclusion

Education and the economy are two sides of the same coin, as we can see the ideological goals and objectives of the economic system through the educational system and this is what Louis Althusser presented through his theory of the ideological apparatus of the state, as the state is based on its being and its right as a “force” that has its ideological apparatus announced and hidden to build power in society and manipulate the student’s minds and create citizens who voluntarily choose simple professions that do not require higher university degrees and depend on a physical effort such as land and physical professions, in addition to making their thinking entrepreneurial in favor of the economic system and making students convinced of the idea of self-employment and work at an early age and long hours, and all this by weaving silent ideological strings in the contents of language books. This is all by weaving silent ideological threads in the contents of the Arabic language, education, and civics books for the third, fourth, and fifth years of primary education, on the other hand, the state sets economic goals as a priority to achieve through the school curriculum and did not contribute to building digital citizens.

Therefore, in light of the ideological state apparatus the general results of the study came as follows:

The content of the curriculum contributes to building power in Algerian society.

Where in:

The content of the Arabic language and civic education textbooks for the third and fourth years of primary education contributes through explicit and implicit suggestions for pushing students to practice simple professions

- The content of Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions to push students to practice craft professions (carpenter, painter, sculptor)

- The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through explicit and subtle suggestions to push students to practice physical professions (construction, mechanics, dailywork, cleaner).

- The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions to push students to practice land occupations (farmer, gardener, and woodworkers)

The content of the Arabic language and civic education textbooks for the third and fourth years of primary education contributes through explicit and implicit suggestions to mobilize students with entrepreneurial thinking:

- The content of the Arabic language and civic education textbooks for the third, fourth and fifth years of primary education contributes through explicit and implicit suggestions that mobilize students with the desire to open a private enterprise.

- The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions that mobilize students to move away from state jobs.

The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions that mobilize students with ideas of self-employment.

- The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education does not contribute through explicit and implicit suggestions that mobilize students to innovate and create

- The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions that mobilize students to work at an early age.

- The content of the Arabic language and civics textbooks for the third, fourth, and fifth years of primary education contributes through explicit and implicit suggestions that mobilize students to work long hours.

The content of the Arabic language and civics textbooks for the third and fourth year of primary education does not contribute through explicit and implicit suggestions to shaping students' behavior as digital citizens through The:

The content of the Arabic language and civic education textbooks for the third, fourth, and fifth years of primary education, through explicit and implicit suggestions, contributes to digital literacy and teaches students to use new technologies

The content of Arabic language and civic education books for the third, fourth, and fifth years of primary education, through explicit and hidden suggestions, does not contribute to educating students about the dangers of cyberbullying.

- The content of Arabic language and civic education books for the third, fourth, and fifth years of primary education does not contribute, through explicit and hidden suggestions, to educating students about digital security.

- The content of Arabic language and civic education books for the third, fourth, and fifth years of primary education, through explicit and hidden suggestions, does not contribute to educating students about the psychological dangers of new technology.

- The content of Arabic language and civic education books for the third, fourth and fifth years of primary education does not contribute, through explicit and hidden suggestions, to educating students about the physical dangers of new technology.

Recommendation of the study

We can make some recommendations by diving into the study as follows:

- Raising students' expectations and developing entrepreneurial careers for them at the primary level

- Balancing between higher and entrepreneurial professions and simple professions, while placing them in cognitive templates that ensure the student continues his academic career and does not encourage him to drop out of school in the early educational stages.

- Developing quality texts in presentation and meaning for primary school pupils that fills their balance with creativity and success.

- Focus on building digital citizens who are aware of the dangers of cyberbullying and aware of modern digital security, in addition to making them aware of the psychological and physical dangers of new technologies.

- True digital literacy, as called for by international organizations, does not exist in the contents of primary school textbooks. On the other hand, the guardian authorities must strive to teach first-stage students to use technological means in study and democratic life in line with the requirements of the current era. Being satisfied with only introducing the means makes Algerian society a loser today. .

From this, we conclude with the first statement put forth in the study, where “everything that is hegemony is educational.”

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Appendix

Appendix A

List of participants for the content analysis form:

Number	Full name	Academic rank	University
1	Yaala Farouk	Professor of Higher Education	University of Setif
2	Said El Tayeb	Professor of Higher Education	University of Oran
3	Debla Abd El Ali	Professor of Higher Education	University of Biskra
4	Gharbi Sabah	Professor of Higher Education	University of Biskra
5	Rabhi Ismail	Professor of Higher Education	University of Biskra

Appendix B

List of participants of validity and reliability of content analysis

Number	Full name	Academic Rank	University
1	Mehemet Zeki Aydin	Professor of Higher Education	University of Turkey
2	Chiguer Salima	Assistant Professor	University of Biskra
3	Debla Abd El Ali	Professor of Higher Education	University of Biskra
4	Gharbi Sabah	Professor of Higher Education	University of Biskra
5	Tamersit Fatiha	Professor of Higher Education	University of Biskra

Appendix C

Ministry of Higher Education and Scientific Research

Mohamed Khider University of Biskra

Faculty of Social Sciences and Humanities

Department of Social Sciences



Content Analysis Form Directed for Arbitration

School curriculum and its role in building power in Algerian society

-Analytical study on a sample of primary school Textbooks -

Prepared by

Tamersit Fadoua

supervisor

Malki Hanane

As part of completing the stages of preparing a doctoral thesis in the field of Sociology of Education, I present to you, esteemed professors, the content analysis form for the current study sample. This sample represents Arabic language and civic education Textbooks for the third, fourth, and fifth grades of primary school. We will analyze them in the light of the theory of ideological state apparatuses, after you have reviewed the questions and concepts of the attached procedural study.

The main question:

To what extent does the curriculum contribute to building power in the Algerian society through the civics and Arabic language textbooks for primary school?

Sub-Questions

-How does the content of Arabic language and civic textbooks for third, fourth, and fifth grade elementary school pupils affect their desire to pursue basic employment opportunities both explicitly and implicitly?

-To what extent do the Arabic language and civic textbooks for third, fourth, and fifth grade primary school pupils foster entrepreneurial thinking among their students through explicit and implicit recommendations?

To what extent do the Arabic language and civic textbooks for third, fourth, and fifth grade elementary school incorporate explicit and implicit recommendations that support the formation of digital citizenship habits?

Procedural Concepts of the Study

- ❖ **Curriculum:** A document issued by the Ministry of National Education. It is considered one of the most powerful ideological instruments used by the State as a means of building society's power. The curriculum is also employed to define the society's features through its rationalizing a set of explicit and hidden knowledge. Said knowledge involuntarily induces pupils in the future to turn towards simple crafts and contractors in addition to being digital citizens.
- ❖ **Authority:** This term, which is the political and legitimate power, refers to the ability of the State to influence primary school pupils in such a way that they are deliberate and voluntarily compliant toward simple crafts. With authority, the state would also be able to make these pupils turn into entrepreneurs willingly. It would guide these pupils to act within society as digital citizens through Arabic language textbooks and civic education for the third, fourth and fifth years of primary school.

- ❖ **Building power:** the process of creating the features of society through the explicit and hidden ideological knowledge confined in the Arabic language books and civic education for primary school. This process begins when State as a power seeks to achieve its objectives using its authority and dominance on the school and the contents of the Arabic language textbook and civic education for the third and fourth years of primary.
- ❖ **Textbook:** It is an instrument of the curriculum, and it represents a publication issued by an official State body. It contains Arabic and civic contents of education for the third, fourth and fifth years of primary school. It holds explicit and hidden insinuations that urge pupils to perform simple professions. It also drives them to steer their thinking towards entrepreneurship and being digital citizens to create a society that meets the State's ideological needs.
- ❖ **Entrepreneurship:** It is the mindset of leaning toward self-employment and moving away from governmental jobs by initiating self-employed economic projects that based on working long hours a day and at an early age. This can be inspired through explicit and hidden insinuation established in the textbooks of the third, fourth and fifth year of primary school for Arabic language and civic education.
- ❖ **Simple crafts:** it refers to all works that do not require higher university degrees, but require lower educational ones. These types of jobs stresses on the physical effort rather than the intellectual effort. Simple crafts are also included in Arabic language textbooks and civic education for the third, fourth and fifth years of primary school.
- ❖ **Digital citizenship:** The wise use of modern technology, which regulates citizens' interactions with each other positively in the current era, while refraining from harming others.

Appendix D

Interview Guide

First section

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contribute, through explicit and hidden insinuation, to motivating students to engage in craft professions (carpenter, painter, and sculptor)?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contribute, through explicit and hidden insinuations, to motivating students to engage in physical professions (builder, mechanic, laborer, and janitor)?

- How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contribute, through explicit and hidden insinuations, to motivating students to engage in agricultural professions (farmer, gardener, and horticulturist)?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contribute, through explicit and implicit suggestions, to motivating students to engage in vocational professions (nurse, civil defense, and police officer)?

The second section

-How does Arabic language and civics textbooks for students in the third, fourth, and fifth grades promote entrepreneurial thinking among their readers through explicit and implicit recommendations?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contribute, through explicit and hidden insinuations, to motivating students to avoid government jobs?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contribute, through explicit and hidden insinuations to instilling ideas of self-employment, innovation, and creativity in the pupils?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and implicit suggestions, to motivating students to work at an early age?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden insinuations, to motivating students to work long hours?

The third section

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary education contributes, through explicit and hidden insinuations, to promoting digital literacy and teaching students to use new technologies?

-How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about the dangers of cyberbullying?

- How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about digital security?

- How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about the psychological risks of new technology?

- How does the content of Arabic language and civic textbooks for the third, fourth, and fifth grades of primary school contributes, through explicit and hidden insinuations, to raising awareness among students about the physical risks of new technology?

Appendix E

الجمهورية الجزائرية الديمقراطية الشعبية
REPUBLIC ALGERIENNE DEMOCRATIQUE ET POPULAIRE
وزارة التعليم العالي والبحث العلمي
MINISTRE DE L'ENSEIGNEMENT SUPERIEUR
ET DE LA RECHERCHE SCIENTIFIQUE

جامعة محمد خيضر - بسكرة
كلية العلوم الانسانية والاجتماعية
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Universite Mohamed Khider - Biskra
Faculte des sciences humaines & sociales
Département des sciences sociales



إلى السيد المحترم مدير مديرية التربية لولاية بسكرة
_مصلحة التكوين والتفتيش _

الموضوع: تقديم تسهيلات "دراسة ميدانية "

في إطار التعاون بين جامعة بسكرة ونظيراتها الأخرى وكذا بينها وبين المؤسسات الإقتصادية والاجتماعية الوطنية، فإننا نرجو من سيادتكم الفاضلة، خدمة للبحث العلمي تقديم التسهيلات الممكنة للطالب (ة): فدوى تمرسيت
من خلال تمكينه من الإستفادة من المرافق والبيانات المتوفرة لديكم، قصد إتمام إنجاز أطروحة الدكتوراه في شعبة: علم اجتماع
تخصص: علم اجتماع التربية

الموسومة : المنهاج وبناء القوة في المجتمع
تقبلوا منا فائق التقدير والاحترام.

بسكرة في: 2023/10/30


رئيس القسم
قسم العلوم الاجتماعية
الأستاذة ابرحمان شالسة



ملاحظة: نسخة لإستخدامها/ فيما يسمح به القانون

المخلص

تسعى هذه الدراسة لفهم وتحليل دور المنهاج الدراسي ودوره في بناء القوة في المجتمع الجزائري، من خلال المرحلة الابتدائية، معتمدة على ما تطرحه نظرية اجهزة الدولة الايديولوجية للمنظر الفرنسي لويس التوسير، والاستفادة منها في الدراسية التحليلية والميدانية، من خلال مقارنة مسلماتها بمؤشرات الدراسة، والتأكد منها من خلال تساؤلات سوسيولوجية مؤكدة على مناهج بحثية، تعتمد على منهج تحليل المضمون لكتب اللغة العربية والتربية المدنية للسنة الثالثة والرابعة والخامسة من التعليم الابتدائي، كعينة قصدية من كتب المرحلة الابتدائية وتحليلها وتفسيرها والتحقق من صدقه وثباته باستخدام الاساليب الاحصائية المناسبة، وتدعيمه بمقابلة ميدانية مع عينة من مفتشي التعليم الابتدائي جاءت نتيجة المسح الشامل، للتأكد من صحة وصدق التحليل وتدعيم نتائجه والاستفادة من خبرتهم. وقد اظهرت نتائج الدراسة الميدانية، ان المنهاج الدراسي يساهم في بناء القوة في المجتمع الجزائري، من خلال بناء قوة تتجه لاختيار المهن البسيطة وتفكر تفكيراً مقاولاتياً ولا يسعى المنهاج الى بناء مواطنين رقميين، حيث يساهم محتوى كتب اللغة العربية والتربية المدنية للسنة الثالثة والرابعة والخامسة من التعليم الابتدائي من خلال الايحاءات الصريحة والخفية على دفع التلاميذ لممارسة المهن البسيطة. يساهم محتوى كتب اللغة العربية والتربية المدنية للسنة الثالثة والرابعة والخامسة من التعليم الابتدائي من خلال الايحاءات الصريحة والخفية على تعبئة التلاميذ بالتفكير المقاولاتي. لا يساهم محتوى كتب اللغة العربية والتربية المدنية للسنة الثالثة والرابعة والخامسة من التعليم الابتدائي من خلال ايحاءات صريحة وخفية في بناء تصرفات مواطن رقمي. وهذه النتائج كانت استناداً الى نظرية التوسير التي تؤكد ان الدولة كقوة سياسية تستخدم المنهاج الدراسي كجهاز ايديولوجي يخدم المصالح الاقتصادية بدرجة اولى وتعمل التلاعب بأوتار عقول التلاميذ وتعبئ عقولهم في هذا السن الخطير بإيحاءات تدفعهم الى اختيار مهن بسيطة وحرفية وتوجه تفكيرهم الى المقاولاتية، وان يكونوا قوة اقتصادية لا ارادياً تلبي احتياجات النظام الاقتصادي.

'ANY CONNECTION OF "HEGEMONY" IS INHERENTLY A PEDAGOGICAL RELATIONSHIP'.