

Quality and Referential Diversity in the Content of Arabic Language Texts at the Secondary Education Stage



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Date of transmission: 29/09/ 2025, date of acceptance: 22/11/ 2025

Abstract:

Educational texts constitute the fundamental cornerstone in shaping thought within the educational system, as they encompass cognitive, pedagogical, and aesthetic dimensions that render them an effective tool for developing linguistic and intellectual competencies, reinforcing cultural and civilizational values, consolidating identity, and fostering openness to others. Hence, their importance emerges as a fertile domain for analysis and discussion, in addition to their pivotal roles within the curriculum. In light of recent educational reforms that have adopted the principles of quality and the pedagogy of competencies, these texts have come to be marked by referential diversity, extending from the legacy of ancient Arab heritage to modern and contemporary literature, as well as intellectual and humanistic works. This raises questions concerning the extent of their alignment with the requirements of quality and their capacity to respond to the challenges of competency-building among learners at a decisive stage of their educational journey.

Accordingly, this research paper seeks to examine the content of educational texts in the final years of secondary education and to analyze selected examples, with the aim of uncovering the nature of the referential diversity characterizing these texts and the extent of its conformity with quality standards. Through this analysis, the paper also aims to highlight the effectiveness of these texts in shaping the learner's personality while developing his or her reading competencies and communicative abilities.

key words: quality; referential diversity; content; texts; secondary education.

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Introduction:

Ensuring quality represents one of the essential foundations for the success of educational institutions in fulfilling their mission and achieving their objectives, in a manner consistent with the specificities and realities of Algerian society, while simultaneously striving to keep pace with contemporary challenges. In recent years, educational systems in the Arab world have undergone a series of profound reforms, reflected in the renewal of curricula, the reconsideration of educational content, and the development of the competencies of both teachers and learners alike. Within this context, Arabic-language educational texts have not been isolated from this reform dynamic; rather, they have occupied a central position as bearers of cultural identity and as a fundamental cognitive reference, in addition to their role in enhancing learners' linguistic, intellectual, and aesthetic capacities.

Hence arises the need to study the content of Arabic educational texts at the secondary stage, particularly in the third year, given the crucial importance of this stage in the learners' academic trajectory. The challenge extends beyond enabling learners to acquire linguistic and literary knowledge, to questioning whether these texts meet the requirements of educational quality and contribute to producing learning outcomes equipped for university and professional life.

Nevertheless, it is observed that a noticeable disparity exists in the realization of quality, which acutely raises the issue of the relationship between the referential diversity of educational texts and their effectiveness in achieving the desired quality. Do the prescribed texts in Arabic language education truly achieve a balance between the requirements of quality—rooted in the development of linguistic and intellectual competencies—and the necessity of referential diversity, which opens learners to diverse domains of knowledge, literature, and thought, thereby contributing to the construction of a well-rounded personality?

First: Terms and Concepts of the Study:**1- Content:**

Content refers to what is contained within a book from beginning to end (Masoud, 1992, p. 747) that is, the ideas, information, activities, and linguistic rules included in its pages to serve the book's objectives. This information is organized systematically and deliberately, rather than randomly, as each component of the content serves specific objectives. Educational content constitutes one of the essential elements of the curriculum. The process of selecting educational content is governed by criteria relied upon by curriculum designers when determining the components of knowledge. (Arab Organization for Education, Culture and Science, 2020, p. 20) These criteria include validity, relevance, learners' interests, usefulness, and learnability. They are the key

principles that must be taken into account when selecting and preparing educational content.

2- The Secondary Education Stage:

This is the third stage of the Algerian educational system, which directly follows the intermediate stage. At the time of enrollment in secondary school, the student is typically around fifteen years old and remains there for three years. Students enter this stage immediately after obtaining the Certificate of Intermediate Education, and it serves as a preparatory phase for higher education. The secondary school is an institution that combines both academic and technical education, bringing together studies in the humanities and technological sciences. It encompasses curricula and courses designed to teach both intellectual and practical skills that are essential for many modern professions. (Chahata et al., 2003, p. 264)

Objectives of Secondary Education:

The teaching of texts at the secondary stage seeks to achieve the following objectives: (Al-Faluji & Ramadan, 2007, p. 124)

- Providing students with scientific and humanistic concepts and consolidating them in service of society.
- Equipping students with intellectual skills and methods of scientific inquiry.
- Improving students' linguistic skills and performance abilities, while preparing them professionally and technologically.
- Providing students with behavioral skills and values.
- Developing a sense of responsibility and respect for law and values.
- Forming attitudes that foster a sense of belonging and adaptability.
- Instilling appreciation of human achievements, acceptance of civic responsibility, and awareness of international situations and events.
- Developing students' artistic taste and appreciation of beauty.
- Assisting students in understanding themselves and valuing others.
- Instilling a love of inquiry, research, and knowledge, and fostering mastery of the national language—Arabic—within the students. (Turki, 1990, p. 69)

3- Quality Assurance:

Quality assurance is the design or implementation of a system that requires policies and procedures to ensure compliance with quality requirements, not only at the stages of the educational process but also on a broader scale. It regulates quality across institutional functions to guarantee outputs and services that achieve effective performance, thereby strengthening society's trust in educational institutions and their outcomes. (Hassanein, 2007, p. 22)

3-1. Objectives of Ensuring Quality in Secondary Schools:

To achieve quality in education, reform is the sole viable path, grounded in a comprehensive reconstruction of the educational system. This reform seeks to: (Jari & Kati', 2017, p. 27)

- Understand the needs of stakeholders within the institution—students, parents, and society.
- Expand opportunities for learners to express their needs, reinforce their engagement, and enhance their interaction with knowledge resources, thus making the school institutionally and professionally capable of assuming responsibility.
- Prepare a generation of learners through comprehensive and integrated training that takes into account the various aspects of their development, in alignment with their intellectual and cognitive abilities.
- Ensure the correct fulfillment of roles within the educational process, while striving for continuous improvement and development.
- Increase competitiveness and enhance the efficiency of secondary schools through collaboration and the encouragement of teamwork.
- Provide services in accordance with contemporary requirements in terms of quality, cost, time, and sustainability.
- Support school authority and equip it with mechanisms that enable it to respond effectively to both local and global changes.
- Ensure the effective and comprehensive utilization of technology in advancing the educational and pedagogical process.

From this, it becomes clear that the implementation of a quality system in secondary schools aims to improve the performance of all staff members, consolidate the principles of quality assurance, and identify the most pressing educational and pedagogical issues in the field along with ways to overcome them, in order to achieve a qualitative transformation in education. It also contributes to enhancing the efficiency of schools and shaping a conscious, responsible individual.

Second: Reforming the Educational System and Developing Curricula

1- Motives and Justifications for Reform:

The motives behind curriculum reform in Algeria have been diverse, encompassing political, social, and scientific dimensions (such as technological advancement), in addition to challenges faced by the Algerian educational system, particularly the decline in the quality of education.

The educational system ultimately adopted the competency-based approach as a methodological choice, relying on it as a vehicle for change in terms of objectives, curricula, and content, in pursuit of quality. Through this approach, the learner is expected to acquire tools of observation and communication, as well as to transform theoretical knowledge into practical applications that assist in problem-solving.

In reality, there is an urgent need to reform Arabic language curricula and to establish a new perspective in the selection of educational content and teaching methods, one that is grounded in the findings of modern linguistics. This reform should lead the learner to attain competence across all levels of language: phonological, morphological, syntactic, and semantic. Such progress can only be realized by “building the language lesson on coherent didactic foundations that take into account the scientific nature of linguistics—namely the epistemological dimension (the act of knowledge)—and integrating it systematically with the pedagogical dimension (the act of teaching) and the psychological dimension (the act of learning).” (Ait Ouchan, 2005, p. 7)

Among the key motives and driving factors that led the educational system to adopt this approach are philosophical-political motives, referring to the new reform upon which the review of educational programs in Algeria was based. The goal was to construct new, integrated curricula that respond to current scientific demands and meet the needs of curriculum development, while ensuring learners’ success in life and enabling them to adapt to their surrounding environment at all stages of upbringing and training. This is made possible through the acquisition of essential competencies necessary for achieving success and adaptation. (Boukarma, 2008, p. 61)

Other motives are scientific-pedagogical, centered on elevating the learner by providing an integrated system of knowledge, achievements, and skills, organized within learning situations that place the learner at the heart of the educational process. This can only be achieved within the framework of effective pedagogy, which analyzes the teaching–learning situation into a set of subsidiary situations and reconstructs them from the perspective of the learner’s active engagement.

- **Learner Entry Profile:**

The Arabic Language and Literature curriculum assumes that the learner should be able to: (**Directorate of Secondary Education, 2016, p. 8**)

- Produce and write descriptive, narrative, or argumentative texts connected to the thematic axes of subject activities, within meaningful contexts, reflecting the characteristics of description, narration, or argumentation, while maintaining credibility of expression and aesthetic quality of presentation.
- Attain mastery of linguistic and literary competence in general.

- **Learner Exit Profile:**

Upon completing this year, the learner should be able to:

- Identify text types and justify their classification.
- Distinguish between different text types.
- Reconstruct text types (e.g., from argumentative to narrative, from narrative to descriptive, from explanatory to informative, from descriptive to argumentative, from narrative to dialogic, from dialogic to argumentative, etc.).
- Produce and write texts of various types (expository, narrative, argumentative, descriptive, instructional, dialogic, informative).
- Engage in literary critique of different text types belonging to the studied literary periods.

Third: A Reading of the Secondary Education Curriculum – Educational Texts

The text is considered a fundamental pillar in teaching the Arabic language. Careful attention to the solid and coherent construction of texts “contributes to the formation of an organized mindset capable of dealing methodically and logically with knowledge and information, acquiring multiple textual skills, as well as different forms of systematic thinking. The text is approached, within the framework of the competency-based method, as an integrated whole that must be treated as such.” (**Directorate of Secondary Education, 2005, p. 7**)

Based on this definition, and considering the text as a complete unit, the textual approach represents “a powerful channel that enables the learner to exercise competencies by activating his or her prior acquisitions. The prescribed activities in the teaching of Arabic begin with the text, which becomes the central axis around which these activities revolve, serving the learner’s oral and written expression skills.” (**Directorate of Secondary Education, 2005, p. 1**)

These curricula are the ones currently adopted, particularly in the learner's approach to reading texts, where the transition is made from a pedagogy of teaching to a pedagogy of learning. This shift takes into account the new textual approach that relies on the reading model referred to as *lecture littéraire* (literary reading), which is based on the perception of textual and intertextual cultural meaning. (Barhami, n.d., p. 49)

It is noticeable, however, that the teaching of Arabic at the secondary level has been carried out by presenting texts according to literary periods. We observed the difficulty learners encounter in understanding these literary texts, particularly in the scientific and literary core tracks. In fact, many tend to avoid Arabic classes because the language feels distant to them, making comprehension, appreciation, and literary taste difficult to achieve.

In this regard, Abdel Alim Ibrahim states: "It is not possible for us to begin with the modern era for the novice student, especially since modern literature requires reliance on imagination, depth, and precision. Furthermore, we would always be forced to refer students to the unknown in understanding literary judgments." For this reason, it became necessary to present the subject matter in a chronological sequence, beginning with the pre-Islamic era in the first year and progressing toward the modern era in the final year. (Abdel-Aleem, n.d., p. 301)

The Arabic language textbook is an extension of the textbooks for the first and second years, not differing from them in terms of methodology, adherence to the curriculum, and its accompanying document. It is based on the textual approach as a methodological choice and on the competency-based approach as a pedagogical choice.

The content of the Arabic language textbook for the third year of secondary education, in the Literature and Philosophy stream, includes twelve units covering various Arabic language activities: literary texts, grammar, rhetoric and prosody, communicative texts, guided reading, expression, and projects. Each unit comprises two literary texts, one communicative text, and one guided reading text (for both the Literature and Philosophy stream and the Foreign Languages stream).

Other texts appear in the activity of reinforcing learner resources, serving as feedback to the learners' acquisitions. These are adapted texts with educational purposes, carrying intellectual and artistic content. The two literary texts are addressed through literary and critical analysis, while also drawing upon their linguistic, rhetorical, and prosodic resources to consolidate language mastery and cultivate the learner's literary taste.

As for the communicative text, it carries a critical character, addressing a literary-critical phenomenon related to the two literary texts. Its function is

communicative, theoretical, and explanatory. The guided reading text, on the other hand, addresses a literary, intellectual, political, or social issue, thereby achieving not only educational but also pedagogical aims, as it raises contemporary issues and challenges in human relations and between societies, such as globalization, religious tolerance, and the culture of dialogue.

1- Time Allocation for Third-Year Literature and Philosophy Stream:

The Arabic language curriculum for the third year in the Literature and Philosophy stream allocates a total of seven (07) hours per week, distributed among activities as follows:

Table 1: Time Distribution of Activities

Activities	Time Allocation	Scheduling
Literature and Texts	04 hours	This time is devoted to the study of the text in terms of its content, its structural mode, and its features of coherence and cohesion, followed by reinforcement of prior learning in grammar, morphology, rhetoric, and prosody.
Written Expression	01 hour	One session to present and discuss the topic, one session to write it, and one session to correct it, over a three-week cycle.
Project	01 hour	One session conducted weekly.
Guided Reading	01 hour	One session for reading and one session for exercises designed to strengthen and consolidate the learner's resources.

Source: Curriculum of the Third Year of General and Technological Secondary Education, Arabic Language and Literature, Streams: Literature/Philosophy, Foreign Languages (2006), (Ministry of National Education, 2006, p. 6).

From the table, it becomes clear that the total time allocated to the Arabic language program for the third year of secondary school—Literature and Philosophy stream—is estimated at seven hours. Of these, four hours are devoted to the activity of literature and texts, where the text is studied in terms of its content, followed by reinforcement of prior learning in grammar, rhetoric, and prosody. One hour is dedicated to written expression: one session for presenting the topic, another for writing it, and a third for correction, over a three-week cycle. In addition, one hour per week is allocated to the project activity, while the remaining hour is assigned to guided reading, consisting of one session for reading and another for exercises aimed at strengthening and consolidating the learner's resources.

The teacher addresses the learning unit, which is primarily based on a literary or communicative text, together with supporting activities (such as grammar,

morphology, or rhetoric). Under the teacher's guidance, the learner explores the content of the text and its linguistic structure. The methodological steps for analyzing a literary text are as follows:

1. **Introducing the author:** A brief overview of the writer's life and era, insofar as it serves the text.
2. **Presenting the topic:** Clarifying the occasion of the text or providing a general idea about it.
3. **Teacher's reading:** The teacher reads the text as a model, followed by individual readings by some learners, with the teacher correcting mistakes directly.
4. **Enriching vocabulary:** The teacher explains difficult words that learners struggle to understand, whether at the lexical or semantic level, drawing on the context in which they appear.
5. **Discovering the content of the text:** Identifying the main ideas, meanings, emotions, literal and figurative expressions, as well as the stylistic devices employed by the author for persuasion and impact.
6. **Discussing the content of the text:** This stage is considered the most important in the study, as the learner applies his or her acquisitions to analyze the text, whether in terms of ideas and meanings or rhetorical and artistic styles, thus breaking the text into diverse semantic units.
7. **Identifying the structure of the text:** Literary modes naturally overlap and complement one another. The aim is not simply to classify the text as descriptive, narrative, or argumentative, but rather to require the learner to identify the predominant mode, discover its features, and then practice—both orally and in writing—producing texts in that mode.
8. **Examining coherence and cohesion in the composition of the text's paragraphs:** A text is a cohesive unit, consistent in its ideas and harmonious in its meanings. Coherence and cohesion are key concepts in the textual approach, and one of the most important aspects to address in the learning session. This involves identifying cohesion markers, such as linking words that ensure sentence sequencing and interconnection, clarifying meanings through punctuation marks, syntactic rules, and morphological forms, as well as highlighting repetition and its role in reinforcing and confirming meaning.
9. **Final appreciation of the text:** This concluding stage consists of the teacher and learners summarizing the key psychological and intellectual features of the text and deriving the final conclusion.

In fact, the primary purpose of studying these literary texts is to uncover the aesthetic and artistic dimensions of each work, while also familiarizing learners with the literary heritage of each historical period. Communicative texts complement these literary texts, enriching learners' knowledge. They are often drawn from the modern era and address the phenomenon studied in the literary text. The method of analyzing communicative texts does not differ from that of literary texts, as they are an extension of the knowledge acquired through the study of literary texts. Learners are required to discuss ideas and express their opinions.

Below, we attempted to inventory the texts included in the curriculum of the third year for the Literature and Philosophy stream and the Foreign Languages stream. We found that they amount to 48 texts, which we classified as follows:

Table 2: Statistics and Classification of Third-Year Literature and Philosophy Texts

Text Type	Literary	Communicative	Reading
	24	12	12
Poetic / Prose	Prose	Poetic	
	15	33	
Classical / Modern	Classical	Modern	
	7	41	
Arabic / Algerian	Arabic	Algerian	
	34	14	
Quotation/Translation	Quoted	Translated	Adapted
	43	01	04
Known / Anonymous Source	Known	Unknown	
	06	42	

Source: Prepared by the two researchers.

Following this statistical process, we observe that the curriculum for the Literature and Philosophy / Foreign Languages streams:

- Two literary poetic texts, one communicative text, and one guided reading text were chosen to represent the period of decline and stagnation. Is this amount sufficient for the learner to become familiar with and grasp this era? The remaining texts represent modern and contemporary literature.

- The contents of the texts from the period of decline are not motivating for a learner who lacks much knowledge about human psychology and its mysteries, as in the text *Nature and Human Psychology* by Ibn Khaldun. This text is dominated by a philosophical and symbolic character that surpasses the learner's level of thought. This is what we noticed from our modest experience with our students. For this reason, the Ministry and the body responsible for preparing the curricula allowed teachers of the subject the freedom to select texts by Ibn Khaldun to be addressed through study and analysis.
- The number of ancient texts is limited compared to modern ones. Can the learner, at this stage of life, make judgments about each type without favoring one over the other?
- More emphasis has been placed on prose texts than on poetic texts. This is an intentional measure aimed at focusing on ideas rather than on artistic and aesthetic expressions. In this respect, Muhammad al-Samak states: "At the secondary education stage, literature should be viewed comprehensively. The selection should not be restricted to poetry and artistic prose such as speeches, letters, maqāmāt, and passages from the Qur'an. It should also include intellectual topics written in literary form, such as selections from Ibn Khaldun's *Muqaddimah*, al-Tabari's *History*, and al-Fakhri's *Adab al-Sultaniyyah*. It should also cover the literary essay, the short story, and the play." (Sammak, 1988, p. 481)
- There is no correlation between some of the literary texts and the guided reading texts within a single unit, which contradicts the coherence of topics with one another and diverges from the textual approach established by the reform curricula.

2- Selection of Texts:

The process of content selection is precise and sensitive, not based on randomness but on clear methodological criteria. The most important of these is that the text should "correspond with the objectives of the curriculum, especially refining the soul and arousing emotions in young people (Abdel-Aleem, n.d., p. 256)" In the case of applying the competency-based approach, in addition to the aforementioned factors that determine text selection, the texts within the learning unit must align with the targeted competency of the unit and complement one another to achieve the full construction of competency. (Abdel-Khalik, 2018, p. 39) This must also take into account the time allocated to the curriculum and the educational level.

Through our review of the Arabic language program for this stream, we found that it touches on the emotional, religious, and national dimensions in the texts it

includes: in the *Praise of the Prophet (peace be upon him)*, a literary text that highlights the status of the Master of Creation as a role model; the guided reading text *Religious Tolerance as a Human Imperative*, which emphasizes that tolerance is a human necessity advocated by all religions; and the text *Lalla Fatma N'Soumer: The Hawk Woman*, which praises a symbol of national struggle and sacrifice. It also fosters national sentiment through references to the Palestinian cause in the texts *State of Siege* and *Guerrilla Leaflets*. (Daraji et al., 2013, pp. 94–101–154–254)

The third-year secondary textbook has therefore taken into account the development of values and national spirit, essentially by cultivating the spirit of tolerance and humanism, and by reinforcing Arab and universal cultures through texts by Algerian and Arab writers. The contents of the third-year textbooks, both in the scientific and literary streams, sought to embody the Arab dimension.

The poet, crucified for his nation, shares in its hopes and sorrows, while also pursuing his own profession alongside poetry—whether as a doctor, lawyer, teacher, or journalist. He is a thinker of profound thought and complex reasoning, a selfless activist defending freedom of expression with sincerity. The texts of the unit on modern Arabic poetry depict this vision artistically and aesthetically, affirming that modern literature is a humanitarian and social message, founded on the call for goodness, truth, and beauty. Among such models we may cite the émigré poets: *I Am* by Elia Abu Madi, and *Here and There* by Rashid Salim al-Khuri, known as the “Rustic Poet.” Both embody modern poetry with its humanistic and romantic inclination rooted in reality, for every stir in the nation’s conscience found an echo in the conscience of each of them.

Among the prescribed texts is the attachment of contemporary poets to the Palestinian cause and the presence of the national and pan-Arab sentiment. This content addressed two distinct discourses. The first is Nizar Qabbani’s *Guerrilla Leaflets*, a rebellious discourse against the colonizer, the Zionist occupiers, in which he seeks to affirm the truth that Palestine has its people who inhabit it and defend it, and that it has its own deep-rooted history attested to by the divine religions. In this poem, the poet forges a beautiful link between literature, politics, history, and religion, reminding us of the political and historical dimensions of the Arab nation awaiting revival, expressed in the language of religious and historical symbolism (“We remain in her noble Prophet, in her Qur’an... in the Ten Commandments...”).

The second discourse belongs to the Palestinian poet Mahmoud Darwish in *State of Siege*, where he powerfully embodies the national and pan-Arab sentiment. He expresses the spirit of belonging in every word and phrase he employs. His inclination towards peace and coexistence with the other, in justice and equality, and his quest for freedom, are clearly evident in the stanzas of the poem (“O you

who stand at the thresholds of houses... leave our mornings so we may be reassured that we are human like you)” (Mribai et al., 2013, pp. 96–102), after profoundly depicting the suffering of the Palestinian on his own land.

There is also the communicative text *Palestine in Algerian Poetry* assigned to the scientific streams by Abdullah al-Rakibi, which excellently conveys the Arab dimension of the Palestinian cause. (Mribai et al., 2013, p. 124) Another text, *Jamila* by the Iraqi poet Shafiq al-Kamali, vividly portrays the Arab dimension through its connection with the Algerian Revolution and its profound bond with the Arab nation, in the sincerest form of unity. This same spirit is reflected in Abdullah al-Rakibi’s text *The Aurès in Arab Poetry*, which illustrates how the Aurès Mountains and the events of November became symbols in the collective consciousness of the Arab and Islamic nations for the lofty human values they embody.

All of these are examples that center on religious, national, and pan-Arab values, embodying dimensions of identity and belonging through diverse Algerian and Arab literary models. However, despite their importance, this orientation reveals limitations in terms of quality and referential diversity, which necessitates revising the content to ensure a balance between reinforcing identity and opening up to broader literary and intellectual references.

Conclusion:

From reading the contents of the Arabic language texts prescribed for third-year secondary education, it becomes clear that quality in the new curriculum is no longer reduced to an abundance of content or rigid assessment. Instead, it is now measured by the extent to which texts can construct meaning, stimulate thought, and develop learners’ linguistic and communicative competencies.

Arabic language texts at the secondary stage face two main challenges. The first lies in their quality—namely, how well they align with curriculum objectives and how effectively they foster learners’ linguistic, intellectual, and emotional competencies. The second relates to referential diversity, as the texts predominantly reflect a limited scope that does not fully capture the multiplicity of literary and intellectual traditions, thereby narrowing the learner’s horizon and restricting their interaction with both heritage and modernity. Addressing this issue therefore requires a careful review of text selection according to precise scientific criteria that balance quality and diversity, ensuring the formation of a well-rounded personality and a refined literary and intellectual taste among students.

Educational reforms, with their orientations towards active learning and learner-centeredness, require teachers to adopt new roles that make them partners in the

construction of knowledge rather than mere transmitters of information. Thus, the concept of quality in this context transcends form to substance and requires a reconsideration of content, assessment methods, and teaching approaches, all in the service of an educational project that elevates the Arabic language into a tool for understanding, thinking, and expression, rather than a mere traditional subject of study.

The most important points we have drawn are:

- _ Objectives are the standard for selecting content and educational material that align with learners' tendencies and needs. The contents of the chosen texts were linked to the objectives, the targeted age group, and the time allotted.
- _ The content of the texts carries within it numerous values that guide learners' behavior at this sensitive age, as they are about to enter a new stage? either pursuing university studies or entering a vocational path. These texts instill in them noble principles and morals that resonate with the nation's constants and seek to embed them in the hearts of the youth.
- _ The texts are characterized by referential diversity, combining ancient Arab heritage with modern and contemporary literature, in addition to intellectual and humanistic texts, reflecting—though unevenly—the curriculum's openness to multiple references.
- _ The presence of social values and the variety of text topics align with the nature of Algerian society.
- _ The dominance of excerpted or anonymous texts comes at the expense of original texts.
- _ There is a weakness in balancing quantity and quality, as referential diversity at times outweighs cognitive depth.

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