Civilizational dimensions of educational values in the book of the Arabic Language, first year of middle school, second generation as a sample.

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Abstract

The reality is that the problems that humanity suffers from, like disturbances, wars, psychological anxiety, and political and social instability, are due primarily to the deterioration of the moral aspects of the members of society, and from here we saw the need to talk about the psychological dimensions of the educational values in the book of the second generation of the Arabic language for the first year of middle school.

And we have focused on the second section of the book, because it revolves around the topic of "patriotism", in order to highlight the most important values that must be infused in our children through the various activities distributed in this section, and also to clarify the psychological dimensions that must be taken into consideration, especially if we talk about the psychological specificity of this age stage, which is adolescence. Where it is dominated by learners' disorder and psychological imbalance

***Key Words*:** values, education, civilization, school.

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Introduction:

Moral education is the core of the educational process and it is the goal to which all efforts must be harnessed, that is because correct morals are the strong pillar upon which major revitalizations are based in every society. Therefore, moral education was of enormous importance in building the entity, strength and cohesion of individuals and groups.

And from here, we will try to answer a number of questions, which we can summarize as follows:

١- What are the most important educational values included in the patriotism section in the Arabic language book for the first middle school year ؟

٢- What are the methods used to communicate the dimensions of these values to the learner, especially with regard to their psychological and emotional aspects?.

I. Defining the concepts:

١. Defining the concept of Values:

The value is defined as the price that is equivalent to the belongings, and the valuable is that of value, and what has value: if it does not last?) (Louis Al-Maalouf:p٦٦٤)

And all what is valued is straight and forward, and the truth is obvious and settled, and the crookedness is straightened. (al-Fayroozabadi :p١٣٨٣)

When we read the Islamic educational thought concerning its view of values, we find that it views them in an integrative view, as it adopts ideal values derived from the tolerant Islamic law, such as values related to monotheism, piety, urbanization, the pursuit of livelihood, freedom, charity, generosity, truthfulness, forbearance, and honesty .

In addition to him taking the material values related to the reality of life that is taken from our social heritage, which are those values that regulate the relationship of the individual with himself, such as the values of purity, cleanliness, physical responsibility, and the satisfaction of primary motives and mental motives, such as learning, consideration and contemplation, and those that regulate the relationship of the individual with others, such as the values of Brotherhood and intimacy, acquaintance and sacrifice, responsibility and loyalty to the group and belonging to it.

As for the concept of values from a psychological point of view, they are "directives and motives for behavior, which have a cognitive and behavioral aspect, and they are divine in source and aim to always please Allah." It is also " (Farhan, Ishaq, and Tawfiq Mar'i, p. ٥٠)

a set of implicit or explicit beliefs, which are considered as directives for people towards the goals or behavioral patterns they choose, and express themselves in both verbal and actual attitudes and behavior, that is, in what the individual says he believes in theory and in what he takes realistically .

Values include the subjective mental process that determines our choices. It is then associated with ideas and beliefs specifically about what is good and what is bad, and what is important and unimportant)". (Abd al-Rahman Hejan:p٢٣)

Values are a set of normative provisions related to realistic contents that the individual absorbs through his emotion and interaction with different situations and experiences, and it requires that these provisions gain acceptance from a specific social group in order to be embodied in the individual's behavioral, verbal contexts, attitudes, or interests.

Schwartzo Belsky defined it as: "It is concepts or perceptions of the desired, related to a type of behavior, or an end of goals that transcends or exalts the sub-positions and can be arranged according to their relative importance ".

Values are provisions acquired from social conditions that the individual absorbs and assesses by, and defines his areas of thinking, determines his behavior and influences his learning. He also sees that social values mean the characteristics preferred or desired by people in a particular culture, and they take a general character for all individuals because they become directives of behavior or are considered targets.

Hamid Abdel-Salam Zahran also believes that values are "regulations of generalized emotional mental judgments towards people, things, meanings, and aspects of activity." It is also expressed as "an interest, choice, preference, or judgment that a person issues over something, guided by a set of principles and standards established by the society in which he lives, and whose limit is desirable and desirable behavior." (Hamed ,Zahran :p١٥٨)

And Muhammad Ahmed Muhammad Bayoumi defines it as: "What is desired in the sense of anything desired by the individual or the social group, and the object of desire may be a material subject, a social relationship, or ideas, and in general, anything desired by the individual and society." (Muhammad ,Bayoumi :p٦٧)

Values are the set of beliefs and principles inherent in the individual, and work to direct his behavior, control and organize his relations in society among the group in aspects of life, and it is a set of standards and judgments that are formed by the individual through his interaction with individual and social attitudes and experiences so that he can choose goals and directions for his life that he sees. It is worthy of employing its capabilities, and it is embodied through interests, trends, or practical or verbal behavior, directly or indirectly.

So values are a set of standards and moral criteria among people that they agree on among themselves and a balance by which they weigh their actions and judge their material and moral behavior.

Accordingly, the sum of these definitions is clear to us that the value is related to the mental perception and the emotional inclination towards a subject that directs the general behavior of the individual. Because values are one of the basic

components of personality, and it includes its influence on the behavior of individuals, their attitudes and their relationships. Thus, it provides an important framework for directing and regulating the behavior of individuals and groups, as it plays the role of the internal observer who monitors the actions and actions of the individual. Value is what the individual considers important and value in his life, as it represents the individual's beliefs about his ability to find meaning in his life. Therefore, values are considered essential concepts in all fields of economic, political, social and religious life because they affect human relations in all their forms, because it is a social necessity and because lts standards and goals that must be found in every society, as it deepens individuals in the form of trends, motives and aspirations, and appears in the outward behavior of a person .

Family is considered a guiding and influential force in instilling values and attitudes in the hearts of its children, in addition to other institutions such as schools, the media and everything that helps individuals to accept the customs, traditions and standards prevailing in society. Perhaps among the most important of these values, which have a major role in shaping the human personality, we find the psychological, social and religious values .

Psychologists focus their attention on values on the study of individual values and their determinants, whether they are psychological, social or religious…. Where the individual represents the focus and center of attention of psychologists in the study of the subject of values, while social psychologists are concerned with every aspect of the individual's behavior in society It is not defined by a specific framework for a system or a mode, as social psychology focuses its attention on the characteristics of the individual, his preparations and his responses in relation to his relationships with others. (Alian Muhammad, and Asalia Ezzat, p. ١٣٣)

٢. Value Components :

The components of values are summarized in three components: the cognitive component, the emotional component, and the behavioral component.

*The cognitive component: It includes a set of knowledge and information that informs us of the value to be learned and the different meanings it carries.

*The emotional component: This component is related to appreciating the value and being proud of it, and it is the group of feelings and internal feelings of the individual regarding one value over the other, and in this the individual's willingness to adhere to the value and his happiness with it.

* The behavioral component: It includes the actual translation of the value through behaviors, actions, and psycho-motor.

II. Educational values in the book of the Arabic language, the first year of middle school , the second generation Second Subtitle:

١. Introducing the content of the book:

The Arabic language book is a book that is in line with the curriculum of the second generation approved by the Ministry of National Education in its objectives, content and methods .

The book includes eight educational passages distributed as follows: Family life, patriotism, the greats of humanity, ethics and society, science and scientific discoveries, holidays, nature, health and sports.

One section is completed in a period of one month and contains specific fields:

The field of operative comprehension.

The field of comprehension of the written: it contains:

•Annotated reading: the text serves as a support for the linguistic phenomenon.

•Studying the Literary Text: The text is studied literary and acts as a support for the rhetorical phenomenon and some artistic methods.

-The field of written production: It deals with some expressive patterns and is considered a field for measuring, controlling and evaluating competencies.

Project activities that seek to achieve spin-offs are also included in the book. Each section concludes with a written product and an integration activity by the learner. It is an opportunity for the learner to try and train him to integrate his prior knowledge. It is also an opportunity for the teacher to evaluate the learners' abilities and competencies, and to monitor and address weaknesses.



٢. **Educational values in the second section**:

No educational curriculum is devoid of a set of values aimed at consolidating them in the hearts and consciences of the learners, and these values cannot be isolated from the constants of society on the one hand and from global conditions on the other.

And since moral education is the core of the educational process, the Ministry of National Education has paid great attention to instilling values in all their forms in the consciences of learners. Our choice came for the second section of the textbook, which falls under the title "Love of the Nation", in an effort to highlight the role of instilling educational values in this section to create the psychological and social balance of the learner.

We will try to extract the values in this section by tracking the contents of the learning activities that we mentioned above, passing through all the constituent fields of the section.

٢،١ The value of belonging:

The first text came from the pioneer of the reform movement in Algeria, the sheikh and scholar Abd al-Hamid Ibn Badis, entitled: "Loving the homeland is part of faith." Ibn Badis tries through these lines to instill the value of belonging in the learner, reminding him of the necessity of loving the homeland and benevolence to it aaside did to us, reminding him of the natural blessings that it placed upon us. In the second paragraph of the text, Ibn Badis cites the saying of the scholar: "Herio" and he advises the Arab nation to love its homelands, and also focuses on the mechanisms of loving the country that are through salvation for it, sacrifice for it, and work for the interest of the country and all people.

Ibn Badis combined religion with patriotism and made it a branch of faith to reinforce in the learner the value of belonging, which is considered the first foundation for psychological health, balance, and psychological and social stability. Ibn Badis concludes the text with advice to the learners, saying: "Love your country and do not hate the people's homelands. Benefit your homeland and do not harm other countries. Rather, strive to be a source of comprehensive love and general benefit." (Ministry of National Education :p٣٢)

Ibn Badis sought to correct some misconceptions that think that the interest of the country and its development is by eliminating others. The concept of belonging to the homeland expands to include the larger universe, which is this vast land that Allah has made a common land for mankind.

The book includes eight educational passages distributed as follows: The value of patriotism:

The second text came in the form of a poetic stanza by the poet Ibrahim Abu Al-Yaqdan, as the poet in the first verses bid farewell to his homeland, which he left with his body, but resides in his heart and conscience, and if a person is removed from his homeland under any circumstances or emergencies, his love that lives in his heart, no one can take it away from him.

The defense of the homeland is not only in wars and battles, but there are more important battles which are construction and building, and striving to develop our homelands with knowledge, perseverance and seriousness.



اقرأ النص
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(قراءة مشروحة)

حُبُّ الوطن من الإيمان

قليلةٌ تجري دائمًا على ألسنة المسلمين، لأنّ معناها صحيحٌ ثابتٌ في الإسلام. من الإيمان أن تُحبّ مَن أحسَن إليك، ومَن أحسَن إليك مثل وطنك؟ منه تغذّى قلبك وأكلت، فتكوّن الدّمُ الذي كوّنك منه كلمةً فكلمة فمُضغة، ثمّ خلقًا آخر. ثمّ من دم أمّك ومن لبنها، تغذيت أنت الآخر. فهو بتُربه وماله وهوائه ونباتِه وحيوانه أصلُ تكوينك، ومادّةُ غذائك، ومَسرحُ طفولتك وشبابك. كيف تكون قويمًا إذا لم تُحبّ هذا الكيان العظيم؟ وما جاء الإسلامُ في محبّة الوطن إلاّ بما تقتضيه الفطرة، ويقبلُه العقل، ويعترف به حكماءُ الأمم.

فهذا العالِمُ «هيربرت» ينصح الأمة العربية أن تُحبّ وطنها، ويبيّن لها كيف تُحبّه، فيذكرها إلى الإسلامي لوطنها، وأن تجعل حبائها كلّها له، لأنّ السمحة العادلة تظهر في الإسلامي وتكريس العمل. والإخلاص أن تعمل لوطنك ولو أتركك، وأكثر عملك أبدًا وطنك، وتكريس العمل أن تكون جميعُ أعمالك عائدةً بالخير على وطنك، فتستطيع أن تنفع الناس كلّهم دون أن تُضرّ بوطنك، فتكون قد خدمتَ وطنك بما زرعتَ له من محبّة في قلوب من أحسنتَ إليهم من الناس.

فأحبِبْ وطنك ولا تبغض أوطان الناس، انفع وطنك ولا تضرّ أوطانًا أخرى، بل اجتهد لأن تكون مصدرَ محبّة شاملةٍ ونفع عام.

عبد الحميد بن باديس

أفهمُ نصّي:

1. ما المقصودُ بالكلمة- التي تجري دائمًا على ألسنة المسلمين؟
2. كيف عرّف ابنُ باديس الوطن؟
3. هل في إمكانك أن تكون مُؤمنًا من غير أن تُحبّ وطنك؟ علّل إجابتك.
4. بم نصح العالِمُ «هيربرت» الأمة العربية؟
5. ما هو مفهوم الإخلاص الذي قدّمه الكاتب؟
6. كيف تتعامل مع الأوطان الأخرى من وجهة نظر الكاتب؟

أعود إلى قاموسي:

أفهم كلمات:

تقتضيه: تستدعيه وتتطلبه. الفطرة: الطبيعة. تكريس: تخصيص. عائدة: راجعة.

أشرح كلمات:

مُضغة: نتوء عام.

٢,٢ **Homesickness:**

The third text is entitled: “The Joy of Returning to the Homeland.” It is a part of the novel of Mouloud Feraoun: “The Rugged Paths,” which was translated by Hanafi bin Issa .

The text began with this passage: “When I heard people in France telling me to go back to your country, Pico, then I realized that I had a homeland and that I would always be considered a foreigner in other countries (.Ministry of National Education :p٣٦)

This sentence, despite its simplicity, has a great effect on the soul, especially for those who think that other countries may satisfy the instinct of belonging in them, as humans and animals have innate attachment to their homeland in which they were born and raised in its bosom, despite all the good living conditions that may be available to them in other countries. However, this psychological inclination to the first homeland remains embedded in it until death .

And the joy of returning to the homeland is not matched by joy, and we found this feeling in the biography of the Prophet, may Allah’s prayers and peace be upon him, and the prophets before him, and in the poetry of poets throughout the literary ages, because the love of the country is a natural nature that God has created for people.



اقرأ النص

(قراءة مشروحة)

متعةُ العَوْدةِ إلى الوَطَن

عندما سَبَقتُ النَّاسَ في قَرْيَتِنا يَقُولُونَ لِي: «عُدْ إلى بِلادِكَ يا بُنَيَّ»، عندئذٍ أدْرَكْتُ أنَّ لِي وَطَنًا وأنِّي سَأُغَيِّرُ دائمًا أَجْنَبِيًّا في غَيْرِ مِنَ الأَوْطانِ، وقد قَطَعْتُ عَنْ هذه الحَقِيقَةِ الحُلْوَةِ عِشْرِينَ سَنَةً، وحِينَما انْتَهَيْتُ مِنْ فَقْدِي صِرْتُ لا أُطِيقُ صَبْرًا على بِلادِي، وشَعَرْتُ بِرَغْبَةٍ جامِحَةٍ في زِيارَتِها، والتَّمَتُّعِ بِمَرْآتِها، والنَّهَمِ مِنْ رَوائِعِها الخَلِيدَةِ.

وهَكَذا رَكِبْتُ عَلَى مَتْنِ البَاخِرَةِ إلى الجَزائِرِ، وقَالَتْ لِي أَعْمالِي مَرْسِيلْيا يَقُولُونَ لِي في لَهْجَةٍ سَاخِرَةٍ ناكِرَةٍ: «رَجَعَ إلى بِلادِكَ يا ابْنَ العَرَبِ»، وَلَطَمْتُ نَفْسِي أَرُدُّ عَلَيْهِمْ: «أنَا لَوْلِي ابْنُ عَرَبِيٍّ فَهذا صَحِيحٌ وَلَتَعَلَّمُوا أنَّ مَدِينَةَ الجَزائِرِ أَجْمَلُ مِنْ مَرْسِيلْيا» وَضَحِكْتُ في قَرارَةِ نَفْسِي مِنْ أَبْنَاءِ المُسْتَعْمِرِينَ وَبَنَاتِهِمْ... إنَّهُمْ يَتَصَوَّرُونَ، بَعْدَ أنْ قَضَوْا مُطْلَةَ الخَرِيفِ في فَرَنْسا، أنَّهُمْ الآنَ عائِدُونَ إلى بِلادِهِمْ. فَسَخِرْتُ مِنْهُمْ وَقُلْتُ في نَفْسِي: «أنْتُمْ مُخْطِئُونَ يا سَادَةُ، فَالبِلادُ الَّتِي تَتَوَجَّهُونَ إلَيْهَا لَيْسَتْ بِلادَكُمْ» وَحِينَمَا رَأَيْتُ قِمَمَ جِبَالِ جُرْجُرَةَ الشَّامِخَةَ تَرْتَسِمُ في الصَّبَاحِ البَاكِرِ عَلَى الأُفُقِ المَحْبُوبِ بِالضَّبَابِ، وَلاَحَتْ مَدِينَةُ الجَزائِرِ البَيْضَاءُ، قَالَتْ عَيْنِي مِنَ الرَّحَامِ، عَمَّرَنِي فَرْحَةً كُبْرَى، وَقَطَعَ بَدَنِي مِنَ القُشَعْرِيرَةِ، وَقُلْتُ في نَفْسِي: «مَا أَجْمَلَ بِلادِي» فَدَمَّرْتُ مِنْ أَحَدِ الرُّكَّابِ، وَلَمَّا حَادَثْتُهُ هَمَسْتُ في أُذُنِهِ: «مَنْظَرٌ جَمِيلٌ... أَلَيْسَ كَذَلِكَ؟»

قَالَ في لَهْجَةٍ لا تَخْلُو مِنَ الاحْتِقَارِ: «إنَّهُ بِالفِعْلِ مَنْظَرٌ جَمِيلٌ، وَلَكِنَّ المُؤْسِفَ أنَّ العَرَبَ في تِلْكَ البِلادِ كَثِيرُونَ، وَلَمْ يَمْطُرْ بِتِلْكَ الَّتِي أَحْدَثُهُ، وَحِينَئِذٍ أَدْرَكْتُ أنَّ مَدِينَةَ الجَزائِرِ لَيْسَتْ لَنَا لَيْسَ العَرَبَ بَلْ لَهُم.

مولود فرعون
(الطَّرُوبُ الوَعِرُ)
ترجمة : حنفي بن عيسى

أفهمُ نَصِّي:

١. ما الدافِعُ الذي جعلَ الكاتبَ يُسارِعُ إلى العودةِ إلى الوطنِ؟
٢. إستخرجْ من النصِّ العبارةَ التي تؤكدُ اقتناعَ الكاتبِ وافتخارَهُ بنسبِهِ العربيِّ.
٣. لماذا ضحكَ الكاتبُ في قرارةِ نفسِهِ؟ ولماذا شعرَ لمّا رأى قممَ جبالِ جرجرةَ؟
٤. ما هي الشكلةُ الجميلةُ التي حلّى بها الكاتبُ قوْلَهُ؟
٥. في النصِّ إشارةٌ إلى عَمَلِكَ الكاتبِ بوطنِهِ، دلّ عليها. وما رأيكَ الشخصيُّ فيها.

أعود إلى قاموسي:

أفهمُ كلماتي:

لا طيقُ: لا أتحمّلُ. جامحةٌ: من الجموحِ: والمقصدُ: لا يمكنُ ردُّهُ. رجلٌ جَمُوحٌ: يركبُ هواهُ فلا يمكنُ ردُّه. النهامُ: أكلُ بنهامةٍ: يلتهمونَ.

أشرحُ كلماتي:

يبكي: تملأُ نفسي.

٢,٣ The value of home defense:

The text is a poem by the Egyptian poet Ahmed Shawky, through which he calls on the Syrian people to defend their homeland and persevere for it. In the poem, the poet Ahmed Shawky justifies his intervention in the Syrian affairs, by saying that all Arab peoples are one entity united by the unity of religion, language, race and belonging, and the affliction of each one of them is an affliction for all, and this would expand the boundaries of belonging to the learner, and make him feel his Arab and Islamic belonging.



اقرأ النص

(دراسة النص الأدبي)

وللحرّية الحمراء بابٌ...

١. بَنِي شُورِيَّةَ اطْرَحُوا الأَمَانِي ● وَانْفُرُوا عَنْكُمُ الأَحْلامَ انْفُرُوا
٢. فَمَنْ خَدَعَ السِّيَاسَةَ أَنْ تُحَرُّوا ● بِالْقَنَا الإِمَارَةَ وَحُمَى رُقِيِّ
٣. نَصِيحَتُ وَنَحْنُ مُخْتَلِفُونَ دَارًا ● وَلَكِنْ كُلُّنَا فِي الهَمِّ شَرْقِ
٤. وَيَجْمَعُنَا – إِذَا اخْتَلَفَتْ بِلادٌ ● بَيَانٌ غَيْرُ مُخْتَلِفٍ وَنُطْقُ
٥. وَقَفْتُمْ بَيْنَ مَوْتٍ أَوْ حَيَاةٍ ● فَإِنْ رُمْتُمْ نَعِيمَ الدَّهْرِ فَاشْقَوا
٦. وَلِلأَوْطَانِ فِي دَمِ كُلِّ حُرٍّ ● يَدٌ سَلَفَتْ وَدَيْنٌ مُسْتَحَقُّ
٧. وَمَنْ يَسْقِي وَيَشْرَبُ بِالمَنَايَا ● إِذَا الأَحْرَارُ لَمْ يُسْقَوْا وَيَسْقُوا؟
٨. وَلا يَبْنِي المَمَالِكَ كَالضَّحَايَا ● وَلا يُدْنِي الحُقُوقَ وَلا يُحِقُّ
٩. فَفِي القَتْلَى لأَجْيَالٍ حَيَاةٌ ● وَفِي الأَسْرَى فِدًى لَهُمْ وَعِتْقُ
١٠. وَلِلْحُرِّيَةِ الحَمْرَاءِ بَابٌ ● بِكُلِّ يَدٍ مُضَرَّجَةٍ يُدَقُّ

أحمد شوقي
(الديوان)

أفهمُ نَصِّي:

١. لمن يوجه الشاعر نُصحه وتحذيرَهُ في البيت الأول؟
٢. بِمَ علّل الشاعر تدخلَه في الشأن الثوري وهو شاعر مصري؟ دلّ من النص على ما يؤكد صحة إجابتك.
٣. يدعو الشاعر الشعبَ الثوري إلى التضحية في سبيل وطنه، حدّد بعض مظاهر التضحية من النص.
٤. تحرير الوطن يتطلب التضحية بالنفس والنفيس، دلّ على الأبيات التي تؤكد هذه الفكرة.

أعود إلى قاموسي:

أفهمُ كلماتي:

اطْرَحُوا: ارْمُوا. ضَعُوا جَانِباً. الرُّقِيّ: والرُّقِيّ: العبودية. تَعِسَ: أردَى، رام الشيء: أراده فهو رائم. ج: رُوَّم. وزُوَّام: المنايا: مفردها مَنِيَّة وهي الموت.

أشرحُ كلماتي:

لا يُدني: الأسرى: عتق.

٢,٤ The value of sacrifice for the sake of the homeland:

The following text came in the form of a short story telling about a commando operation in the Algerian neighborhood of Kasbah, where Zuhur alongside with Makhlouf, detonated two bombs, one in the police station, and the other in the

patrol that came to support, and after the second sound, only the sound of the machine guns that rained down on Makhlouf was heard as he called out: “ Long live Algeria."

This story, despite its shortness, shows self-sacrifice for the sake of the homeland if necessary, and returns the memory of generations to the colonial era in which the martyrs, men and women, sacrificed for the sake of the homeland, and in order for us to live and the future generations to live in prosperity and enjoy the sweetness of independence and stability.


اقرأ النص
40
(قراءة مشروحة)
فداء الجزائر
مَرَرْتُ أَمَامَ المظلِّيِّينَ فِي مَدْخَلِ حَيِّ القَصَبَةِ، وَلَكِنَّ لَمْ تُخْفِنِي عُيُونُهُمُ الزَّرْقَاءُ المَلِيئَةُ بِالقَسْوَةِ، وَكَانَ مَخْلُوفٌ يَسِيرُ مِنْ غَيْرِ تَبَاطُؤٍ عَلَى بُعْدِ خُطُوَاتٍ، فَلَمَّا بَلَغَ الحَيَّ أَمَرَهُ المِظَلِّيُّونَ أَنْ يَرْفَعَ يَدَيْهِ، وَأَنْ يَسْتَدِيرَ مُوَاجِهًا الجِدَارَ، ثُمَّ بَدَأُوا يُفَتِّشُونَهُ.
وَبَعْدَ قَلِيلٍ رَأَيْتُهُ يَضَعُ أَوْرَاقَهُ الثُّبُوتِيَّةَ، ثُمَّ جَاءَتِ اللَّحْظَةُ الحَاسِمَةُ، وَوَجَدْتُ نَفْسِي أَمَامَ المظلِّيِّينَ، وَرَأَيْتُ رَشَّاشَاتِهِمُ الصَّغِيرَةَ عَلَى أَكْتَافِهِمْ وَوُجُوهِهِمُ القَذِرَةِ، وَالتَقَطَتْ الكَلِمَةَ الرَّهِيبَةَ الَّتِي تَأْمُرُنِي بِالوُقُوفِ، وَلَكِنَّ الكَلِمَةَ الرَّهِيبَةَ لَمْ تَأْتِ، وَمَرَرْتُ بِسَلَامٍ، وَلَحِقْتُ بِمَخْلُوفٍ الَّذِي كَانَ يَتَطَوَّرُ فِي مُنْعَطَفِ الشَّارِعِ، وَلَمَّا قَدِ اقْتَرَبْنَا آنَذَاكَ مِنْ مَرْكَزِ الشُّرْطَةِ فَقَالَ مَخْلُوفٌ: اقْتَحِمِ العَلَبَةَ يَا زُهُورُ، نَاوِلِينِي قُنْبُلَةً، اخْتَبِئِي هُنَا وَرَاءَ الجِدَارِ. وَبَعْدَ دَقِيقَةٍ وَاحِدَةٍ، دَوَى انْفِجَارٌ رَهِيبٌ هَزَّ أَرْكَانَ المَدِينَةِ، وَقَالَ مَخْلُوفٌ : نَاوِلِينِي قُنْبُلَةً ثَانِيَةً يَا زُهُورُ.
كَانَ يَنْوِي أَنْ يَرْمِيَ القُنْبُلَةَ عَلَى المَرْكَزِ نَفْسِهِ، غَيْرَ أَنَّهُ أَبْصَرَ دَوْرِيَّةً عَسْكَرِيَّةً مُقْبِلَةً مِنْ شَارِعٍ مُجَاوِرٍ، فَقُلْتُ فِي نَفْسِي لَعَلَّهُ لَا يَجْرُؤُ عَلَى الاِنْدِفَاعِ، لَكِنَّهُ انْدَفَعَ نَحْوَهَا بِشَجَاعَةٍ حَتَّى اقْتَرَبَ مِنْهَا وَرَمَى القُنْبُلَةَ وَسَمِعْتُ دَوِيًّا قَوِيًّا أَعْقَبَتْهُ طَلَقَاتُ مِدْفَعِ رَشَّاشٍ، وَجَلَالُ الطَّلَقَاتِ الَّتِي لَمْ تَنْقَطِعْ سَمِعْتُ صَوْتًا يَصْرُخُ بِافْتِخَارٍ وَتَحَدٍّ : «تَحْيَا الجَزَائِرُ».
عن احمد بن عيسى
أفهمُ نَصّي:
1. لماذا أمر المظليون مخلوفا أن يرفع يديه، ويستدير مواجها الجدار؟
2. فيم كان يفكر مخلوف بعد اجتيازه حاجز المظليين؟
3. هل نجح مخلوف في تنفيذ العملية؟
4. كيف كانت حالته النفسية بعد تنفيذ العملية الأولى؟
5. هل استطاع أن ينتقم ثانية من أعداء الوطن؟ كيف ذلك؟
أعود إلى قاموسي:
أفهم كلماتي:
اللحظة الحاسمة: اللحظة الفاصلة.
وجوههم القذرة: وجوههم الوسخة.
الرهيبة: المخيفة.
أشرح كلماتي:
أوراقه الثبوتية: لا يجرؤ: أخفيته.

٢,٥ The value of being proud of the national history and the glorious revolution:

The following text came as a servant of this value perfectly, as it is a poem entitled: “November.” This is enough for the learner to know the value of this month in the memory of Algerians, and the subsequent sacrifice and suffering of the Algerian people to destroy their independence, which they dreamed of more than a century ago.

November is the month of sacrifices for Algerians, and it is not just a month in which we remember the martyrs, may God have mercy on them, and lay flowers and wreaths on their pure graves.



٢,٦ Pride in the cultural and civilizational heritage of the nation:

The text was titled “The Patriot,” in which the writer highlighted the characteristics of a patriot who brings together all the values we mentioned above, in addition to being proud of being Algerian .

We note that this section includes all national values that generations must be brought up on and inherited, and this task is not exclusive to the school and educational institutions only, but rather a joint task between them and the family, society and the media, so all these parties must redouble their efforts for this high task. The adolescent student’s acquisition of values affects his relationship with his classmates and society, and these values enable him to achieve his integrated personal self.



(قراءة مشروحة)

اقرأ النص 4-4

الوطنيّ

الوطنيُّ الصّالحُ الصّادقُ هو الّذي يهيمُ بحبِّ وطنِه، ويتغنّى صادقًا بأمجادِه التّاريخيّة، وتأخذه النّخوةُ من أعماقِه عندما يَرى عَلَمَ وطنِه يُرفرفُ هُنَا وهُنَاكَ شُوحيًا بالمعَاني السّامية، والقيمِ الخَالدة، وتتفاوتُ مستوياتُ الأمم في الارتقاءِ المدنيّ والاجتماعيّ والسّياسيّ بقدرِ ما يوجد عند أفرادِها من الحبِّ والتّقديرِ للوطن، وما يتوفّر فيهم من الاستعدادِ للقيامِ بواجبه، والتّضحيّة في سبيلِ حمايتِه من كُلِّ ما عَسَى أن يَنَالَ منه في داخِلِه أو خارجِه !

إنّها صورةٌ حيّةٌ تُعبّرُ عن أسمَى العواطفِ، وأنبلِ المشاعرِ وأصدقِها نحوَ الوطن، فالأفكارُ والمعاني الّتي تَختلجُ في صَدرِ هذا الرّجلِ نحوَ وطنِه، والّتي أودعها هذه الصّورة، هي الّتي ينبغي بل يجبُ أن يحملَها كلُّ مواطنٍ صادقِ الوطنيّةِ نحوَ وطنِه، سواء أكان وطنًا جميلاً يفتنُ بسحرِه القلوبَ والألبابَ، أم كان غيرَ ذلك !

فوطنُ المرءِ يجبُ أن يكونَ في عينِ مواطنِيه أجملَ الأوطانِ وأحبَّها إليه، لأنّ المرءَ إنّما يحبُّ وطنًا ويتعلّقُ به ويحنُّ إليه أينما كان لأنّ جلودَهُ منه، ولأنّه فيه وُلِدَ ونَشَأَ، وفيه ترعرعَ، لا لأنّه فاقَ البلدانَ جمالًا أو موقعًا أو أرزاقًا !

وحبُّ الوطنِ في نظرِ الإسلامِ من الإيمانِ، فمتَى قوِيَ إيمانُ المرءِ ورسَبَ في أعماقِه قويت روحُه الوطنيّةُ، وليس المرءُ في حقيقتِه وجوهرِه إلّا إيمانًا ووطنيّةً.

محمد الصّالح الصّديق
(نور علي نور)
موفم للنشر، الجزائر 2012

أفهمُ نصّي:

١. ما الموضوعُ الّذي يعالجه النّص؟
٢. من هو الوطنيُّ الصّالحُ في نظرِ الكاتب؟
٣. ما هي المجالاتُ الّتي يجب أن يتحرّك فيها الوطنيُّ الصّالحُ؟
٤. على أيّ أساسٍ تتفاوت مستوياتُ الأمم في الارتقاء في شتّى المجالات؟
٥. انطلاقًا من النّص، هل هناك علاقة بين الوطن والإيمان؟
٦. ماذا ينتج عن تأصّل حبّ الوطن في نفوس الأفراد؟

أعود إلى قاموسي:

أفهم كلماتي: الأمجاد: العظائم. ج: مجد. مجّد وأمجد فلانًا: عظّمة وأثنى عليه. النّخوة: المروءة، العظمة. تُوحيّة: ذاتاً. الارتقاء: الرقيّ. الاستعداد: القابليّة.

أشرحُ كلماتي: يهيمُ. الوطنيّة.

Conclusion :

The Arabic language book for the first year of middle school comprised a set of different values, which the second generation curricula were eager on infusing in the hearts of learners, with the purpose of building an integrated personality and saturation with all positive values that would enable students to be proud of the dimensions of their national, Arab and Islamic belonging, especially in light of openness on different cultures because of the technological revolution that provided a wide range of social media, thanks to which the world has become a small village, and the Algerian Ministry of National Education has been keen to include these diverse values in all educational activities of the Arabic language and in all phases, because of its importance in the formation of the personality of the learner from its various aspects.Enter the article abstract here in the same format (font, size, distance between lines). Considers the main conclusions and deductions of the previous section that answer the question in the introduction, followed by the proposals made through the field study, The abstract of the article includes the theoretical and practical limits of the research (self-criticism: reflect author future research intentions.

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