Review EL'BAHITH - ENS - Bouzareah - Algiers					
ISSN : 9577-1112	EISSN : 2602-5388	Volume: (18)	Number : (03)	year: 2026	Pages: 77-94

THE ROLE OF THE ALGERIAN EDUCATIONAL SYSTEM IN STRENGTHENING THE FOUNDATIONS OF NATIONAL IDENTITY IN THE ERA OF CULTURAL GLOBALIZATION

دور النظام التربوي الجزائري في تعزيز الهوية الوطنية في ظل العولمة الثقافية

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Date Of Receipt: 14/07/2026 Date Of Acceptance:27/09/2026 Date of Publication: 30/09/2026

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ملخص:

منذ انطلاق مسار الإصلاحات التربوية، وصولًا إلى أحدث محطات الإصلاح، واجهت المنظومة التربوية الجزائرية تحديات متسارعة فرضتها التحولات الاجتماعية والاقتصادية والثقافية، إلى جانب التأثيرات المتزايدة للعولمة الثقافية وما أفرزته من أنماط فكرية وقيمية جديدة. وقد فرض هذا الواقع على المدرسة الجزائرية مسؤولية مزدوجة تتمثل في الانفتاح الواعي على مستجدات المعرفة الإنسانية، مع الحفاظ على مقومات الشخصية الوطنية، بما يجعل تعزيز الهوية الوطنية في ظل العولمة الثقافية أحد أبرز الرهانات التي تسعى المنظومة التربوية الجزائرية إلى تحقيقها.

وفي هذا الإطار، كان من الضروري تبني إصلاح تربوي شامل يرتكز على آليات بيداغوجية حديثة، ويستهدف إعداد المتعلم، في مختلف الأطوار التعليمية، ليكون مواطنًا صالحًا، معتزًا بهويته الوطنية، متمسكًا بقيمه الحضارية والثقافية، ومنفتحًا في الوقت ذاته على المعارف الكونية، وقادرًا على التفاعل الإيجابي مع التحولات العالمية دون أن يفقد خصوصيته الثقافية أو انتماءه الوطني، وذلك في إطار رؤية تستند إلى مبادئ الجودة الشاملة بوصفها مدخلًا لتطوير التعليم وتحسين مخرجاته ليغدو بذلك الوقوف عند أبعاد النظام التربوي الجزائري وغاياته ومهامه ضرورة ملحة كونه حصن حصين في تعزيز الهوية الوطنية في ظل العولمة الثقافية، على ضوء متطلبات الجودة الشاملة ورهاناتها، بما يحقق التوازن بين الأصالة والانفتاح، ويُسهم في بناء مدرسة جزائرية عصرية، راسخة في هويتها، ومنفتحة على العالم، وقادرة على إعداد أجيال تمتلك المعرفة والكفاءة وروح المواطنة والإبداع.

الكلمات المفتاحية:

التربية؛ النظام التربوي الجزائري؛ العولمة الثقافية؛ الهوية

Abstract:

Since the launch of the educational reform process and through its most recent stages, the Algerian educational system has experienced accelerated challenges imposed by social, economic, and cultural transformations, in addition to the growing impacts of cultural globalization and the new intellectual and value patterns it has generated. This reality has placed a dual responsibility on the Algerian school: to engage consciously with the latest developments in human knowledge while preserving the foundations of the national identity. Consequently, strengthening national identity in the context of cultural globalization has become one of the most prominent objectives that the Algerian educational system seeks to achieve.

Within this framework, it has become necessary to adopt a comprehensive educational reform based on modern pedagogical approaches, aimed at preparing learners at all educational levels to become responsible citizens who are proud of their national identity, committed to their cultural and civilizational values, open to universal knowledge, and capable of interacting positively with global transformations without losing their cultural distinctiveness or national belonging. This should be pursued within a vision grounded in the principles of Total Quality Management as an approach to developing education and improving its outcomes. Accordingly, examining the dimensions, objectives, and functions of the Algerian educational system has become an urgent necessity, as it constitutes a stronghold for strengthening national identity in the context of cultural globalization. This is to be achieved in light of the requirements and challenges of Total Quality Management, thereby ensuring a balance between authenticity and openness, contributing to the construction of a modern Algerian school firmly rooted in its identity, open to the world, and capable of preparing generations equipped with knowledge, competence, citizenship values, and creativity.

Keywords:

Algerian Educational System; Cultural Globalization; Education.

1.*Introduction*

The contemporary world is witnessing a rapid and profound transformations, affecting all spheres of life, a life that is driven by the technological and digital revolution, the accelerated flow of knowledge, the expansion of communication networks, and the growing economic and cultural interdependence among societies. These transformations have contributed to the emergence of globalization as a worldwide phenomenon that has reshaped patterns of thinking, systems of values, and social and cultural relations. Its impact is no longer confined to the economic and political spheres; rather, it has extended to cultural specificities and national identities, making it one of the most significant challenges confronting nations in the contemporary era.

Cultural globalization is considered as one of the most influential dimensions of globalization because it carries transnational intellectual frameworks, value systems, and behavioral patterns that seek to promote unified cultural models through the use of modern media, communication technologies, and digital innovations. Consequently, growing concerns have emerged regarding the future of national identities, particularly among younger generations, who are increasingly exposed to cultural influences that may weaken their attachment to their national language, history, civilizational values, and the fundamental components of their cultural identity.

Within this context, the educational system emerges as the social institution most capable of safeguarding national identity and consolidating its foundations among younger generations, as it is the environment in which learners' personalities are shaped and their values and attitudes are developed. However, it has not

ISSN : 9577-1112 | EISSN : 2602-5388 | Volume: (18) | Number : (03) | year: 2026 | Pages: 77-94

remained immune to the effects of globalization. Instead, such a system has become necessary to reconsider its educational philosophy, curricula, and pedagogical approaches in order to achieve a balance between openness to universal knowledge and benefiting from the achievements of the modern age, while preserving national constants and the civilizational references of the society.

Since the educational system constitutes an integral part of the social structure, the transformations and challenges experienced by society are inevitably reflected in the school and its functions. Accordingly, the real challenge is no longer to resist globalization or isolate oneself from it, but rather to establish an educational system capable of harnessing its positive aspects while mitigating its negative effects through fostering awareness of national identity, strengthening the values of citizenship and belonging, and consolidating the foundations of the Algerian national character within a framework of conscious and responsible openness to world cultures.

Based on this perspective, the study of strengthening national identity in the context of cultural globalization has acquired considerable importance. For, it addresses one of the most pressing issues facing the Algerian educational system today. It seeks to examine the role embraced by the educational system in protecting and reinforcing national identity through its educational philosophy, reference frameworks, curricula, and pedagogical practices, thereby achieving a balance between responding to the demands of the contemporary world and preserving the foundations of the national character. Ultimately, the paper aims to contribute to the preparation of generations who are proud of their identity and capable of interacting positively with global transformations without compromising their cultural and civilizational constants.

Through the presentation of the main concepts and the analysis of the relationships among them, this article discusses the challenges posed by cultural globalization to the educational system and national identity. Consistent with its theoretical nature, the study aims to analyze the role of the Algerian educational system in strengthening national identity and to explore the possibility of achieving a balance between preserving cultural specificity and remaining open to global transformations. The analysis is situated within a conceptual framework that examines the relationship among the educational system, national identity, and cultural globalization, using a descriptive-analytical and critical approach.

2.The Nature of the Algerian Educational System and Its Dimensions

Before addressing the Algerian educational system, it is necessary to present some definitions of education. According to Gates, education is defined as "the modification of behavior through experience and training." In the view of Émile Durkheim, education is further viewed as "the organized process of socialization of the younger generations." More than that, Karl Mannheim considers education to be "one of the means of shaping human behavior so that it conforms to the prevailing patterns of social organization." Meanwhile, John Dewey tackles education, in its broadest sense, as "the sum total of all the processes and means through which a society, whether large or small, transmits its acquired culture and objectives to new generations in order to ensure its continuity and growth" (Turki Rabah, 1990, p. 17).

In its most common usage, however, the term *education* refers to the process of socialization, particularly of children, through their intellectual and moral development and the enhancement of their mental abilities within schools and other educational organizations and institutions. This concept may also extend to include adult education and training, as well as the educational influences exerted by all forms of social organizations. Education is therefore regarded as a continuous process of reconstructing experience with the aim of expanding and deepening its social content (Turki Rabah, 1990, p. 17).

In general, education may be defined as the process of achieving the comprehensive development of the individual in all physical, intellectual, emotional, and social aspects. It also refers to the set of efforts made by others to enable individuals to realize and develop themselves (Salah Eddine Chroukh, 2004, p. 18).

The principal functions of education include the following (Salah Eddine Chroukh, 2004, p. 19).

a. The Individual Function

Education aims to foster the growth of the individual by providing knowledge in its various forms while equipping learners with methods for acquiring knowledge independently. Its objective is to implement the principle of "learning how to learn," reducing reliance on rote learning and emphasizing the development of critical thinking and systematic reasoning.

ISSN : 9577-1112 | EISSN : 2602-5388 | Volume: (18) | Number : (03) | year: 2026 | Pages: 77-94

b. The Social Function

This function is manifested in two principal aspects: first, preserving and transmitting the social heritage embodied in culture by conveying it to successive generations after refining and simplifying it in accordance with the conditions and needs of society; and second, promoting social progress by creating the conditions necessary for society to address its problems, move beyond its current state, shape its future, and prepare creative generations with strong and well-balanced personalities capable of making positive contributions to society.

Numerous definitions have been proposed for the concept of the educational system. It has been defined as "an organized entity or a structured whole whose constituent parts together form an integrated unified system" (Jamal Mohamed Abu Al-Wafa & Salama Abdel Azim Al-Hussein, 2008, p. 12).

The educational system reflects the educational philosophies upon which curricula are designed and through which the educational process is organized at all administrative and instructional levels. It may also be defined as the set of rules, procedures, and organizational arrangements adopted by a state to regulate and administer education. As such, it reflects the prevailing intellectual, social, and political philosophy of society. Educational systems are influenced by cultural and civilizational factors, political and ideological orientations, and natural conditions. Consequently, the educational system pursues objectives derived from the nation's educational policy within the framework of its educational philosophy.

Its principal functions can be understood within a framework that views the educational system as indispensable for organizing social life and responding to both individual and societal needs. It contributes to social stability and security, combats social problems before they become entrenched, and fulfills society's economic requirements. In today's economy, competitive advantage increasingly depends on human capital and a qualified workforce. Accordingly, education is no longer viewed merely as a public service provided independently of economic development; rather, it is regarded as an essential component of improving the quality of life of both individuals and society, preserving identity and national belonging, promoting growth and stability, and providing the cultural and social foundations that enable individuals and communities to interact effectively and adapt to changing circumstances.

From this perspective, the principal dimensions upon which Algeria's educational policy is founded may be summarized as follows (National Institute for the Training and Professional Development of Education Personnel, 2005, p. 5)

a. The National Dimension

Islam, Arabism, and Amazighity constitute the fundamental components of the identity of the Algerian nation and embody its authenticity. The educational system is responsible for consolidating and promoting these components in order to safeguard national unity and preserve the Algerian national character. At the same time, while looking toward the future, it must strengthen the organic integration of these authentic values.

b. The Democratic Dimension

This dimension is reflected in the country's new orientations toward building a democratic system that promotes democratic culture as both values and practices. Accordingly, the educational system is required to incorporate this dimension into its curricula while simultaneously reinforcing the principle of democratization of education.

c. The Scientific and Technological Dimension

The scientific and technological orientation should be reaffirmed as one of the fundamental pillars of the Algerian school. This dimension should be reflected in practice through the allocation of adequate instructional time to scientific and technological subjects, particularly within the stages of basic education.

d. The Global Dimension

The contemporary world is characterized by growing interconnectedness in all fields, as well as the rapid expansion of information and services. The remarkable growth of scientific knowledge has transformed methods of work and encouraged innovation. Consequently, the educational system must interact with these developments by modernizing curricula and updating educational methods and resources in order to contribute to sustainable development and participate in enriching the common heritage of humanity. This should be achieved while taking into consideration Algeria's Maghrebi, Arab, and Islamic affiliations and promoting peaceful coexistence, human rights, international cooperation, and mutual respect among nations and peoples.

3.Possible Approaches to Identity and Cultural Globalization

According to the Oxford Dictionary, identity is defined as "the state of being the same in all respects, or being identical to the point of complete sameness or absolute similarity" (Taha Mustafa Mohammed, 2004, p. 189).

Identity is generally understood as comprising three fundamental elements: belief, which provides a worldview and a conception of existence; language, through which thoughts and ideas are expressed; and cultural heritage, which represents the long-term historical legacy of a society (Mahmoud Samir Al-Munir, 2000, p. 146).

The concept of identity refers both to difference from others and self-sameness, that is, the uniqueness of the self. It encompasses the characteristics, values, and defining features that distinguish an individual or a society. Identity also denotes those characteristics and attributes that are shared by a particular group of people or a specific social community, setting them apart from others. For example, when referring to Arab identity, the term denotes the distinctive characteristics that differentiate Arab societies from non-Arab societies. Those who perceive themselves as sharing an Arab identity are generally united by a common historical heritage, shared though not necessarily homogeneous social origins, a common language, a shared culture in its broad sense, a common religion, and a geographical framework. From this perspective, the current political fragmentation of the Arab countries is not regarded as the defining criterion; rather, emphasis is placed on their original historical unity and on the unity that ought to characterize them (Sidi Mohammed Ouldib, 2010, p. 69).

Globalization, more than being merely a multifaceted phenomenon manifested in various forms and still evolving, represents a stage in the course of history during which concepts and mechanisms continue to develop. It seeks to integrate the world's population into a single global society (Malcolm Waters, 1995, p. 55). This process of integration, in turn, reflects the decisive stage reached by its driving forces in redrawing a new map of the world according to a new global order founded upon the electronic intellect and the information revolution, which is driven by information and technological innovation that transcends existing geographical and political boundaries (Al-Atrash Mohammed, 1998, p. 105).

In this regard, Alexander King states "We are in the midst of a long and arduous process that will, in one way or another, lead to the birth of a globalized society whose structure we are currently unable to predict" (Al-Habib Al-Janhati, 1999, p. 11).

Globalization is often viewed as having predominantly political implications; however, in reality, it encompasses political, economic, cultural, social, and educational dimensions. It has imposed itself upon contemporary life at multiple levels politically, economically, intellectually, scientifically, culturally, through the media, as well as in education and teaching (Frank J. Lechner & John Boli, 2004, p. 11)، Therefore, globalization cannot be confined solely to the economic sphere, as it possesses numerous interconnected dimensions. It is not merely an economic phenomenon but also one that carries cultural, political, and ideological implications. Furthermore, globalization should not be regarded simply as an outgrowth of Western imperialism; rather, it has emerged from multiple sources of global culture and human activity originating from different parts of the world. This multidimensional origin is perhaps what makes globalization more complex and controversial. Consequently, there is a need to encourage scholars and readers alike to reflect more deeply on this phenomenon and its underlying mechanisms (Mohammed Said Abu Za'rour, 1998, p. 13).

Despite the numerous definitions of globalization proposed by researchers from various academic disciplines, many scholars emphasize the difficulty of formulating a precise, comprehensive, and universally accepted definition of globalization as both a phenomenon and a continuous, rapidly evolving process. In this regard, James Rosenau argues:

"It seems premature to formulate a complete and definitive definition capable of encompassing the enormous diversity of these multiple phenomena. For example, the concept of globalization establishes relationships among multiple levels of analysis, including the economy, politics, culture, and ideology. It also encompasses the restructuring of production, the integration of industries across national borders, the expansion of global financial markets, the increasing similarity of consumer goods across countries, and the consequences of interactions and conflicts between migrant communities and resident populations" (Boukada Asma, 2009).

He further states: "In light of all these developments, the task of finding a single formulation capable of describing all these activities appears extremely difficult. Even if such a concept were to be developed, it remains doubtful that it would gain widespread acceptance and usage" (James Rosenau, 1997, p. 11).

Riccardo Petrella defines globalization as: "The set of processes that enable the production, distribution, and consumption of goods and services for organized or increasingly organized global markets, according to global standards and norms, by organizations that have emerged or operate on the basis of global rules, with organizational cultures open to the global environment and governed by a global strategy whose legal, economic, and political boundaries are difficult to determine because of the multiple interconnections and interactions among its various components throughout all stages of the production process, before, during, and after production" (Petrella, R., 1989).

This distinctive characterization of globalization, despite its precision and depth of analysis, nevertheless raises a number of methodological observations. These observations are reflected in the objective difficulty of defining the boundaries of the space of globalization, not only because of the global nature of the phenomenon itself, but also because of the limitations of the statistical tools available to delineate that space. This challenge did not arise even in attempts to compare the phenomena of internationalization and multinationalization. It also points to the dynamic and continually evolving nature of globalization, particularly with regard to the globalization of technology and scientific knowledge, phenomena that foreshadow the character of human activity throughout the twenty-first century in terms of both economic development and the production of knowledge.

One of the earliest and perhaps most influential definitions of globalization was proposed by **Roland Robertson**, who defined it as "a historical process toward the compression of the world and the intensification of the consciousness of the world as a whole" (Robertson, 1992, p. 8).

In reality, the concept of globalization remains ambiguous because of its relatively recent emergence and the multiplicity of processes subsumed under it, including political, economic, social, and cultural processes. Accordingly, several attempts have been made to explain the concept, which may be summarized as follows: globalization is a complex phenomenon and an enduring ideology through which the West seeks to exercise global influence and promote its culture. It is not merely an economic, political, technological, or informational phenomenon, but also a historical one. As stated by Hassan Hanafi and Jalal Sadiq Al-Azm, globalization "is not a new phenomenon; rather, it is as old as history itself, whenever a particular civilization rose to prominence and assumed leadership over the world" (Hanafi & Al-Azm, 2002, p. 17).

ISSN : 9577-1112 | EISSN : 2602-5388 | Volume: (18) | Number : (03) | year: 2026 | Pages: 77-94

Cultural globalization, in particular, is viewed as an attempt to place the peoples of the world within unified intellectual frameworks, thereby detaching them from their indigenous cultures and civilizational heritage. In this regard, Mohammed Abed Al-Jabri describes globalization as "a system that transcends the state, the nation, and the homeland; a system that seeks to remove barriers and borders. It is a system that works to empty the collective identity of the nation of any substantive content and promotes fragmentation and dispersion in order to connect people to a world without homeland, without nation, and without state" (Mohammed Abed Al-Jabri, 1998, p. 19).

Based on the foregoing definitions, particularly those relating to cultural globalization, it can be argued that globalization represents an attempt to universalize culture by integrating it with, or extending it into, the particularities of the nation-state. It may also be understood as a transition from the limited to the unlimited through the promotion of a global identity and the concept of the global citizen. More generally, globalization refers to the shift in human attention from the local to the global, whereby awareness of the world's interconnectedness and the unity of humanity increases, accompanied by the emergence of new concepts of global identity and global citizenship that may gradually replace their local counterparts (Zayed Ahmed & Mohammed Allam Etemad, 2000, p. 63).

4. The limits of the influence of cultural globalization on education and national identity

This reality clearly embodies what is commonly referred to as cultural globalization, one of the most prominent manifestations of contemporary globalization. Its objectives extend beyond intensifying interaction among societies to seeking the integration of the world into a unified cultural framework founded upon the consolidation of a universal system of values, visions, and ways of life. Within this context, the issue of conflict between cultures and civilizational particularities becomes increasingly evident, as individuals find themselves confronted with growing pressures that lead to a state of cultural alienation. This results from the influence exerted by cultural globalization through its media, digital, and communication channels, as well as its economic and knowledge-based mechanisms, all of which operate systematically to reshape consciousness and identity.

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Consequently, the individual is no longer perceived primarily as the bearer of a distinct cultural and civilizational identity but rather as an element to be integrated into a single global cultural model dominated by the discourse, values, symbols, behavioral patterns, and consumer culture associated with globalization. The influence of this process extends beyond culture and identity to encompass the very concept of citizenship. Citizenship is increasingly redefined and reconstructed in accordance with the imperatives of globalization, giving rise to the notion of global citizenship, which transcends national and cultural reference frameworks and seeks to incorporate individuals into a unified global order. Such a process tends to weaken local particularities and diminish the prominence of national identities in support of a cultural project that promotes a dominant civilizational model at the expense of cultural diversity and civilizational pluralism.

Cultural globalization entails integrating the world into a single framework governed by unified concepts and assumptions. It is founded upon the vision of a unified world a world conceived as a single city without boundaries where cultures, technologies, and economies increasingly intersect. Accordingly, expressions such as global culture, global civilization, global governance, global economy, and even global citizen have become widely used within this conceptual framework (Sidi Mohammed Ouldib, 2010, p. 90).

The manifestations of cultural globalization, therefore, should be understood as part of a global project that goes beyond promoting interaction among societies to restructuring the world's cultural space according to a single frame of reference. It seeks to produce a transnational culture in which local identities and cultural particularities are gradually absorbed into a unified symbolic system. Consequently, cultural globalization does not merely facilitate communication and interaction among peoples; rather, it endeavors to reconstruct collective consciousness and establish a new system of values, symbols, and lifestyles that functions as a dominant reference framework across different societies.

Amid this civilizational competition and the conflict between cultures, individuals become increasingly vulnerable to a state of cultural alienation, as the forces of globalization penetrate their lives through media, digital, economic, and educational instruments, reshaping their consciousness and perceptions while weakening their attachment to their civilizational foundations and cultural references. Consequently, individuals are gradually transformed from active producers of their own culture and guardians of their identity into consumers of an imported cultural system that redefines their sense of self according to the model

promoted by the dominant forces of globalization. Perhaps the most significant consequence of this dynamic is not merely the transmission of ideas and values, but the attempt to assimilate individuals into a unified cultural framework in which patterns of thought, behavior, taste, and symbolic representations are standardized. As a result, the original cultural identity becomes increasingly vulnerable to erosion and marginalization in the face of a universal model that seeks to monopolize the standards of modernity and belonging. Within this context, citizenship is no longer understood as a concept rooted in national affiliation and historical and cultural particularity. Rather, it is reformulated within the framework of global citizenship, aligned with the logic of globalization and governed by its values, reference systems, and mechanisms. This process ultimately seeks to integrate individuals into a single global order in which cultural and civilizational differences are minimized in favor of a dominant model that aspires to produce a global individual characterized by similar reference frameworks, modes of thinking, and patterns of behavior, rather than by a strong attachment to cultural specificity and civilizational identity.

The rapid pace at which cultural globalization operates, together with its remarkable capacity for expansion and penetration, has transformed it into a global framework within which the cultures of different peoples interact according to the logic of cultural competition a process that frequently favors cultures possessing greater power, influence, and capacity for domination. Consequently, national cultures face a dual challenge: preserving their civilizational foundations on the one hand, while engaging consciously and constructively with global transformations on the other.

At the same time, cultural globalization should not be viewed solely as a source of threat. It also represents an opportunity for cultural and civilizational renewal by encouraging societies to reassess their intellectual frameworks, develop their systems of values, and strengthen their cultural resilience, thereby enabling them to engage positively with global developments without compromising their fundamental cultural and civilizational references. Furthermore, cultural globalization has become a reflection of contemporary social, scientific, and technological practices and a catalyst for intellectual exchange among peoples and generations, facilitating the sharing of knowledge and experience on an unprecedented global scale.

ISSN : 9577-1112 | EISSN : 2602-5388 | Volume: (18) | Number : (03) | year: 2026 | Pages: 77-94

5.Challenges Facing the Algerian Educational System in Safeguarding National Identity Against the Expansion of Cultural Globalization

Contemporary educational systems are left with no alternative but to adopt a strategic approach that enables them to respond effectively to the challenges posed by cultural globalization. This requires the development of well-conceived educational policies capable of achieving a balance between openness to universal human values and the preservation of civilizational particularity and national identity. Within this context, Global Citizenship Education (GCED**)** has emerged as one of the most significant contemporary educational approaches. It seeks to prepare learners who are aware of global issues and who embrace the values of dialogue, tolerance, cooperation, and shared responsibility, while ensuring that these values do not come at the expense of their national affiliation or cultural reference framework.

However, adopting such an approach requires the formulation of a national educational agenda that incorporates global dimensions within a sovereign vision capable of preserving the foundations of the nation-state and protecting future generations from the risks of cultural alienation and assimilation into dominant cultural models that may lead to the erosion of civilizational references and the core values upon which society is founded. Consequently, Global Citizenship Education, as advocated by the United Nations Educational, Scientific and Cultural Organization (UNESCO), should be regarded as an educational project to be implemented through clearly defined objectives and carefully designed educational policies that respect the particularities of each society. Such an approach should reinforce national identity as the foundation for conscious and responsible openness to the world, rather than presenting it as an alternative or an opposite to that identity.

Accordingly, the education sector has become one of the fields most profoundly affected by cultural globalization, as it bears primary responsibility for shaping individuals, developing their consciousness, and strengthening their identity. Consequently, educational reform has emerged as one of the foremost challenges and strategic priorities confronting states. This has prompted governments to reconsider their educational philosophies, revise curricula and educational programs, and formulate new educational policies capable of responding to contemporary developments while equipping learners with the global competencies required in the twenty-first century. At the same time, these policies seek to reinforce national identity, strengthen cultural belonging, and cultivate learners' ability to engage

critically with global transformations without succumbing to cultural alienation or assimilation into dominant cultural models.

Under these circumstances, the Algerian educational system is left with no alternative but to adopt a strategic approach aimed at addressing the challenges of the current era and enhancing its capacity to adapt to rapid global transformations within an increasingly competitive international environment that imposes new patterns of knowledge production, value formation, and identity construction. This challenge assumes even greater significance in the age of cultural globalization, whose influence has extended far beyond the economic sphere to encompass culture and education, making it one of the principal forces shaping individual consciousness and reconstructing value systems.

An examination of the historical and intellectual evolution of cultural globalization, together with an assessment of its positive and negative implications, demonstrates that it constitutes a genuine challenge to the nation-state, particularly to educational institutions entrusted with the responsibility of forming responsible citizens and consolidating the values of citizenship, identity, and national belonging. Cultural globalization no longer limits itself to reshaping patterns of cultural consumption; rather, it seeks to redefine the very concept of citizenship by extending it beyond its traditional national framework toward a broader global perspective based on openness and engagement with shared human concerns, without necessarily requiring the abandonment of national particularities or the dissolution of civilizational reference frameworks.

From this perspective, the Algerian school is called upon to prepare learners who possess the competencies necessary to engage effectively within the global environment while embracing the principles of global citizenship, yet maintaining their critical awareness and national affiliation. Such preparation enables learners to avoid cultural alienation and prevents their assimilation into dominant cultural models. Contemporary education is therefore no longer confined to the transmission of knowledge; rather, it has become a civilizational project aimed at developing balanced individuals capable of reconciling authenticity with openness, and national identity with universal human belonging.

In this context, the relationship between globalization and culture assumes a profound dialectical dimension, as expressed by John Tomlinson, who argues that "globalization lies at the heart of modern culture, while cultural practices lie at the heart of globalization" **(**Tomlinson, 1999, p.1**).**

This observation confirms that culture is no longer merely an element influenced by globalization but has itself become one of its principal driving forces and mechanisms. Consequently, the responsibility of the educational system has become even greater in preparing generations capable of positive integration into the global community while preserving national identity, strengthening cultural security, and reinforcing educational sovereignty.

The Algerian educational system represents one of the fundamental pillars of national development. It functions as a dynamic and open system that continuously interacts with its social, cultural, and economic environment through inputs that are transformed into outputs contributing to human development and social progress. Moreover, this system is distinguished by its capacity to adapt to national and international developments in accordance with the requirements of educational policy while fulfilling the aims and objectives of education and embodying its national, democratic, scientific, and technological dimensions.

Accordingly, the Algerian educational system assumes an increasingly central role in understanding and analyzing global transformations and integrating those that are compatible with the cultural particularities of Algerian society within a balanced educational vision that combines conscious openness to universal human achievements with the preservation of national constants and civilizational references. The objective of educational openness is neither to undermine cultural specificity nor to deny the foundations of national identity. Likewise, it does not imply assimilation into dominant cultural patterns that lead to cultural alienation. Rather, its purpose is to cultivate balanced individuals capable of interacting positively with global developments while maintaining their historical consciousness and civilizational affiliation.

From this standpoint, the school becomes a strategic institution for preparing citizens equipped with the knowledge, competencies, and values necessary to live in a world characterized by increasing cultural interconnectedness, while simultaneously exercising their citizenship within the framework of the nation-state as the legal and political guarantor of rights and responsibilities. It is likewise entrusted with promoting a culture of dialogue, openness, and tolerance, fostering critical thinking, and strengthening cultural resilience so that learners are able to distinguish between constructive intercultural interaction and uncritical assimilation into external cultural models.

Accordingly, education in the era of cultural globalization is no longer limited to the transmission of knowledge. Rather, it has evolved into a civilizational project aimed at developing individuals who are deeply rooted in their cultural heritage, proud of their national identity, and simultaneously open to universal human values. Such individuals are capable of contributing positively to the global community while benefiting from it, thereby maintaining a careful balance between national belonging and global openness, and between the particularity of identity and the universality of citizenship. In doing so, the Algerian educational system enhances society's capacity to participate consciously in an increasingly interconnected world without compromising its cultural and civilizational foundations.

Consequently, the role of the Algerian educational system is not limited to addressing the potential negative effects of cultural globalization; it also seeks to capitalize on the opportunities it offers for cultural exchange and intellectual openness, thereby strengthening national identity and preserving its core foundations amid global cultural transformations.

Addressing the challenges of cultural globalization in Algeria requires striking a balance between consolidating national identity and fostering a conscious openness to global transformations. This orientation is reflected in the Algerian educational system through educational curricula and programs, citizenship education, textbook content, and teacher training, all of which contribute to strengthening learners' awareness of their history, language, heritage, and societal values, while developing their capacity to engage critically and consciously with other cultures.

In light of this, preserving national identity within the framework of the Algerian educational system does not imply isolation from the world; rather, it constitutes the foundation for a balanced and conscious openness that benefits from the opportunities offered by globalization in the fields of knowledge, communication, and dialogue, while avoiding the uncritical assimilation of dominant cultural models. This approach ensures a balance between the authenticity of national identity and the requirements of openness to global cultural transformations.

6.Conclusion

The Algerian educational system emerges as a strategic stronghold for safeguarding national identity and strengthening the foundations of the Algerian national character through the development of learners who possess critical awareness and who combine pride in their national belonging with responsible openness to universal human values. The success of the Algerian school in fulfilling this mission depends largely on its ability to continuously develop its curricula, educational programs, and educational policies in ways that achieve harmony between authenticity and modernity. Such an approach provides the foundation for high-quality education that reinforces the values of citizenship and national identity, develops global competencies, and promotes both cultural security and educational sovereignty.

Strengthening national identity in the context of cultural globalization should neither be understood as a defensive position that rejects openness nor as an invitation to dissolve into a universal cultural model. Rather, it should be viewed as an educational and civilizational project based on achieving a balance between cultural particularity and openness, and between adherence to national reference frameworks and constructive engagement with global transformations. Consequently, the Algerian school is called upon, now more than ever, to prepare citizens who possess knowledge, competence, and civilizational awareness, enabling them to contribute to the development of the knowledge society and to participate effectively in the global arena without losing their national identity or becoming detached from their cultural and civilizational heritage. In this way, education becomes the fundamental pillar for achieving intellectual security, safeguarding national identity, and consolidating citizenship in both its national and universal dimensions.

7. References

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