

The Algerian School's Objectives and Responsibilities according to the Algerian Directive Law no. (08-04) in (2008) for National Education; a Descriptive Analytical Study

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Abstract ;

The study aimed at exploring and assessing the Algerian School's goals and duties according to the Algerian Act no. (08 - 04) in 2008 relating national education. The study administered the critical analytical approach. A review of literature was conducted. The study came to the finding although the Algerian Act relating national education emphasized that fostering the teachings of Islam is one of the goals of the Algerian School, it neglected stressing this goal as a responsibility the School ought to take. The study recommended that the Algerian legislator should pass an article that prescribe that the main message of the Algerian School is to build up learners

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Introduction

Although Algeria – as all Islamic countries, has enormous potential for economic development that enables it to be a super power, the outcome of this national economy is not as expected.. Algeria has got massive natural wealth, unique location, big population number and high reproduction fertility. Too, Algerian people have the faith that urges them to work hard, perfectly and creatively. Nonetheless, Algeria's progress is below expectation.

Educationalists and sociologists would almost unanimously agree that the incapability of nations to well invest their human and natural resources is due to the insufficiency of their educational systems that supply humans with values, attitudes and provide them with knowledge, experiences and skills needed for advancement. Owing to the deficiency of these systems, high levels of unemployment, poverty and ignorance rise. Economic retardation exacerbates as a result. That's why when developed countries undergo a crisis, a weakness in performance or a shortage in achievement and effectiveness, the first thing they do is to revise their educational systems. That is what every prosperous nation is doing (Majid Irsan Al-Kilani, 1988, pp. 11-14.)

In view of the above, the current study seeks to examine the objectives and the duties of the Algerian school by virtue of Act no. (08-04) in (2008) relating the directive law for national education so as to diagnose how effective this Act is. Bearing this In mind, the study's problem revolves around the following question: what are the objectives and responsibilities of the Algerian school in view of Act no. (08-04) in (2008) relating the directive law of national education and how effective this Act is? Taking this question into consideration, the aim of the current study is to explore the objectives and responsibilities of the Algerian school in view of Act no. (08-04) in (2008) relating the directive law of national education and to assess how effective this Act is. The study's importance is shown in two aspects; first, theoretically; it seeks to complete the scientific efforts exerted in the field of education and second, practically; it raises the awareness of decision makers and those who concerned with education of the objectives and responsibilities of the Algerian school in view of Act no. (08-04) in (2008) relating the directive law of national education and how effective this Act is. The study uses the descriptive analytical methodology. It covers three main topics as follows:

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I. The vision of the Algerian school by virtue of Act no. (08-04) in (2008) relating the directive law of national education.

II. The objectives of the Algerian school by virtue of Act no. (08-04) in (2008) relating the directive law of national education.

III. The duties of the Algerian school by virtue of Act no. (08-04) in (2008) relating the directive law of national education.

The above mentioned topics are going to be shown in further detail as follows:

1. The Vision of the Algerian School by Virtue of Act no. (08-04) in (2008) Relating the Directive Law of National Education

It is known that every educational system maintains a mission according to which the objectives of this system are defined. In spite that the details of this mission varies from educational system to another and from society to another, it generally focuses on building up the good citizen, i. e., the citizen that the society aspires to. The Algerian law delineates the characteristics of the message the Algerian school ought to adopt. The second Article of Act no. (08-04) in (2008) relating the directive law of national education prescribes that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization" ⁽¹⁾.

According to the pre-mentioned text, the vision of the Algerian school focuses on constructing the Algerian citizen that is characterized with the following:

- Adhering to the values of the Algerian society,
- Understanding the world around him, affecting and being affected by it,
- Being open to world civilization.

However important these characteristics are, the previous Article is criticized for the following:

First; the lawmaker's saying: " The message of the Algerian school revolves around erecting the citizen that is armed with national attributes" is not acceptable since the message of the Algerian school ought to be derived from the philosophy of the society. The school mirrors the society. That is, the school reflects the ideology of the society it

represents. So, since the message of the Algerian society is Islam, the Algerian school's message ought to be likewise. As the good citizen, according to Islam codes, is the practicing and well-mannered Muslim, the message of the Algerian school ought to be building up this citizen in conformity with Islam codes.

Second; the lawmaker's saying: "the values of the Algerian values" is not definite since it does not decide what values the Algerian society ought to keep to. The Algerian society embraces Islam. So, the Algerian society's values ought to be Islam ones. However, secularists may misuse the indefiniteness of the previous Article to pass anti-Islam values under the name of modernity, post-modernity or humanity.

Third; the lawmaker's saying: 'capable of ... adapting to (the world around him)' is not advisable since adaptation might be normal and might be not. Adaptation means changing one's behavior to conform with the society's acceptable norms and standards. The normal adaptation the Algerian society aspires to is that abide by Islam codes regardless of running behavioral trends. Conversely, abnormal adaptation means responding to levels of behavior that break Islam codes. That's why the pre-mentioned Article ought to be reconsidered and reviewed to go line in line with Islam teachings.

Fourth; the lawmaker's saying: "open to world civilization" is defected since it implies that the citizen ought to take for granted the world civilization whether being good or bad. This is not acceptable. The world civilization has got advantages as well as disadvantages. A good citizen accepts the good sides and renounces the bad ones in view of Islam codes.

2. The Objectives of the Algerian School by Virtue of Act no. (08-04) in (2008) Relating the Directive Law of National Education

The school's objectives are the aims the school's curricula, programs and text books seek to achieve (Ali Ahmed Madkour, 2001, pp. 131 – 132). That is, they are the output that the curriculum aspires to fulfill. In other words, they are what the student will be like when he passes a learning experience or when finishes a given educational stage (Foua'd Mohamed *Musa*, 2002, p. 251). The good educational objectives ought to be in harmony with the human nature and meet its needs. Too, they should be inclusive and integrated. That is, they cover all the human nature's sides and requirements (Majid Irsan Al-Kilani, 1988, p. 21).

The Algerian Act no. (08-04) in (2008) relating the directive law for national education decides the objectives the Algerian school has to achieve as follows ⁽²⁾.

- Rooting the feeling of national affiliation,
- Enhancing the individual and group awareness of the national identity,

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- Firming up the values of the 1st November Revolution,
- Building up a generation armed with Islam values and principles,
- Fostering the values of the republic and the state of law,
- Consolidating the pillars of a society that adheres to peace and democracy.

These objectives are going to be discussed with further detail in six sections as follows;

2.1. Rooting the Feeling of National Affiliation

The feeling of national affiliation means the connection with and loyalty to one's country. Confirming this feeling is the first objective of the Algerian school. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Rooting the feeling of national affiliation in children and bringing them up on the love of Algeria, strengthening the spirit of pride for belonging to it, supporting the adherence to national and country unity, and the nation's figures ..." ⁽³⁾.

According to the pre-mentioned text, the objective the Algerian school has to realize is to uphold the feeling of affiliation to the Algerian people and the Algerian country. It also has to inculcate the value of union and rejection of dissension in children in conformity with Islam codes that call for keeping to unity and discarding disunity. Allah, exalted be He, says, (And hold firmly to the rope of Allah all together and do not become divided) (Surat A'la Imran, Chapter of Imran's Family, verse 103). Ibn Katheer, may Allah be merciful to him, says, "His saying, (and do not become divided) emphasizes that Allah, exalted be He, orders Muslims to adhere to unity and reject disunity" (Ibn Katheer, 1999, vol. 2, p. 77). There many verses that stress unity and forbid division. Allah, exalted be He, says, (And do not be like the ones who become divided and differed after the clear proofs had come to them. And those will have a great punishment) (Surat A'la Imran, Chapter of Imran's Family, verse 105). Allah, exalted be He, says, (Indeed, those who have their religion and become sects, you, O Muhammad, are not associated with them in anything) (Surat Al-An'am, Chapter of Cattle, verse 159). Allah, exalted be He, says, (And do not be of those who associate others with Allah, Or of those who have divided their religion and become sects, every faction rejoicing in what it has) (Surat Ar-Rum, Chapter of Romans, verses 31-32). Many Hadiths order Muslims to keep to unity and prohibit disunity" (Ibn Katheer, 1999, vol. 2, p. 77). For example, the Hadith that Abu Hureira, may Allah please him, reported. He narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "Allah loves three and hates three. He loves you to

worship Him and not to associate others with Him, to hold firmly to the rope of Allah all together and do not become divided. He hates gossiping, asking too many questions and wasting money" ⁽⁴⁾. An-Nawawi, may Allah have mercy on him, says, "Scholars said, love and hatred from Allah, exalted be He, refer to what He orders and what He forbids, and what He rewards and what He punishes for. His saying, peace and blessings of Allah be upon him, 'and do not become divided' indicates that Muslims are ordered to keep to unity and reject disunity and this is one of Islam's pillars" (An-Nawawi, 1972, vol. 12, p. 11)

Despite the importance of the unity the previous Article calls for, its emphasis on fostering the affiliation to one's country is not acceptable because it breaks the Islamic principle that stresses affiliation only to religion not anything else. Allah, exalted be He says, (The believers are but brothers) (Surat Al-Hujurat, Chapter of Rooms, verse 10). This means that Muslims are brothers by religion and the brotherhood of religion is firmer and stronger than the brotherhood in kinship. The brotherhood of kinship has to be broken if it contradicts with that of religion" (Al-Qurtobi, 1964, vol. 16, p. 323).

In addition, the call for the brotherhood in blood, color, race, ethnicity, nationality or homeland is in its essence a call for Muslim disunity. Islam intensifies unity among Muslims whatever their ethnicity, race or nationality is. Therefore, the above mentioned text ought to be reviewed bearing in mind that only the affiliation to Islam that has to be considered.

2.2. Enhancing the Individual and Group Awareness of the National Identity

The national identity is defined as: common characteristics that distinguish a group of people in comparison with others. This identity consists of common religion, history, geography, customs, traditions, rights and duties" (Soua'd Ben Quffa and, Kalthoum Mas'oudi, 2016, pp. 854 – 856)..

Raising awareness of the national identity is the second objective the Algerian school has to fulfill. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Enhancing the individual and group awareness of the national identity because of it is regarded as the approach to social harmony. This is to be implemented through improving the values of Islam, Arabism and Tamazight" ⁽⁵⁾.

In light of the previous Article, the Algerian school has to foster the awareness of national identity through bringing children up on the values of Islam, Arabism and Tamazight. It implies that the Algerian identity comprises three main elements that are Islam, Arabism and Tamazight.

In spite of the necessity of firming the pillars of identity in children, the amalgamation of Islam, Arabism and Tamazight is not acceptable since the principles of Arabism and Tamazight are at variance with Islam codes. Arabism and Tamazight are based on ethnicity and language. Thoughts that focus on anything other than religion are forbidden

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by virtue of Islam since they divide the Muslim nation. Only the tie of religion that is considered by Islam. Any call that stresses ideas such as ethnicity or nationality breaks up the connection of the Muslim nation. That's why this banned according to Islam codes. Islam intensifies unity and rejects dissension.

Bearing this in mind, the previous Article ought to be reviewed. The Algerian identity consists only of Islam. Arabic is part of Islam. It is the language of Islam. It is the language of Qur'an and Hadith. Allah, exalted be He, says, (And indeed, it, i.e., the Qur'an, is the revelation of the Lord of the worlds * The Trustworthy Spirit, i.e., Gabriel, has brought it down * Upon your heart, O. Muhammad, that you may be of the warn-ers * In a clear Arabic language) (Surat Ash-Sh'ara, Chapter of Poets, verses 192 – 195). Ibn Katheer, may Allah be merciful to him, said, "His saying, (In a clear Arabic language) means that the Qur'an that Allah has revealed to you, Muhammad, is in Arabic language to be as a decisive evidence against those who disbelieve" (Ibn Katheer, 1999, vol. 6, p. 146). This indicates that Arabic language is a basic element of the Islamic identity.

2.3. Firming up the Values of the 1st November Revolution

The 1st November 1954 Revolution or what is called the Algerian Liberation Revolution according to the Algerian literature is that armed uprising for freedom against the French occupation to Algeria that started on the first of November 1954 and ended with Algeria liberation from the French occupation in 1962.

Firming up the values of this revolution such as the value of love, sacrifice and struggle for independence are of the essential objectives the Algerian law stipulates that the Algerian has to fulfill. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Bringing up children on the values of the 1st November 1954 Revolution and its Noble principles ... " ⁽⁶⁾. In light of the previous Article, it is evident that the third objective the Algerian school has to realize is reinforcing the 1st November 1954 Revolution principles and values in children in order that children learn the meanings of sacrifice, redemption and fight for right and freedom and so as that they follow in the footsteps of their ancestors who give their souls for the independence of their country.

Although the 1st November 1954 Revolution is a glorious page in the history of Muslims, children ought to be taught the meanings of Islamic holy fighting in general not only the case of Algerian Muslims'. They also ought to learn that this fighting is not only for defense purposes but for conveying the message of Islam as well. This is evidenced by His saying, exalted be He, (Fight them until there is no more fitnah, i. e., polytheism and disbelief, and until religion is acknowledged to be for Allah) (Surat Al-Baqarah, Chapter of the Cow, verse 193). Abu-Bakr Al Jassas, may Allah have mercy upon him, said, "

Allah's saying, exalted be He, (Fight them until there is no more fitnah, i. e., oppression, and until religion is acknowledged to be for Allah) indicates that the holy fighting for the spread of the message of Islam is mandatory. Ibn Abbas, Qatadah, Mujahid and Ar-Rabie Ibn Anas said that fitnah, means polytheism and disbelief" (Al-Jassas, 1985, vol. 1, p. 324).

This is also evidenced by His saying, exalted be He, (If you do not go forth for fighting, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent) (Surat At-Tawpah, Chapter of Repentance, verse 39). Al-Qurtobi, may Allah be merciful to him, said, "This holy verse stresses that fighting disbelievers to spread the message of Islam is obligatory" (Al-Qurtobi, 1964, vol. 8, p. 142).

Ibn Abd Al-Barr, may Allah be merciful to him, said, "There are two purposes for the Islamic holy fighting; first, to defend Muslim countries from enemies, and second, to convey the message of Islam. Defending a Muslim country is obligatory of every able Muslim. Fighting to convey the message of Islam is mandatory for the Muslim army. This fighting is essential every year depending on the circumstances of every Muslim country. The Imam of the Muslim country himself or their representative has to go out for fighting to spread the message of Islam"" (Ibn Abdu Al-Barr, 1980, vol. 1, pp. 462 – 463)..

Thus, what the children ought to learn is the whole Islamic holy fighting, i.e., whether it is for defense or for spreading the message of Islam, not only for defense purposes as it is the case with Algerian fighting.

2. 4. Building up a Generation Armed with Islam Values and Principles

Islam is the established religion of Algeria. It is the religion that the Algerian people embrace. It is the basis that all the social, economic and political affairs the Algerian government ought to depend on. Thus, the most necessary obligation the Algerian school has to adhere to is to bring children on the teachings of Islam.

Taking this into account, the Algerian mandates that the school has to teach children Islam codes. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Bringing up children on the teachings and principles of Islam ... " ⁽⁷⁾. By virtue of the previous Article, the fourth objective of the Algerian school is to arm children with Islam teachings in order to preserve the nation's identity. However important the previous Article is, it is faulty for many reasons:

First; his saying, "Bringing up children on the teachings and principles of Islam" is not accurate since Islam includes not only values and principles, but creeds, observances and rulings of transactions, crimes and punishment as well. It is a way of life. It covers all the

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social, economic and political aspects of a society. Therefore, the objective of the school has to bring children not only on Islam values and principles but on all the teachings of Islam.

Second, arranging this objective in the fourth order breaks Islam codes. Islam states that the worship of Allah, exalted be He, is the purpose Allah, exalted be He, created the beings for. Allah, exalted be He, says, (And I did not created the jinn and mankind except to worship Me) (Surat Adh-Dhariyat, Chapter of Winds, verse 56). Ibn Katheer, may Allah have mercy on him, said, "This holy verse emphasizes that the jinn and human beings are created only to worship Allah exalted be He" (Ibn Katheer, 1999, vol.7, p. 396). Hence, due to the utmost purpose of creating Man is to worship Allah, exalted be He, the first objective the school has to fulfill is to bring up children on the worshipping of Allah exalted be He.

Furthermore, the pre-mentioned objectives of the Algerian school have to be defined in light of Islam teachings since they are the basis on which all the society's social, economic and political affairs have to be considered.

2.5. Fostering the Values of the Republic and the State of Law

The republic or the republican system is a political structure in which the head of the state is elected directly or indirectly from the public or their representatives in accordance with the majority of votes. The state of law is that government that keeps to the rulings of law that organizes the actions of the society's members and groups and which is made for the public interest and enforced fairly and impartially.

The Algerian law binds the school to foster the values of the republican system and enhance the principles of the state of law in children. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Promoting the values of the republic and the state of law ... " ⁽⁸⁾. In view of the above mentioned Article, the fifth objective the Algerian school has to achieve is to heighten values of the republic and the state of law. In other words, the Algerian school has got a political function that include two things:

First; elevating the values of the republican system:

These values are political participation, political pluralism, peaceful transfer of authority, respect for the right of election, the right of candidacy for political offices, freedom of opinion and express and fair, honest and transparent presidential, parliamentary and municipal elections.

Second; promoting the values of the state of law:

These values are the respect of law, legal claiming for rights and freedom as well as passing and enforcing law honestly, fairly and impartially.

This reveals that the Algerian school is meant to enhance the values of the republican system that calls for occupying the residency office through election. It is also meant to develop the values of the state of law that glorify the respect of law. However, the following points are observed:

First; the republican system that the law demands adopting its values and principles is not the optimal political system. It is based on the idea of occupying political positions through majority voting whether the voters have faith, moral and scientific qualifications that enable them to vote fairly, honestly and knowingly or not. This is unlike the Islamic political system that is based on pledge of allegiance method ⁽⁹⁾ or what is called the pledge of authorities ⁽¹⁰⁾. This is the best political system since it does not give the right to vote for everyone, but it is given to the authorities who are religious, intellectual and highly mannered ⁽¹¹⁾ so that they knowingly and honestly the right person for the intended political position.

Second; His saying, " Promoting the values of ... the state of law ..." is not acceptable. It should be replaced by saying: 'promoting the values of ... the state of Islam' as Islam is the source of law.

2.6. Consolidating the Pillars of a Society that Adheres to Peace and Democracy

Peace means freedom from war and violence, especially when people live and work together happily without disagreements. Democracy is a system of government based on the belief in freedom and equality, in which power is either held by elected representatives or directly by the people themselves.

The Algerian lawmaker mandates that it is the duty of the Algerian school to bring up children on the principles of peace and democracy. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education states that: "The message of the Algerian school revolves around erecting the citizen that is armed with national attributes concentrate on being adhered to the values of the Algerian values, capable of understanding the world around him, adapting to it, affecting it and open to world civilization. In this view, education seeks to achieve the following objectives:

- Enhancing the pillars of a society that adheres to peace and democracy and open to the world, progress and modernity through assisting children to keep to the values of

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the Algerian society that are based on knowledge, work, solidarity, respect for others and tolerance and fostering values and positive situations that are related especially to the principles of human rights, equality and social justice... " ⁽¹²⁾.

By virtue of the pre-mentioned Article, the sixth and last objective of the Algerian school is to construct a society appreciates peace and democracy and believe in opening to the world through bringing children on the values of science, work, cooperation and tolerance, and taking into consideration human rights as well as the belief in equality and social justice. Despite the importance of this objective, the previous text has not set it right for the following two reasons:

First, the lawmaker's saying, "Enhancing the pillars of a society that adheres to ... democracy" is not proper since democracy is not an Islamic system. It considers people the source of legislation that disagrees with Islam. According to Islam only the Holy Qur'an and Hadith are the sources of legislation. In addition, democracy calls for freedom of express for everyone and in everything. This contravenes with Islam codes. According to Islam, only knowledgeable, religious and well- mannered people who have the right to be consulted and only in affairs that are not expressly stated in the Holy Qur'an and Hadith.

Second, the lawmaker's saying, "Enhancing the pillars of a society that adheres to ... the principles of human rights ... " is not approved since many of what can be considered as human rights break Islam codes and they are not really so. Sex outside marriage, for example, is considered a human right, but it is a flagrant violation of human rights as it harms the reputation of both parties, their families and expected children. Homosexuality is considered a human right, but it is not really so. It is an aggression on humanity's right as a whole since it stops child bearing and thus eradicates the humankind in the short and long run.

3. The Duties of the Algerian School by Virtue of Act no. (08-04) in (2008) Relating the Directive Law of National Education

The Algerian law decides many tasks that the Algerian school has to take over. The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education defines these tasks as follows: "In the framework of the educational objectives defined in Article (2) above, the school is meant to do the tasks of teaching, socialization and rehabilitation" ⁽¹³⁾. In view of the previous Article, there three duties the Algerian school has to do. These duties are as follows: - Education,

-Socialization,

-Vocational Rehabilitation.

These responsibilities are going to be tackled in further detail in three sub-sections as follows.

3.1. Education

Education is that activity through which knowledge, values and skills are acquired. Education is the first duty the Algerian school has to do by virtue of law. The fourth Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education defines these tasks as follows: "In the framework of the education, the school provides high quality education that guarantees children with open and balances personalities by enabling them to get a common cultural level and theoretical and practical knowledge that is sufficient for integration with the society of knowledge. So, the school has to take over the following:

- Guaranteeing that children learn knowledge in different fields and control the tools of scientific and methodological in a way that facilitates learning and preparation of the practical life.
- Enriching children's general culture through deepening the artistic, literary and scientific aspects of learning and adjusting them continually with the vocational, technological, cultural and social advancements.
- Enhancing the student's physical, psychological and intellectual sides as well as fostering their communication abilities and improving their capabilities of using different types of aesthetic, symbolic, artistic and linguistic expression.
- Guaranteeing building children culturally in all fields of arts, literatures and cultural heritage.
- Providing pupils with permanent, effective and proper capabilities that can be discerningly used in real communication situations and in problems solution in a way that enables students to learn for life and to contribute to the economic, cultural and social life as well as adapting to variables.
- Guaranteeing mastering Arabic language on the basis that it is considered the national and established language, the tool of learning knowledge in different educational levels, the means of social communication and the way to work and intellectual production.
- Promoting and expanding learning of Tamazight language.

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-Facilitating learning two foreign languages at least to be open to the world since foreign languages are an approach to documentation and communication with foreign cultures and civilizations.

- Incorporating media technologies and modern communication in pupils' environment and the objectives and methods of education, and confirming students' ability to use them effectively from early years of schooling.

- Facilitating practicing recreational, artistic, cultural and sporting activities for every pupil and participating in the school life" ⁽¹⁴⁾.

In view of the previous text, it is evident that education is the first duty of the Algerian school. This is not strange since the school has been established only for this purpose. Not only does the lawmaker the duty of the Algerian school, but he decides the details of this duty in order not to let chance for everybody to teach what they like and to shut the door before whosoever tries to swerve the educational process off its targeted aims. That's why the lawmaker has decided five tasks that the Algerian school has to do:

1. Providing pupils with knowledge, values and skills that help them to develop intellectually, psychologically, socially and physically in a comprehensive, integrated and balanced way.
2. Providing pupils with knowledge, values and skills that enable them to go on learning and to enter the job market.
3. Drawing attention to learning foreign languages and giving priority to the national language.
4. Providing students with knowledge and skills required for dealing with modern mass media and communication.
5. Paying attention to different educational activities.

Despite the necessity of these tasks in achieving the student complete, integrated and balanced growth, the above Article is not satisfactory for the following two reasons:

First; although the lawmaker has stated that building up a generation of children on the teachings of Islam is an objective that the school has to cling to, he neglects emphasizing that religious education is a task that has to be paid attention though it is the first one that has to be highlighted. The lawmaker ought to have prescribed that teaching Islamic sciences is not only compulsory but it is of utmost priority.

Second; the lawmaker's saying, "Guaranteeing building children culturally in all fields of arts, literatures and cultural heritage" is not good since it clears the way to legalize teaching chanting, dancing and flagrant arts that break Islam codes and corrupt students.

3. 2. Socialization

Socialization is: "an interactive relationship through which an individual learns cultural and social requirements that make of him an effective member in the society" (Zeinab Ibrahiem Al-Arabi, no. date, p. 10).

Socialization is the second duty the Algerian school has to do by virtue of the law. The fifth Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education defines these tasks as follows: "In the field of socialization, the school has to do strong ties with students' family that are regarded as an extension to the school in bringing up children on respecting the Algerian society's civil, moral and spiritual values, and human values as well as taking into consideration the living regulations in the society. Therefore, the school is meant to do the following:

- Developing the pupil's civil sense and bringing them up on citizenship values through teaching them principles of justice, fairness, equality in rights and responsibilities, tolerance, respect and solidarity.
- Establishing an education that considers child and human rights, fostering democratic culture and teaching principles of discussion, dialogue, acceptance of the opinion of the majority, rejecting discrimination and violence.
- Raising young generation of the importance of work as it is regarded as a key door to a dignified life and independency, and as a permanent wealth that guarantees repletion for used up natural resources and secures a constant growth for the country.
- Teaching pupils etiquettes of social life and raising their awareness that freedom and responsibility are inseparable.
- Forming citizens capable of initiation, creativity, adjustment and taking responsibility in their vocational, civil and personal lives" ⁽¹⁵⁾.

The previous Article highlights that socialization is the third task the Algerian school has to take over. This is because the school's role is not only enhancing the student's intellectual growth, but to foster the student's other developmental aspects including the social one as well.

The socialization the school performs is not only an expansion of what the family does, but it is a compensatory one as well. The child who loses one or both parents is

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likely to be deprived of the source that teaches him social standards, values and roles. The school's socialization can also correct the mistakes the family commits. The family may teach the child values and attitudes that are in disagreement with what the society accepts. Thus, the socialization the school practices is indispensable. Nevertheless, the above-mentioned text is not satisfactory for the following reasons:

First, the lawmaker's saying, "bringing them up on citizenship" is not acceptable since citizenship implies that all the members of a society are equal regardless of their religion. This breaks Islam codes. Islam states that a non-Muslim is not equal to a Muslim. Allah, exalted be He, said, (Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise – they are the attainers of success) (Surat Al-Hashr, Chapter of Gathering, verse 20). This indicates that although the peaceful non-Muslim have rights that have to be observed, they are not as equal to those of the Muslim's. For example, if a Muslim is purposefully killed, his guardians have the right for retaliation, but if the killed is a non-Muslim, his guardians have the right for blood money only. Therefore, citizenship ought to be considered from the viewpoint of Islam.

Second, the previous Article calls for developing the value of "tolerance" without exception. This is not acceptable. Tolerance is advisable when it avails. According to Islam, tolerance is not advisable with those persistent offenders. Allah, exalted be He, said, (And those who, when tyranny strikes them, they retaliate in a just manner) (Surat As-Shura, Chapter of Consultation, verse 39). Al-Qurtobi, may Allah be merciful to him, said, "This holy verse means that if a Muslim is struck with injustice, he is not to give in. He should retaliate if it is deterrent to the unjust. This holy verse emphasizes ordering good deeds and forbidding misdeeds" (Al-Qurtobi, 1964, vol. 16, p. 39).

Third, the previous Article also calls for developing the value of "respect for others" without exception. This is not acceptable either. According to Islam, respect, esteem and affection is guaranteed only for Muslims since they are the right worshippers of Allah exalted be He. Allah, exalted be He, said, "There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" (Surat Al-Mumtahanah, Chapter of the Examined, verse 4). Ibn Katheer, may Allah be merciful to him, said, "In this holy verse, Allah, exalted be He, ordered Muslims to follow in the footsteps of Abraham and the believers with him by showing hatred and animosity against disbelievers

and show respect, love and esteem for the believers only" (Ibn Katheer, 1999, vol. 8, p. 116).

Fourth, the lawmaker's saying, "Fostering democratic culture ... and teaching principles of ... acceptance of the opinion of the majority" is not satisfactory since the opinion of the majority is not always sensible. If the majority are not religious, highly mannered and knowledgeable, their opinion is likely to lead to havoc and destruction. Allah, exalted be He, said, (And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging) (Surat Al-An'am, Chapter of Cattle, verse 116). Ibn Katheer, may Allah have mercy upon him, said, "Allah, exalted be He, tells us that the state of most of people on the earth is misguidance" (Ibn Katheer, 1999, vol. 3, p. 389).

Fifth, the lawmaker's saying, "teaching principles of ... rejecting ... violence' without exception is not acceptable. According Islam, violence is legal in case of self-defense if the aggressor is not inhibited by otherwise. This is evidenced by the Hadith narrated by Abu-Hureira, may Allah please him, that said, "A man came to the Messenger of Allah and asked, 'O, Messenger of Allah, if a man attacks me to rob me of my money, what can I do? "Do not give him your money", the Messenger replied. "What can I do if he fought me?", the man asked. "Fight him", the Messenger answered. The man asked, "What if he killed me?". "You will be regarded as 'Shaheed, i. e., a martyr", the Messenger replied. "What if I killed him?, the man wanted to know. "He will enter the Hellfire", the Messenger answered⁽¹⁶⁾. This Hadith indicates that violence is acceptable in exceptional cases such as self-defense.

3.3. Vocational Rehabilitation

Vocational rehabilitation means providing the individual with knowledge, values and skills that enable him to join the labor market. It is the third task that the Algerian school has to do by virtue of law. The sixth Article of the Algerian Act no. (08-04) in (2008) relating the directive law of national education defines these tasks as follows: " In the framework of vocational rehabilitation, the school is to meet the pupils' basic needs through teaching them the knowledge and skills needed for the following:

- Re-investing the acquired knowledge and skills and putting them into practice,
- Joining higher education, vocational schools or offices that are consistent with their abilities and aspirations,
- Constantly adapting to the advancements in different jobs and technological, scientific and economic innovations,
- Encouraging creativity and initiation,

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-Completing studies or enrolling on educational programs after graduating and keep to lifelong learning " ⁽¹⁷⁾.

In light of the previous text, it is obvious that Vocational rehabilitation for the labor market is the third task the Algerian school has to take over. This duty is done through providing students with knowledge and skills needed for the labor market.

The Algerian lawmaker puts it right to open the door for learning opportunities for students who have not been able to complete their studies because of financial or social circumstances. This puts the principle of equality of access into effect.

He also sets it right to enable the pupil to change his area of knowledge and starts a new one that meets his interests and abilities. It is noted that some students have to join a given specialization that does not satisfy neither their interests nor their capabilities due to their misunderstanding, misjudging or because of the pressure of their families. These students are likely not to do well or fail in the end. But, by giving them the opportunity to change their specialization stimulates them to achieve highly and work positively.

Too, the Algerian lawmaker is appreciated for encouraging self-directed learning. This learning that is self-motivated and aims to enhancing one's abilities and taking into account one's interests and preferences. This form of learning takes place through interaction with one's environment. It makes the student takes the responsibility of his own learning. He learns what he likes with the way he tends to at the time he prefers. He makes full use of modern educational technologies such as programmed learning, the educational radio and television, learning by post, distance learning, open education as well as e-learning" (Atef Abdul Majeed, no. date, p. 2).

The Algerian lawmaker is also appreciated for encouraging lifelong education. This enables them to update their knowledge and skills continually, meet the needs of the labor market and enhance the national economy.

Conclusion

The current study aimed to explore the objectives and responsibilities of the Algerian school in view of Act no. (08-04) in (2008) relating the directive law of national education and to assess how effective this Act is. The study came to the following findings:

First: the vision of the Algerian school according to Act no. (08-04) in (2008) relating the directive law of national education is to construct the Algerian citizen that adheres to the

values of the Algerian society, understands the world around him, affect and is affected by it and opens to world civilization. In spite of this, the message of the Algerian school ought to be derived from Islam. As the good citizen, according to Islam codes, is the practicing and well-mannered Muslim, the message of the Algerian school ought to be building up this citizen in conformity with Islam codes.

Second: the objectives the Algerian school has to achieve by virtue of Act no. (08-04) in (2008) relating the directive law for national education decides are rooting the feeling of national affiliation, enhancing the individual and group awareness of the national identity, firming up the values of the 1st November Revolution, building up a generation armed with Islam values and principles, fostering the values of the republic and the state of law, and consolidating the pillars of a society that adheres to peace and Despite the importance of these objectives, they are not satisfactory for the following reasons:

1. The emphasis on fostering the affiliation to one's country is not acceptable because it breaks the Islamic principle that stresses affiliation only to religion not anything else.
2. The call for the brotherhood in blood, color, race, ethnicity, nationality or homeland is not approved since it is a call for Muslim disunity. Islam intensifies unity among Muslims whatever their ethnicity, race or nationality is.
3. Despite the necessity of firming the pillars of identity in children, the amalgamation of Islam, Arabism and Tamazight is not acceptable since the principles of Arabism and Tamazight are at variance with Islam codes. Arabism and Tamazight are based on ethnicity and language. Thoughts that focus on anything other than religion are forbidden by virtue of Islam since they divide the Muslim nation.
4. Although the 1st November 1954 Revolution is a glorious page in the history of Muslims, children ought to be taught the meanings of Islamic holy fighting in general not only the case of Algerian Muslims.
5. The republican system that the law demands adopting its values and principles is not the optimal political system. It is based on the idea of occupying political positions through majority voting whether the voters have faith, moral and scientific qualifications that enable them to vote fairly, honestly and knowingly or not. This is unlike the Islamic political system that is based on pledge of allegiance method or what is called the pledge of authorities. The Islamic political system is the best political system since it does not give the right to vote for everyone, but it is given to the authorities who are religious, intellectual and highly mannered so that they knowingly and honestly the right person for the intended political position.

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6. Demanding the school to keep to the principles of human rights is not approved since many of what can be considered as human rights break Islam codes and they are not really so. Sex outside marriage, for example, is considered a human right, but it is a flagrant violation of human rights as it harms the reputation of both parties, their families and expected children. Homosexuality is considered a human right, but it is not really so. It is an aggression on humanity's right as a whole since it stops child bearing and thus eradicates the humankind in the short and long run.

Third: the duties **that the Algerian school has to take over.** By virtue of Act no. (08-04) in (2008) relating the directive law of national education are education, socialization and vocational rehabilitation. Despite the necessity of these tasks in achieving the student complete, integrated and balanced growth, they are not sufficient for the following reasons:

1. Although the lawmaker has stated that building up a generation of children on the teachings of Islam is an objective that the school has to cling to, he neglects emphasizing that religious education is a task that has to be paid attention though it is the first one that has to be highlighted.
2. The call for building children culturally in all fields of arts, literatures and cultural heritage is not good since it clears the way to legalize teaching chanting, dancing and flagrant arts that break Islam codes and corrupt students.
3. Urging the school to bring children on citizenship is not acceptable since citizenship implies that all the members of a society are equal regardless of their religion. This breaks Islam codes. Islam states that a non- Muslim is not equal to a Muslim. Although the peaceful non-Muslim have rights that have to be observed, they are not as equal to those of the Muslim's. For example, if a Muslim is purposefully killed, his guardians have the right for retaliation, but if the killed is a non-Muslim, his guardians have the right for blood money only. Therefore, citizenship ought to be considered from the viewpoint of Islam.

In view of the previous results, the current study recommends the Algerian lawmakers and educators to consider the following:

1. The message of the Algerian school ought to be building up the citizen in conformity with Islam codes.
2. Emphasizing that the student's affiliation ought to be only to religion not to anything else.

3. The objectives of the Algerian school have to be set in light of Islam teachings.
4. The objectives of the school has to bring up children not only on Islam values and principles but on all the teachings of Islam as well.
5. The principles of human rights ought to be considered in view of Islam codes.
6. Teaching Islamic sciences ought to be taken into account and ought not to be compulsory but of utmost priority as well.
7. Citizenship ought to be viewed in accordance to Islam states
8. Educational knowledge, values and skills should be tackled in light of Islam teachings.

Notes

- (1) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (2) The second Article of the Algerian Act no. (08-04) in (2008) relating the directive law for national education. See, *the Algerian Gazette*, issue no. (04), 27th January, 2008.
- (3) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (4) Reported by Muslim. Muslim, *Sahih Muslim*, no edition, vol. (3), Book of Law Cases, Chapter of Forbidding Asking Too Many Unnecessary Questions, Gossiping and not meeting one's obligations, Hadith no. (1715), p. 1340.
- (5) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (6) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (7) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (8) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (9) The pledge of allegiance system means taking oath for obedience. According to this system, the authorities, i. e. influential people, examines those who are willing to candidate for political offices and select the most eligible for the given office. Once selected, they take an oath of obedience and loyalty to him. Then, the commons follow in their footsteps and swear to obey and be loyal to him. See, Ibn Khaldoun, *AL-Moqaddemah*, edit. 1, vol. 1, p. 390.
- (10) The authorities are influential people who are meant to examines those who are willing to candidate for political offices. See, Al-Bazdawi, *Usul Ad-Din*, no edition, p. 194.
- (11) The Scholars stipulate that the authorities has to be religiously practicing, intellectual and well mannered. See, Al-Mawardi, *Al-Ahkam As-Sultaniyah Wa Al-Wilayat Ad-Dinyah*, edit. 3, p.6.
- (12) The second Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (13) The third Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (14) The fourth Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.
- (15) The fifth Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.

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(16) Reported by Muslim. See, Muslim, *Sahih Muslim*, no edition, Book of Faith, Chapter of whoever killed for the defense of his property is regarded as a martyr, Hadith no. (140), p. 124.

(17) The sixth Article of Act no. (08-04) on 23rd January 2008 relating the directive law of national education. See, *the Algerian Gazette*, issue no.(04) on 27th January 2008.

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