

Cultural diversity and non-violence Content analysis for the first year of the civic education textbook

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Abstract:

The aim of this study is to shed light on the axis marked by multiculturalism and its role in establishing a culture of peace, for the first-year intermediate civic education textbook, from the standpoint that the school and the textbook are the basic base for building culture and behavior in general for the student.

As the school is among the most important institutions of socialization that contribute to the development and development of the mental faculty of the individual as well as the acquisition of knowledge, it also helps him in the correct social integration in accordance with recognized social values.

In this study, we also relied on the content analysis technique of the aforementioned axis, through units and categories that achieve the objectives set in the school program on the one hand, in addition to the most important international principles aimed at consolidating a culture of peace and coexistence on the other hand.

Keywords: cultural diversity; cultural difference; non-violence; culture of peace.

Introduction:

In this research paper, we will address the problem of cultural diversity and non-violence as addressed by the textbook in the intermediate stage, so that cultural diversity is among the main factors contributing to building a postmodern civilization, which focuses on living in peace away from fanaticism and violence in all its forms, so the main problem from which we proceed is to try to clarify the mechanisms for consolidating the values of peace and acceptance of the other in the personality of the child, the latter who lives in a multi-orientation society and open choices, and in The shadow of the internal conflicts experienced by many societies, whether in terms of the cultural, technological or ideological aspect, which may affect the social cohesion of individuals, as the individual since his inception follows in the footsteps of his parents, whether in terms of customs, traditions and social values so that he gains from their ways of dealing with others.

In the midst of the technological revolution that has produced many social networking sites, it has in turn contributed to the emergence and spread of many subcultures and virtual values, whether represented in the formation of new cultural identities and diverse lifestyles, so that it created a cultural conflict between accepting new virtual cultures and abandoning socially inherited cultures and values, which may make the individual live in a cultural identity conflict, which may seek to replace members of his society to promote deviant virtual cultures and identities, which is what It paves the way for the following key question: How does

cultural diversity contribute to the spread of a culture of non-violence? What are the strategies for spreading the culture of non-violence and consolidating it in the child's personality?

Study Questions:

Through this work, we will try to answer some of the questions that preoccupied us by examining the material to be analyzed as a main focus in the textbook.

- What is cultural diversity, and what is its impact on the individual and society?
- What is nonviolence, and what is its problem?
- How does cultural diversity contribute to the establishment of a culture of non-violence and living in peace?
- How can the philosophy of non-violence be applied and its values established in society?

Objectives of the study:

Through this approach, we will seek to achieve a set of objectives, including:

- Trying to know the concept of nonviolence in the textbook, its limits, and philosophy.
- Identify methods of establishing a culture of tolerance and living in peace in society.
- Trying to find out the impact of cultural diversity on development in society.
- Attempt to limit concepts related to cultural diversity and tolerance.

Study Concepts:

Cultural Diversity:

Cultural diversity, according to the United Nations Educational, Scientific and Cultural Organization, is represented in many ways that express the cultures of social groups and are expressed through cultural goods and services, as it distinguishes a group of individuals from others. **(Sadduqi, 2018, p. 183)**

Cultural diversity is an indicator of the diversity of cultures, practices, cultural symbols, and ways of expressing them.

Cultural difference: "A phrase intended to refer to difference as a cultural phenomenon and a major feature of culture, just as we speak of economic superiority, social inequality or political development, in all of these cases we refer to phenomena that identify, analyze, differ or agree upon." **(Al-Bazai, 2008, p. 09).**

Culture of difference: "The culture accumulated as a result of awareness of difference and the emanation, study, and analysis of that awareness, which creates an accumulation of knowledge and cognitive experience or a set of knowledge and experiences that make up a culture stemming from the difference." **(Al-Bazai, 2008, p. 09).**

Nonviolence:

It is a kind of civilized and peaceful behavior, which reflects a high level of awareness, tolerance, and tendency towards understanding and friendliness, as **JAUNE MARIE MAULER DEFINES** it is a form of social and cultural awareness that makes the individual recognize his right and the right of others to him. **(Abdul Hakim, 2008, p. 49)**

It is also considered a means of political and social action that tries to make the strength of the weak and his last resort based on arousing the conscience and morals of the opponent, by excluding the force in reaching a certain goal, under the cover of recognizing the other. **(Al-Zahou, 2012, p. 135)**

Non-violence is considered a method of peaceful coexistence, a strategy and moral philosophy, which rejects the use of violence and its forms to achieve the goals of society, to recognize the other, and to guarantee the rights of their owners, away from conflicts and force, whether physical, verbal or symbolic.

Culture of Peace:

The culture of peace includes values, attitudes, and behavior that promote social interaction and participation based on the principles of freedom, justice, tolerance, and solidarity, and all behaviors that reject violence and call for dialogue and negotiation in resolving conflicts.

A set of values, attitudes, traditions, patterns of conduct, and ways of life-based on respect for life and the practice and encouragement of non-violence, as well as full respect for sovereignty and territorial integrity, and recognition of the right of every individual.

(Sirajuddin, D.S., pp. 63-64)

Curriculum:

In this study, we relied on the descriptive approach, through which we seek to describe and diagnose the phenomenon, as it is defined as being concerned with describing the phenomenon under study, collecting its descriptions and accurate information about it, organizing it, classifying it and expressing it quantitatively and qualitatively, and this method was and still is the most used method in human studies, where it first describes the phenomenon and then clarifies its characteristics qualitatively and classifies it digitally in terms of its size and degree of association with other phenomena. (Khalidi, 2009, 76).

Study Tool:

The study tool was content analysis so we relied on this tool according to the nature of the study, which examines the analysis of the content of the textbook, which is an indirect technique applied to written materials and allows a quantitative or qualitative withdrawal for interpretation, understanding and comparison (Ingers, 2004, p. 212).

Research Community:

Through our study of the research community, which is the book of civic education, the third generation, the first year intermediate

Study sample:

In our study, we relied on the intentional sample, which was represented in the first axis marked cultural diversity from the civic education book for the first-year intermediate, so we took samples from the selected text that is directly selectively related to our topic, and this is what is adopted in research in which the content analysis technique is used (Panthergy, 2015, p. 33).

Applied aspect:

After the initial analysis and according to the specifics and objectives of our research, we have identified the following categories and units of analysis:

1- Units of analysis:

Unity of the word: expresses the symbol, concept, or meaning of sociological or philosophical, and through this study, we have dealt with the concepts of multiculturalism and non-violence.

Unity of ideas: It is a sentence or idea around which the subject of analysis revolves, and through our study, we focused on

Dialogue and non-violence, multiculturalism and acceptance of the other, tolerance and non-violence.

Personality unit: refers to the person or persons of interest, as well as those that serve the message and help promote the idea and symbolize it, and this is what we focused on by determining the type of characters mentioned and their characteristics.

2- Categories of analysis:

Category of goals: Through this category, we try to monitor the goals to be achieved and classify them.

Value category: It is the category through which we try to monitor the various values included so that they serve the objectives of the axis, and it also explains to us the direction of the content toward the basic issues mentioned in the text.

3- Quantitative and qualitative analysis of the word category:

Table N° (01): Shows the vocabulary of non-violence and tolerance

Single	Iteration	Percentage %
Dialog	21	29.16
Cultural diversity	18	25
Communicate	04	5.56
liberality	08	11.11
Peace	04	5.56
Peace	02	2.77
Listening	04	5.56
Love	03	4.16
Smile	02	2.77
You're welcome	04	5.56
Charity	02	2.77
Total	72	100

Table N° (01) represents the vocabulary of tolerance and non-violence in the civic education textbook, where we find that the largest percentage is strongly concentrated in the vocabulary of dialogue with 29.16%, supported by 25% represented by cultural diversity, while we find that the percentage is 11.11% represented by tolerance, and we also find that the percentage is 5.56% respectively in communication, peace, listening, forgiveness, followed by 4.16% for love, and finally, 2.77% respectively represented in the values of peace, smile, and charity.

The results of this table show us that the word dialogue and cultural diversity is strongly concentrated in addition to the word tolerance, which shows us that the basis for the rejection of violence and extremism stems from the call for constructive dialogue that rejects all forms of power, domination, and exclusion of the other, and this may be translated through the acceptance of cultural diversity that enriches the cultural and historical character of the country as a whole, as positive dialogue and acceptance of cultural diversity, in turn, promotes the emergence of the values of tolerance, from which peace and understanding replace violence, hatred, and rejection of the other.

Through these indicators, it is clear to us that the content is moving towards the philosophy of coexistence and tries to consolidate the idea that dialogue between cultures is a civilized alternative based on the most important principles of tolerance, tolerance through its philosophical, religious and political dimensions is an important engine for the recognition of pluralism and openness to the other, in addition to Al-Hoor, which represents a basic pillar for the embodiment of peaceful coexistence, a coexistence that combines human sociality and wisdom, according to Fathi Triki The desired coexistence that achieves peace is within the framework of coexistence in cosmic spaces Fair without marginalization or exclusion, so to achieve the purpose of coexistence it is necessary to review the relationship with heritage. (Triki, 2009, p. 86).

This is what we find in the textbook, as it came to focus on the elements of the material and moral heritage of the local and global community in a form that reflects difference and richness, as well as focusing on indicators of acceptance of the other and the perception of heritage in aesthetic images with a simple human and identity meaning, free from fanaticism and aspects of superiority or discrimination, and this distinguishes the postmodern man who loves and respects himself and loves others, nature and the universe as a whole, in a form that combines a celebration of life and openness to the other as expressed by Mafizoli (apex, 2016, p. 31).

Guiding the child through this program to prepare and train on citizenship in a field open to others and the recognition of his basic identity, is training to accept living in a space that brings together many cultures and beliefs and focuses on the democratic method of conflict resolution in simple but powerful methods of impact, deep and effective meaning, and this is evident to us through the integration of spiritual values and the promotion of the premises of dialogue and the contribution of faith and spiritual traditions in providing peace derived from Islamic values and the authentic culture of Algerian society that Defines traditional interaction patterns that carry traditional characteristics and are multidimensional.

Table N° (02): Shows the unit of personality.

Personality	reiteration	Percentage %
A figure representing a local culture	07	12.28
A figure representing world culture	10	17.54
A character that symbolizes	16	28.07

peace		
A character that symbolizes racism	10	17.54
A personality of science and thought	04	7.07
Political figure	04	7.01
Cultural figure	05	8.77
Religious figure	01	1.75
Total	57	100

Table N° (02) represents the unity of personality, so we find that the personality that symbolizes peace is strongly concentrated by 28.07%, supported by both a figure representing the world culture as well as a personality that symbolizes racism by 17.54% respectively, in addition to the personality that represents the local culture by 12.28%, while we find that the percentage decreases by 8.77% represented by the cultural personality, followed by the figure of science and thought by 7.07%, the political personality was 7.01% and finally the religious figure by 1.75%.

Shows us through the results of the following table that the personality that symbolizes peace is concentrated in the largest proportion, supported by the personality that represents scientific culture, and it shows us that the personality that symbolizes peace is considered a role model and a model that students should emulate, and as an example, we find in the personality of the late President Nelson Mandela as representing or showing the highest meanings of equality and the rejection of violence, extremism, and racism.

Table N° (03): Represents the etiquette of dialogue.

Etiquette of dialogue	reiteration	Percentage %
Listening	01	20
Talking	02	40
Respect for others	02	40
Total	05	100

Table N° (03) represents the etiquette of dialogue, where we find that the largest percentage is strongly concentrated by 40% in both the exchange of conversation as well as respect for others, while the percentage decreases by 20%, which is represented in the etiquette of listening.

It is clear from the results of this table that the exchange of conversation by allowing others as well as respecting them is among the most focused dialogue etiquette, so giving opportunities to the other to express his opinions, ideas, and orientations is among the methods of effective dialogue, as it creates an atmosphere of respect and appreciation of the other and discussing ideas within his original society, which makes the individual feel belonging, which helps to create a positive atmosphere of cooperation, solidarity, and acceptance of the other, as

opposed to rejecting and excluding the other Which may lead to a sense of alienation, which in turn may contribute to the emergence and spread of violence of all kinds to impose oneself or prove oneself.

Table N° 04: Purpose of the Dialogue

Purpose of the dialogue	Iteration	Percentage %
Problem-solving	03	37.5
Expressing feelings	01	12.5
Understanding	03	37.5
Avoid violence	01	12.5
Total	08	100

Table N° (04) represents the purpose of dialogue, where we find that the largest percentage is strongly concentrated in both problem-solving and understanding at 37.5% respectively, while we find that the percentage decreases by 12.5% respectively in both expressing feelings and avoiding violence.

The results of the table show us that the educational curriculum for civic education focuses on understanding, problem-solving, and the rejection of violence and its forms, which clearly shows that understanding is among the effective methods of dialogue, which in turn contributes to creating an atmosphere of tolerance and rejection of violence, in addition to helping to solve problems that others fall into.

2- Value Analysis Category:

Through this category, we try to monitor the various values included in the text, and this is based on the postulate that the textbook carries a set of values aimed at promoting them when the young, values in the field of sociology of important sociological concepts focused on by senior sociologists, and here we stand at the work of Emile Durkheim on the foundations of education so that he says that the foundations of education imbibe societal values and this focus on common values. (Yasf, 2022, p. 34).

Table N° (05): Values containing text

Values	Iteration	Percentage %
National	23	26.43
Social	38	43.67
Ethical	20	22.99
Political	02	2.29
Scientific	02	2.29
Religious	02	2.29
Total	87	100

Table N°(05) represents the values included in the text, so we find that the largest percentage is strongly concentrated at 43.67%, represented in social values, supported by 26.43%, including national values, in addition to moral values by 22.99%, while we find that the percentage decreases strongly by 2.29% for political, scientific and religious values respectively.

It is clear from the results of this table that social values are considered the most included in the text, which shows us that these texts urge social solidarity and acceptance of others, and seek to instill the concepts of love and harmony among members of society, to reject all forms of violence, extremism, and racism, in addition to national values, through which the student is saturated with national values and recognized social patterns, taking from the symbols of the Algerian revolution. As models for love and defense of the homeland, in addition to moral values, which in turn show the student how to deal with others, as these values determine the personality of the individual and his specifications in light of the international specifications called for by the various United Nations programs on coexistence, peace, and citizenship, and by focusing on these values that build a conscious individual who recognizes and respects the existence of different cultures and participates in conflict management in a non-violent manner and encourages world peace, and we also note that the interaction of values contributes to promoting the desired behavior in A framework and reference found in most monotheistic religions, which share the principle of non-violence is the absolute law of life (Glenn, 2007, p. 58).

Target Category:

Table N° (06): Shows the category of objectives.

Objectives	Iteration	Percentage %
Manifestations of national cultural diversity	13	13.97
Manifestations of global cultural diversity	04	4.30
Glorifying peace, tolerance, and non-violence	16	17.20
Manifestations of violence	20	21.51
The relationship of cultural diversity to the development	05	5.37
Struggle and its forms	20	21.51
Dialogue and its forms	15	16.12
Total	93	100

Table N°(06) shows the category of objectives contained in the text so that we find the largest percentage concentrated in both the regions and their forms, as well as manifestations of violence by 21.51% respectively, supported by 17.20% for the glorification of peace, tolerance, and non-violence, followed by 16.12% for dialogue and its forms, while we find that the manifestations of national cultural diversity were concentrated by 13.97%, and to a lesser extent the relationship of cultural diversity with development by 5.37%, and finally 4.30% for manifestations of global cultural diversity.

It becomes clear from the results of the table that the value of the goals is concentrated in close proportions in each of the struggles and its forms, and manifestations of violence, in addition to glorifying peace, tolerance and non-violence, dialogue and its forms, in addition to the manifestations of national cultural diversity, teaching the student the values of struggle by

peaceful means to renounce violence and not encourage it, so that the student is imbued with values that glorify peace and tolerance, which results in non-violence in the forms of acceptance of the other through saturation with the manifestations of national cultural diversity, as a national heritage and as a common culture that must be encouraged and proud out.

The aim of highlighting the patterns of violence and its forms spread in the spaces and spaces that come into contact with the emerging is to show its danger to the individual and society and to embody the idea of a non-violent society to live in peace in exchange for rejecting violent forms that embody the society of violence, insecurity, and risk, providing emotional security through love, family care, healthy kinship relations, forms of empathy and synchronization spread in the vicinity of the emerging are factors that enhance the quality of healthy and healthy relationships, which are based on listening, understanding and tolerance within the limits of preserving identities and respecting opinions and cultures.

Through these values, we see the interaction of the basic factors that make up citizenship that society seeks through its institutions, focusing on the school institution as a fundamental pillar in the formation of the individual's personality, and the interaction of forms of peaceful struggle and forms of resistance within the framework of self-assertion and the search for methods of recognizing the ego and the other within the available legal and cultural frameworks that guarantee peace, freedom, and democracy.

Table N° (07): Represents the unit of an image.

Image Module	Iteration	Percentage %
Portraits of characters	40	26.66
Codes	37	24.66
Local cultural diversity	33	22
Global cultural diversity	07	4.66
Images of violence	14	9.33
Images symbolizing peace	19	12.66
Total	150	100

Table N° (07) represents the unit of an image, so we find that the largest percentage is strongly concentrated in the images of characters 26.66%, supported by 24.66% for images related to symbols, in addition to 22% that symbolize images of local cultural diversity, while we find that the percentage decreases by 12.66% for images that symbolize peace, followed by 9.33% for images of violence, and finally 4.66% for images of global cultural diversity.

It is clear from the results of Table (07) that the unity of the image is strongly concentrated in the images of the characters, which represents the depth of culture and the common history of peoples, which is more embodied in national figures, whether revolutionary or scientific, which in turn shows the depth of the relationship between these individuals according to what they offer to the country, in addition to symbols that express patriotism and love for everything that symbolizes freedom, independence, and national sovereignty, in addition to cultural diversity. By focusing on the patterns of these characters with positive experiences that symbolize the rejection of murder and extermination and contribute to human civilization

free of violence, and the rejection of the images of genocide and intolerance that have always threatened humanity and caused it to wars and conflicts that cost a lot, and produced cracked, fragile and unstable generations about their fate, in light of exclusion and marginalization, muzzling the mouths of the right and the tyranny of injustice and injustice, insecurity and war have repercussions on the emerging Peace education teaches the individual to manage attitudes and feelings less violently, within a society and groups with multiple and dynamic cultural identities (Domeli, 204, p. 103).

Conclusion:

Through this research paper, we tried to clarify how the textbook addresses multiculturalism and links it to concepts that achieve the philosophy of coexistence that rational and peaceful efforts in the international community seek to achieve and establish, the textbook as a means of modern education that contributes through strategies of uprooting, clarification and addressing the mind and emotion of an important group in the formation of society, through this content that focuses on cultural diversity as a necessity of human development, which is considered a means of resistance in light of A human society that is moving towards savagery, selfishness and the spread of forms of exclusion, extremism and wars in their traditional, digital, biological and value forms, so establishing the values of tolerance, love, cooperation and living in peace can only be through a ground established by respecting the other, his identity, history and culture, and cultural diversity is one of the factors of development sought by all countries and governments, and the best investment made by rational governments is to invest in people, and an attempt to raise children and adolescents and integrate them into policies aimed at spreading peace, preserving the unity of the nation and heading for the future. Safe and free from conflicts and exclusions is the right way.

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