People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Echahid Cheikh Larbi Tebessi University, Tebessa
Faculty of Letters and Languages
Department of English Language and Literature

The Second International 'Going Global' Online Conference

"Building Bridges across Borders by Empowering Global Citizenship"

October 12th, 2025

BOOK OF PROCEEDINGS

Honorary Presidents

Pr. Abdelkrim GOUASMIA
University Rector

Dr. Louardi MECHIR
Dean of the Faculty

Conference President

Dr. Manel MIZAB
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President of the Scientific Committee

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President of the Organising Committee

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https://goingglobal.sciencesconf.org

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About the Conference

Preamble

In an era marked by rapid globalisation, interconnectedness, and diverse cultural exchanges, the concept of global citizenship has gained momentum. Global citizenship transcends national boundaries; it goes beyond mere legal or geographical affiliations. Instead, it emphasises the need for empathy, understanding, and collaboration; and a sense of shared responsibility for the well-being of our planet and its inhabitants. As global citizens, we recognise that our actions impact not only our local communities but also the broader global community.

Indeed, the world at large can be bridged by connecting people across continents, cultures, and ideologies. These bridges symbolise dialogue, collaboration, and mutual understanding. By building bridges, we dismantle barriers—whether physical, linguistic, or ideological—and create pathways for meaningful interactions. Such an endeavour requires empowering individuals and equipping them with the knowledge, skills, and mindset needed to instigate positive change. When we empower global citizens, we enable them to contribute actively to solving global challenges, from climate change to social justice.

This conference grapples to answer the following questions:

- What does it truly mean to be a global citizen?
- How can we bridge gaps, foster understanding, and empower individuals to actively engage with the world beyond their immediate surroundings?

Objectives

As we stand at the intersection of diverse cultures and worldviews, this conference invites us to join discussions and debates about fostering meaningful connections and advancing global citizenship. This event aims at:

- Exploring novel approaches to cultivating empathy and global awareness.
- Empowering individuals to engage with diverse communities and bridge cultural gaps
- Sharing research, case studies, and best practices on community engagement that transcends geographical boundaries.
- Encouraging higher education institutions to collaborate with local and global communities to address pressing issues.
- Fostering dialogue, collaboration, and innovative thinking around global citizenship.

Tracks

As a participant, you play a vital role in shaping the discourse. Whether you're an academic researcher, a community leader, an artist, or a student, your voice matters. Share your insights, propose solutions, and contribute to building bridges that span continents.

We invite scholars, practitioners, educators, and students to participate in this transformative event, and we welcome submissions related, but not limited, to the following themes:

- Global Citizenship
- Media literacy and global citizenship
- Critical Community Engagement
- Innovative Solutions for global challenges.
- Intercultural Communication in academic and occupational settings.
- Intercultural knowledge, attitudes and skills
- Communication styles
- Culture and identity
- Collision of differences
- Stereotypes, prejudices, misconceptions and generalisations
- Understanding inequalities
- 21st century skills
- Teaching Sustainable Development Goals (SDGs)

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Scientific Committee

President: Dr. Karima TAYAA, Larbi Tebessi University, Algeria

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Dr. Salima Ben Abida, Larbi Tebessi University, Algeria
Dr. Mebarka ACHI, Larbi Tebessi University, Algeria
Dr. Zineb ABID, Larbi Tebessi University, Algeria
Dr. Ouafa OUARNIKI, Djelfa University, Algeria
Dr. Ahlem HAMZAOUI, University of Blida2, Algeria
Dr. Meriem SIAD, Department of French, Larbi Tebessi University, Algeria
Dr. Sonia HADJAR, Department of French, Larbi Tebessi University, Algeria
Dr. Youcef ATTIA, Department of Arabic, Larbi Tebessi University, Algeria
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Dr. Hamida SELLIOUA, Department of Arabic, Mila University Centre, Algeria
Dr. Farida LEBBAL, Higher National School of Renewable Energies, Algeria
Dr. Nadjat KHENIOUI, Algiers-3 University, Algeria
Dr. Fazilet ALACHAHER, University Centre of Meghnia, Algeria

Organising Committee

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Opening Session (8:00-9:00)

https://meet.google.com/usn-ncym-wwi

- Quranic Verses
- National Hymn
- Dr. Manel MIZAB, Conference President
- Dr. Louardi MECHIR, Dean of the Faculty of Letters and Languages
- Pr. Belgacem DJABRI, Vice Rector of External Relations

Plenary Session (9:00-11:00)

https://meet.google.com/usn-ncym-wwi

9:00-9:30



Pr. Michael BYRAM
Durham University, United Kingdom

Global and Intercultural Citizenship - some thoughts on values and ethics

9:30-10:00



Pr. Nadia IDRI
Bejaia University, Algeria

AI for All: Advancing SDG-4, Quality Assurance, and Sustainable Development through Inclusive Higher Education in Algeria's 2030 Digital Transformation Strategy

10:00-10:30



Eric HAGLEY
Griffith University, Australia

Global Citizenship and Intercultural Presence in an International Community of Inquiry using Virtual Exchange

DISCUSSION

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 1: Global Citizenship 1** Moderator: Dr. Hanane OUIS (Chadli Ben Djedid, ELTARF University) Link: https://meet.google.com/zxi-aykv-stv
11:00-11:15	**Dr. Hanane OUIS** (Chadli Ben Djedid, Eltarf University) *Bridging Gaps and Building Futures: Technological Innovation in English Language Education for Algeria's Sustainable Development*
11:15-11:30	**Dr. Meryem BELKHIR** (Khemis Miliana University) *Global Citizenship in Higher Education: towards a Comprehensive Approach*
11:30-11:45	**Dr. Dhikra HARROUG** & **Dr. Hind BAADACHE** (Batna-2 University) *Integrating Global Issues into EFL Reading to Cultivate Global Citizenship*
11:45-12:00	**Sarfaraz ALI & Asst. Prof. Dr. Wararat WHANCHIT** (Walailak University (WU) Thailand *Integrating Lexical Borrowing and Morphological Complexity into CEFR-Aligned Language Instruction: A Case Study of Sindhi-Speaking EFL Learners*
12:00-12:15	**Takoua LAIB** (ENS-Bouzereah), **Dr. Manel MIZAB** (Echahid Cheikh Larbi Tebessi University) & **Dr. Amina HAMDOUD** (ENS-Bouzereah) *Embedding Global Citizenship in EFL Assessment: Unveiling Global Citizenship Practices and Their Possible Adaptations in Algerian Higher Education Contexts*.
12:15-12:30	**Kenza NEZZAR** (ENS Bousaada) *Global Citizenship through Literature? A Case Study of EFL Teachers' and Students' Perceptions in Algerian Higher Education*
12:30-13:00	**Discussion**

11:00-13:00	**Session 2: Global Citizenship 2** Moderator: Dr. Amina EL AGGOUNE (Guelma University) Link: https://meet.google.com/brp-wazy-xue
11:00-11:20	**Dr. Amina EL AGGOUNE** (Guelma University) *Exploring Global Citizenship Education Framework*
11:20-11:40	**Dr. Awicha BENABDALLAH** (Higher School of Management, Tlemcen) & **Dahaouia MESLEM** (University of Mustafa Stambouli-Mascara) *Integrating Global Citizenship into ESP through Team Teaching*
11:40-12:0	**Dr. Lamia BOUKERROU** (Abdelhamid Mehri University of Constantine2) *Literature as a Catalyst for Global Empathy and Responsibility toward Palestinians*
12:00-12:20	**Hela AJMI** (The Faculty of Humanities and Social Sciences of Tunis) *Counter-Hegemonic Global Citizenship: A Critical Discourse Analysis of Mia Mottley's COP26 Opening Speech*
12:20-12:40	**Chafia MOUSSAOUI** (University of Souk Ahras) *Towards a Borderless Future: English through Mobile Applications as a Bridge for Global Citizenship*
12:40-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 3: Global Citizenship 3** Moderator: Dr. Hanane KICHOU (Setif 2 University) Link: https://meet.google.com/pqa-crjz-pcq
11:00-11:15	**Dr. Hanane KICHOU** (Setif 2 University) & **Ahmed ZADI** (University of Eastern Finland) *Exploring Erasmus international students' perceptions and experiences of global citizenship prior and post the Erasmus program*.
11:15-11:30	**Dr. Afaf DJITI** (Batna1 University, Hadj Lakhdar) *Integrating Culture in EFL Classrooms: A Pathway to Fostering Global Citizenship in Algeria*
11:30-11:45	**Dr. Asma MELOUAH** (University Yahia Fares of Medea) *Towards an Islamic Approach to Global Citizenship Education in EFL Classrooms*
11:45-12:00	**Racha AMAMRA** (Mila University Center) & **Dr. Nadjat KHENIOUI** (Algiers-3 University) *Digital Pedagogy for Global Citizenship: A comparative study on Algerian and Finnish Universities*
12:00-12:15	**Meryem HACINI** & **Dr. Fatima Zohra DIB** (Oum El Bouaghi University) *Global Citizenship in Practice: British–Algerian Cultural Exchange and the Power of Diasporic Expression*
12:15-12:30	**Dr. Rawiya KOUACHI** (Mohamed Lamine Debaghine Setif 2 University) *Literature and the Making of Global Citizenship: Fostering Global Empathy for Palestinians in Isabella Hammad's The Parisian*
12:30-13:00	**Discussion**

11:00-13:00	**Session 4: Global Citizenship 4** Moderator: Dr. Faiza HAIRECH (University of Mostaganem) Link: https://meet.google.com/qvd-weip-vfn
11:00-11:15	**Dr. Faiza HAIRECH & Dr. Radia BENYOUCEF** (University of Mostaganem) *Exploring Global Citizenship in Algerian Primary School English Textbooks*
11:15-11:30	**Dr. Fatima Nor El Houda DAHOU** & **Dr. Farouk BEGHDADI** (Abdelhamid Ibn Badis University of Mostaganem) *Reflections on the Issue of Intercultural Citizenship in the Algerian Middle School Textbook: Content Analysis of My Book of English- 4*
11:30-11:45	**Dr. Sara ACHIR** (University of Oran 2) *Global Citizenship Education in ELT: Aligning Global Discourses with Local Realities*
11:45-12:00	**Dr. Walida LARABA** (Blida 1 University) *Media and the Construction of Global Citizenship: A Critical Theoretical Perspective*
12:00-12:15	**Dr. Nawel CHAOUCHI** (Tebessa University) *Global Citizenship in Higher Education: Challenges and Opportunities*
12:15-12:30	**Zahra DOUAKHA & Pr. Linda BELABDELOUAHAB-FERNINI** (Mohamed Boudiaf University of M'sila) *Bridging Cultures and Advancing Innovation: Contributions of the Arab Diaspora in the United States Across Science, Technology, and Literature*
12:30-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 5: Teaching Sustainable Development Goals (SDGs) 1** Moderator: Dr. Esma FETSI (École Normale Supérieure Al-Katiba Assia Djebar, Constantine) Link: https://meet.google.com/vfy-gcoj-jmc
11:00-11:20	**Dr. Esma FETSI** (École Normale Supérieure Al-Katiba Assia Djebar, Constantine) *Sustainable Pedagogy in Practice: Integrating SDGs into Algerian EFL Teacher Education*
11:20-11:40	**Dr. Amina HADDAD** (École Normale Supérieure Al-Katiba Assia Djebar, Constantine) *Integrating Sustainable Development Goals into a Speaking Course for Algerian Pre-Service English Language Teachers*
11:40-12:00	**Dr. Farouk BOUAFIA** (Skikda university) *Integrating Global Issues in English Master Programs in Algeria: Sustainable Development Goals (SDGs) awareness, Opportunities, and Challenges*
12:00-12:20	**Manel BRAHMI & Dr. Asma NESBA** (University of El oued, Laboratory of Pragmatics and Discourse Analysis) *Integrating Sustainable Development Goals (SDGs) into Algerian Higher Education: Opportunities and Obstacles in Fostering Global Citizenship*
12:20-12:40	**Nor el houda BOUGUERRA & Khadidja YAGOUB** (8 Mai 1945 University of Guelma) *Mapping the Integration of Sustainable Development Goals in National Education Policies across the MENA Region*
12:40-13:00	**Discussion**

11:00-13:00	**Session 6: Teaching Sustainable Development Goals (SDGs) 2** Moderator: Dr. Louiza BELAID (Ibn Khaldoun University of Tiaret) Link: https://meet.google.com/ocw-jgge-qfm
11:00-11:20	**Dr. Louiza BELAID** (Ibn Khaldoun University of Tiaret) & **Sarah BOUCHENAK** (Ahmed Zabana University of Relizane) *Challenging Inequality in Education: Higher Education Teachers as Catalysts for a Paradigm Shift toward Sustainable Development Goals 4 and 10*
11:20-11:40	**Dr. Soraya ZIDANI** (University of Mustafa Benboulaid-Batna2) *Transition toward Sustainability: The Challenge, Promise, and Response to Pedagogical Practice for Global Citizenship Education*
11:40-12:00	**Dr. Imene CHEBRI** (Mohamed Lamine Debaghine University Setif 2) *Teaching Sustainable Development Goals in EFL Classes: Challenges and Ways of Application*
12:00-12:20	**Bouchra SI-MOHAMMED** (Mostefa Benboulaid, Batna-2 University) *Beyond the Syllabus: Surveying SDGs Education in Algerian Higher Education*
12:20-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 7: Teaching Sustainable Development Goals (SDGs) 3** Moderator: Dr. Ahlem CHELGHOUM (Higher National School of Biotechnology Constantine) Link: https://meet.google.com/gkb-bxof-mby
11:00-11:20	**Dr. Ahlem CHELGHOUM** (Higher National School of Biotechnology Constantine) *Promoting Sustainability Awareness through a Blended English Course for Biotechnology Learners*
11:20-11:40	**Dr. Chahida HADEF & Meriem HADEF** (Oran-2 University) *From Goals to Action: Pedagogical Pathways for Teaching Sustainable Development in the Classroom*
11:40-12:00	**Dr. Salma ALEB** (Higher School of Management and Digital Economy, Koléa) & **Dr. Leila LOUCIF** (Mohamed Khider University, Biskra) *Global Issues in the EFL Classroom: A Pathway to Student Engagement and Global Awareness in Algerian Universities*
12:00-12:20	**Dr. Smahia BOUDIA** (University Center El Bayadh) *Teaching the SDGs in Higher Education: Pathways to Global Citizenship*.
12:20-12:40	**Aicha MALKI** (Algiers-2 University) *21st Century Re-Education during the Arts & Humanities Ostracism: Freire's Pedagogy, Technology for Enframing, Planetarity as Praxis*
12:40-13:00	**Discussion**

11:00-13:00	**Session 8: Intercultural Knowledge, Attitudes and Skills 1** Moderator: Dr. Karima ACHOURI (Tebessa University) Link: https://meet.google.com/ush-azot-spd
11:00-11:20	**Dr. Karima ACHOURI** (Tebessa University) From *Theory to Practice: Ways to Integrate ICC in EFL Classrooms*
11:20-11:40	**Dr. Somia HAMMADI** (Hassiba Ben Bouali University of Chlef) *From Text to Dialogue: Pedagogical Strategies for Fostering Intercultural Fluency and Responsible Global Citizenship in the EFL Literature Classroom*
11:40-12:00	**Dr. Abdelkader CHETOUANE & Meriem ADDA** (Ahmed Zabana University – Relizane) *Negotiating Interculturality Online: Algerian University Students' Challenges and Strategies in Digital Communication*
12:00-12:20	**Aya Djamila KHERROUR** (Batna-2 University) *Intercultural Competence in English Language Education: A Pathway to Empower Global Citizenship*
12:20-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 9: Intercultural Knowledge, Attitudes and Skills 2** Moderator: Dr. Ouafa OUARNIKI (Djelfa University) Link: https://meet.google.com/ksj-qjqu-wwj
11:00-11:20	**Dr. Barkat TURQUI** (Mohamed Kheider University of Biskra) & **Dr. Ouafa OUARNIKI** (Djelfa University) *Intercultural Deficiency and Foreign Language Proficiency: A Framework for Remedial Literacy*.
11:20-11:40	**Dr. Farida BOUNAB** (Teachers' Training School of Constantine- Assia Djebar) *Bringing Intercultural knowledge and Global Citizenship into the EFL Context: How Likely?*
11:40-12:00	**Dr. Sana BOURAS** (Chadli Bendjedid Eltarf University) *Connecting cultures: knowledge, attitudes and skills for globalized World*
12:00-12:20	**Dr. Abed HAMADOUCH & Dr. Khadidja BOUDOUR** (Mostaganem University) *Assessing Algerian Middle School English Teachers' Intercultural Communicative Competence: A Step Toward Culturally Responsive Language Education*
12:20-12:40	**Souleyman TEYEBI & Chahrazed ABBAS** (Naama University Center) *Intercultural Competence through Textbooks: Teachers' Perspectives on At the Crossroads*
12:40-13:00	**Discussion**

11:00-13:00	**Session 10: Intercultural Knowledge, Attitudes and Skills 3** Moderator: Dr. Nawal KHELALFA (Echahid Cheikh Larbi Tebessi University) Link: https://meet.google.com/vja-igdy-www
11:00-11:20	**Pr. Mohamed Amine DRISS** (University of Mascara - Mustapha Stambouli) *Cultivating Mindful Global Citizenship in Students through Translanguaging and Interculturalism: The Case of Translation*
11:20-11:40	**Dr. Zineb ABID** (Echahid Chaikh Larbi Tébessi- Tébessa) *Enclosing Learners' English Cultural Proficiency Inside the EFL Classroom: A Path Towards the Development of Intercultural Knowledge*
11:40-12:00	**Amira REGHIS & Dr. Fatima Zohra SEMAKDJI** (Constantine 1 Frères Mentouri University) *Negotiating Perspectives through Critical Incidents: Considering "Emic" and "Etic" Insights as a Catalyst for Fostering Intercultural Sensitivity- Teachers' Perceptions and Practices at Higher Education Institutions-*
12:00-12:20	**Fatima Zahra METTINA & Dr. Fahima NOUICHI** (AbdelHafid Boussouf Mila University Center) *Academics' Attitudes on the Role of Multilingualism in Shaping Global Citizenship*
12:20-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 11: Intercultural Communication in Academic and Occupational Setti 1** Moderator: Dr. Ahlem HAMZAOUI (Blida-2 University) Link: https://meet.google.com/wru-fbzz-mjg
11:00-11:15	**Dr. Ahlem HAMZAOUI** (Blida-2 University) *Teaching History, Civilization, and Democratic Culture at Algerian Universities*
11:15-11:30	**Dr. Fatima zohra ELOUALI** (University of Ain Temouchent) *"Developing Global Mindset" Examining the Way EFL Curriculum Enhances Learners' Intercultural Communicative Competence*
11:30-11:45	**Dr. Asma AZIZ** (Setif-2 University) *Preparing EFL Learners for Global Citizenship: The Role of AI Tools in Developing Intercultural Competence*
11:45-12:00	**Dr. Nassira HARIZI** (M'sila University) *Intercultural Communication Challenges and Solutions in Multicultural Workplaces: The Case of a Company in Dubai*
12:00-12:15	**Dr. Kouider MAKHLOUF** (Hassiba Benbouali University of Chlef) *Developing Intercultural Citizenship through English Meduim Instruction in the Digital Age*
12:15-12:30	**Chifaa ADDA SEKRANE** (Ibn Khaldoun University- Tiaret) *From EMI Classrooms to ELF Interaction: Assessing Algerian Students' Communicative Competence and ELF Readiness*
12:30-13:00	**Discussion**

11:00-13:00	**Session 12: Intercultural Communication in Academic and Occupational Settings 2** Moderator: Dr. Mebarka ACHI (Echahid Cheikh Larbi Tebessi University, Tebessa) Link: https://meet.google.com/vxa-mtjb-cvu
11:00-11:15	**Dr. Małgorzata KAMIŃSKA** (University of Applied Sciences, Nysa Poland) *Intercultural Competence and Its Impact on International Student Integration at the University of Applied Sciences, Nysa Poland*
11:15-11:30	**Dr. Mebarka ACHI** (Echahid Cheikh Larbi Tebessi University, Tebessa) *Fostering Global Citizenship through the development of Intercultural Communicative Competence in English Majors: perceptions and Practices of Teachers at Echahid Echeikh Larbi Tebessi Iniversity, Tebessa*
11:30-11:45	**Dr. Boualem BENGHALEM** (University of Ain Temouchent) *The Role of Intercultural Competence in International Student Success*
11:45-12:00	**Dr. Mouad LAHMER** (University Center of Illizi) *Exploring Cultural Miscommunication: An Examination of Intercultural Communication*
12:00-12:15	**Dr. Nourelhouda OUCHENE** (Abbes Laghrour, Khenchela University) *Exploring the World as One Village: Investigating EFL Teaching Strategies to Promote Intercultural Awareness in Culturally Homogeneous Classrooms*
12:15-12:30	**Djamila BERKATI** (Abderrahman Mira Bejaia University) *Intercultural Communication and English Language Teaching: The case of Bejaia University English Teachers*
12:30-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 13: Media Literacy and Global Citizenship 1** Moderator: Dr. Walid KEFALI (Khenchela University) Link: https://meet.google.com/tch-hgqg-qsz
11:00-11:20	**Dr. Walid KEFALI** (Khenchela university) *One World, One Story and Global Cinephils: The Unifying Power of Film*
11:20-11:40	**Dr. Dalal BELARBI** (University of Ain Temouchent - Belhadj Bouchaib) *Global Citizenship through Zenqaoui: Lyrics, Visuals and Belonging in Algerian Viral Music Videos.*
11:40-12:00	**Walid ALLIOUA** (University of Jijel) & **Pr. Ahmed Chaouki HOADJLI** (Biskra University) *Performing Global Citizenship: How YouTubers and Streamers Build Bridges Across Borders*
12:00-12:20	**Sara FENICHE** (University of Bejaia) *Conveying the Unspoken: Language of Silence, Gesture, and Style as a Bridge in Exile Narratives*
12:20-13:00	**Discussion**

11:00-13:00	**Session 14: Media Literacy and Global Citizenship 2** Moderator: Dr. Imen DJEDDAI (Echahid Cheikh Larbi Tebessi University, Tebessa) Link: https://meet.google.com/jom-dkzn-hgk
11:00-11:20	**Dr. Yasser SEDRATI** (Mohamed Khider-Biskra University) *From Datafication to Discourse: How Recommendation Algorithms Shape Epistemologies of Global Emergencies*
11:20-11:40	**Rahma DIAF** (Oran-2 University) *Media Literacy in the Digital Age: Critical Skills for Navigating Information Landscapes*
11:40-12:00	**Naima BOUDIS** (M'sila University) *The Challenge of Globalization amid the Clamor of Anti-Globalism: Global Consciousness, Perception, and Intersubjectivity in the Digital Age*
12:00-12:20	**Souhaila FARES** (Khenchela University) *Cultivating EFL Learners' Intercultural Awareness through Digital Storytelling*
12:20-13:00	**Discussion**

11:00-13:00	**Session 15: Media Literacy and Global Citizenship 3** Moderator: Dr. Nadjat KHENIOUI (Algiers-3 University) Link: https://meet.google.com/faw-dens-xbo
11:00-11:20	**Dr. Zahra KHEDIMI** (Salhi Ahmed, Naama University Centre) *Media Literacy in Cross-Border Digital Discourse: A Content Analysis of Algerian–Moroccan Interactions on Facebook*
11:20-11:40	**Dr. Maroua CHAREF** (Med-Cherif Messaadia, Souk Ahras University) *Performing Global Citizenship: Pseudomodernism, Paranoia, and the Global Joneses*
11:40-12:00	**Amina MAHIMOUD** (University Centre of Barika) & **Dr.Nor-el-houda ATAMENA** (ENS-Bouzereah) Media *Literacy in Education: A Foundation for Responsible Global Citizenship*
12:00-12:20	**Anouar BOUZIDI** (Mohamed Khidher- Biskra University) *From Frames to Facts: Media Literacy in Times of the Gaza War.*
12:20-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 16: Stereotypes, Prejudices, Misconceptions and Generalisations** Moderator: Dr. Hasna METATHA (Batna-2 University) Link: https://meet.google.com/hph-sgri-dbi
11:00-11:20	**Dr. Hasna METATHA** (Batna-2 University) *Stereotypes in Assessment: Investigating the Ideal English Learner in EFL Exams at Batna-2 University*
11:20-11:40	**Dr. Fattoum MOUISSA** (University of Amar Telidji-Laghouat, Algeria) *Revisiting Citizenship and Border Porosity: Crossing the Untraversable in Randa Abdel-Fattah's The Lines We Cross (2017)*
11:40-12:00	**Dr. Meriem HANNACHE** (ENS El Katiba Assia Djebbar Constantine) **& Said Mehdi DERGUINI** (University of Constantine 2) *Neurodiversity and Inequality in Education: Towards Inclusive Pedagogies for Global Citizenship*
12:00-12:20	**Ouafa SAOULA & Dr. Abdellah BOUGUENOUS** (Ahmed Zabana University of Relizane) *From Marginalizing to Normalizing Differences: Adopting Key Principles and Traits*
12:20-13:00	**Discussion**

11:00-13:00	**Session 17: Communication Styles** Moderator: Dr. Imane TIAIBA (Bordj Bou Arreridj University) Link: https://meet.google.com/nxc-mjtn-skz
11:00-11:20	**Dr. Imane TIAIBA** (Bordj Bou Arreridj University) From *Play to Proficiency: How Private School Principals Shape Immersive English Summer Camps in Algeria*
11:20-11:40	**Dr. Hanane BELLAL** (Higher School of Agronomy, Algiers. ENSA) **& Dr. Khadidja BENOUADAH SENOUCI** (Abdelhamid Ibn Badis University of Mostaganem) *Citizenship Education on a Planetary Scale: Environmental Challenges, Long-term Sustainability & Cultivating Global Citizenship in Educatee*
11:40-12:00	**Dr. Assia GUELLIL** (Laghouat University) *Systemic Inequalities in the Liberal Democratic America: Counter-Narratives to the End of History*
12:00-12:20	**Lobna BOURAS & Mohammed GHEDEIR BRAHIM** (University of El Oued) *The Integration of Emotional Intelligence in Language Education: A Pathway to Enhanced Speaking Proficiency and Confidence in Job Interviews*
12:20-13:00	**Discussion**

The Second International 'Going Global' Online Conference

"Building Bridges across Borders by Empowering Global Citizenship"

October 12th, 2025

PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 18: Culture and Identity 1** Moderator: Dr. Salima BEN ABIDA (Elchahid Chikh Larbi Tebessi University of Tébessa) Link: https://meet.google.com/giy-yryi-pge
11:00-11:20	**Dr. Salima BEN ABIDA** (Echahid Chikh Larbi Tebessi University of Tébessa), **Hamza DJAALALI** (Badji Mokhtar University of Annaba), & **Iklass ADDA (**Lille3 University - Charles de Gaulle, France) *Anime as a Medium of Global Citizenship: Cultural Identity and Ethical Dilemmas in Death Note*
11:20-11:40	**Dr. Imane BENKHELIFA** (Frères Mentouri University Constantine 1 Algeria) *"In friendship's bond, no stranger lives": Diasporic Identity and Global Citizenship in Hisham Matar's My Friends (2024)*
11:40-12:00	**Dr. Fatima Zohra DIB** (Laarbi Ben M'hidi, Oum el Bouaghi University) *Islamic Revival, Reclaimed Agency, and the Redefinition of American Identity in Sahar Mustafah's The Beauty of Your Face (2020)*
12:00-12:20	**Dr. Assia BOULAHLIB** (Université des frères Mentouri Constantine 1) *Language as Cultural Landscape: The Interplay of Arabic, French, and English in Modern Algerian Identity*
12:20-12:40	**Dahaouia MESLEM** (University of Mustafa Stambouli-Mascara) & **Dr. Awicha BENABDALLAH** (Higher School of Management, Tlemcen) *Decolonising ESP in Algeria: A Conceptual Reflection on Language, Culture, and Islamic Ethical Grounding*
12:40-13:00	**Discussion**

11:00-13:00	**Session 19: Culture and Identity 2** Moderator: Pr. Dinesh KUMAR (Dyal Singh College, Karnal, India) Link: https://meet.google.com/dkc-xopb-rgt
11:00-11:20	**Pr. Dinesh KUMAR (Dyal Singh College, Karnal, India)** *Identity Exertion in Indian English Fiction: A Comprehensive Study*
11:20-11:40	**Dr. Amel BOUMARAF & Abderahmane LAHMAR** (Khenchela University) *Students and teachers viewpoints regarding the rôle of intercultural podcasts in developing identity awareness*
11:40-12:00	**Dr. Fatima Zohra Souad BELALEM** (Hassiba Benbaouli Chlef University) *Language, Power, and Belonging: Multilingualism in World Literature and the Ethics of Global Citizenship*
12:00-12:20	**Radhia HACHANI** (Kasdi merbah Ouargla University), **Dr. Lamia BOUKERROU** (Abdelhamid Mehri University of Constantine 2), & **Pr. Samira SAYAH LEMBAREK** (Kasdi merbah Ouargla University) ***Crossing Borders: Globalization in The Third and Final Continent***
12:20-12:40	**Sadok KIRAM & Dr. Cheikh ABDERRAHIM** (University of Ouargla) *Weaving Bicultural Identity: Mother-Daughter Narratives, Intergenerational Trauma, and Cultural Resilience in Amy Tan's The Joy Luck Club*
12:40-13:00	**Discussion**

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11:00-13:00	**Session 20: Culture and Identity 3** Moderator: Dr. Mounira TEBDJOUN (University of Brothers Mentouri Constantine 1) Link: https://meet.google.com/oim-osjy-oaz
11:00-11:20	**Dr. Mounira TEBDJOUN** (University of Brothers Mentouri Constantine 1) *Bridging Borders through Literature: Culture, Identity, and Global Citizenship in Transnational Narratives*
11:20-11:40	**Dr. Djihane MELLIT** (Teacher Education College of Sétif, ENS-Sétif) *The Role of Target Culture in English Language Education: Investigating Its Impact on EFL Students' Perceptions of Self and the Other. The Case of Pre-service Teachers at Teacher Education College of Setif (ENS).*
11:40-12:00	**Dr. Meryem KEHAL** (University of Jijel) *Marginalized Voices: Jijelian Dialect and Cultural Identity in Algeria*
12:00-12:20	**Fatima Zohra BELANTAR & Hayet ABDALLAH BENSELLOUA** (Relizane University) *The Influence of Cultural Diversity on Learners' Identity Development in Educational settings. Case study of Master One EFL Students at Relizane University*
12:20-12:40	**Nour Elhouda DIB** (Sfax University, Tunisia) *Bridging Disciplinary Cultures through Theme: Thematic structures in Engineering Research Abstracts*
12:40-13:00	**Discussion**

11:00-13:00	**Session 21: 21st Century Skills 1** Moderator: Dr. Ouacila AIT EL DJOUDI (University of Southampton, UK) Link: https://meet.google.com/xxn-nfev-mmq
11:00-11:20	**Dr. Asma BOUAMRA** (University of Larbi Ben M'hidi d'oum El Bouaghi) *Exploring Teachers' Attitudes towards the Integration of 21st Century Skills to help EFL Students' Develop their Critical Thinking Skills in a period of Global Citizenship*
11:20-11:40	**Dr. Messaouda BENDAHMANE** (Biskra University) *Towards Global Citizenship: Integrating Digital Literacy and Intercultural Competence in EFL Context*
11:40-12:00	**Dr. Asma BELMEKKI** (Abbes Laghrour, Khenchela University) *Promoting 21st-Century Skills through Active Learning Approaches in EFL Classrooms*
12:00-12:20	**Assia FAIZ & Mohammed GHEDEIR BRAHIM** (University of Eloued) *AI-Driven Enhancement of English Grammar Prerequisites for Algerian Middle School learners*
12:20-12:40	**Soumia BOUCHEIKH & Dr. Djallel BOULMAIZ** (Larbi Ben M'hidi University, Oum El Bouaghi) *Cultivating EFL Learners' Critical Thinking Skills through Cooperative Learning Approach: A Pathway to Global Citizenship. The Case of Third year LMD Students at Skikda University.*
12:40-13:00	**Discussion**

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 22: 21st Century Skills 2** Moderator: Pr. Farouk BENABDI (University of Abdelhamid Ben Badis Mostaganem) Link: https://meet.google.com/oav-avhq-cky
11:00-11:20	**Pr. Farouk BENABDI & Pr. Abdelhay BAKHTA** (University of Abdelhamid Ben Badis Mostaganem) *Teachers' Perception on Empathy in the Teaching of Civilization*
11:20-11:40	**Dr. Mohammed HADJ SAID** (Ecole Normale Supérieure de Ouargla) *Critical Thinking in EFL Textbooks: Investigating Algerian EFL Secondary School Teachers*
11:40-12:00	**Dr. Asma DJAIDJA** (University Center of Barika) & **Dr. Abla AHMED KADI** (University of M'sila) *Digital Pedagogies for Empowering Global Learners: Integrating Technology to Bridge Educational Gaps*
12:00-12:20	**Dr. Somia BOUDINAR** (Mohamed Lamine Debaghine, Setif 2 University Algeria) *21st Century Skills in Algerian Academia: Navigating Barriers, Building Capacity, Shaping the Future*
12:20-12:40	**Kenza GHEGAGLIA & Dr. Ammar SAOUD** (University of Eloued, Laboratory of Pragmatics and Discourse Analysis) *Digital Literacy and Intercultural Competence: Pathways to Global Citizenship in Higher Education*
12:40-13:00	**Discussion**

11:00-13:00	**Session 23: Miscellaneous 1 (Arabic and French)** Moderators: Pr. Souad HAMIDA & Dr. Sonia HADJAR (Echahid Cheikh Larbi Tebessi University) Link: https://meet.google.com/mnn-grgn-tuy
11:00-11:20	**Pr. Leila MAKHLOUF** (Blida-2 University) *Intégration académique et socioculturelle des étudiants internationaux en Algérie: défis et enjeux*
11:20-11:40	**Dr. Ahlem ZERDOUHI** (Mohamed Khider-Biskra University) *L'école algérienne à l'épreuve de la citoyenneté mondiale : vers une éducation ouverte, critique et solidaire.*
11:40-12:00	**Dr. Oumelkhier SELFAOUI** (مركز البحث العلمي والتقني لتطوير اللغة العربية. وحدة البحث اللساني وقضايا اللغة العربية في الجزائر .ورقلة) *استراتيجيات الخطاب الرقمي للشباب وتمكين المواطنة العالمية: مقاربة تداولية*
12:00-12:20	**Dr. Fatima LITIM** (ENS Setif) *أثر الصور النمطية في قرارات المترجم واختياراته: دراسة لنماذج من الترجمة الفرنسية لرواية الحرافيش لنجيب محفوظ*
12:20-12:40	**Abdelaziz MENCI & Pr. Jouini ASSEL** (Tebessa University) *الجسور المعرفية المشروطة عند غوستاف لوبون كنموذج للاعتراف المبتور: دراسة في تمثّلات الوعي الاستشراقي للحضارة الإسلامية*
12:40-13:00	**Discussion**

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"Building Bridges across Borders by Empowering Global Citizenship"

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PARALLEL SESSIONS (11:00-13:00)

11:00-13:00	**Session 24: Miscellaneous 2 (French)** Moderator: Dr. Meriem SIAD (Echahid Cheikh Larbi Tebessi University) Link: https://meet.google.com/ccg-ckgu-vqi
11:00-11:20	**Dr. Chafia Mazari** (Blida-2 University) *les socles de compétences du 21ème siècle: un levier pour l'e-learning*
11:20-11:40	**Dr. Iman Bouzeria** (Institut National de Recherche en Education, Alger) *Former des citoyens du monde en contexte national : intégration contextualisée de l'éducation à la citoyenneté mondiale*
11:40-12:00	**Dr. Kahina Amari** (Mohamed Boudiaf Msila University) *L'inspiration culturelle dans l'assimilation identitaire des locuteurs Algériens néofrancophones*
12:00-12:20	**Dr. Amèle Hamdad** (Batna-2 University) & **Dr. Chanez Hamdad** (Blida-2 University) *Traduire le monde dans la langue de l'Autre : regards étudiants sur la citoyenneté mondiale en contexte universitaire algérien*
12:20-12:40	**Dr. Samira Rabehi** (Mohamed Lamine Debaghine Sétif2 University) *Eduquer à la citoyenneté mondiale à l'université algérienne : vers les nouvelles missions de l'enseignant et du futur diplômé*
12:40-13:00	**Discussion**

CLOSING SESSION Moderator: Dr. Manel MIZAB Link: https://meet.google.com/usn-ncym-wwi	
13:00	**Dr. Manel MIZAB** Conference Recommendations Final words and Closure

About the Keynotes

Pr. Michael BYRAM

Michael Byram studied languages at King's College Cambridge, wrote a PhD in Danish literature, and then taught French and German in secondary and adult education. He was then at Durham University from 1980 in the School of Education and is now Professor Emeritus there and Guest Research Professor at Sofia University, Bulgaria, working on aspects of doctoral education. In the 2000s he was Adviser to the Language Policy Division of the Council of Europe, and then involved in work on the *Reference Framework of Competences for Democratic Culture* and the accompanying *Portfolio*. He recently co-edited *Quality and Equity in Education. A Practical Guide to the Council of Europe Vision of Education for Plurilingual, Intercultural and Democratic Citizenship*, and *The Experience of 'Defending' the Doctoral Dissertation International Comparative Studies of the Final Oral Examination.*

Pr. Nadia IDRI

Nadia Idri (Full Professor, Bejaia University, Algeria) specializes in ELT, LPP, EMI, ESP, and academic leadership with 19-year experience. She launched Algeria's ELT MOOC (Ministry backed) and EMPBejaia for medical professionals. Author of 85+ works and 100+ talks, she is trilingual (Arabic, French, English), translating for institutions. Founder and editor of JSLCS journal and part of many other journals, she leads a research lab team and manages PRFU projects. Active in university committees: scientific councils, ethics, doctoral training, and formerly Algeria's National Distance Education Commission.

Eric HAGLEY

Eric Hagley taught for 24 years in Japan, as associate professor at Muroran Institute of Technology and research fellow at Hosei University. He is now doing his PhD at Griffith University, Australia. He is chair of APVEA, was vice-president of PacCALL and has written and presented on VE extensively. He is the lead coordinator of the IVEProject.

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Global and intercultural Citizenship - some thoughts on values and ethics

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ABSTRACT:

In this talk I consider the implications of the notion of global citizenship for teachers: what ethical responsibilities they may have, if/when they introduce a pedagogy which includes a values position. There are two questions:
What are the preconditions for actively engaging with global communities?
What are the ethical responsibilities of higher education teachers when they encourage students to address pressing issues?
To analyse the implications I present an example of how two university teachers – in Argentina and the USA – during COVID encouraged their learners to be active citizens in their communities after they had first interacted with learners in the other country. They were acting as 'intercultural citizens, a concept which can be compared with world citizenship.
In attempting to answer the two questions, I consider the competences learners need as pre-conditions for engaging with others in a global community. I also analyse the principles which might help teachers to make their own decisions about their ethical responsibilities.

KEYWORDS: intercultural citizenship; ethics of teaching; intercultural competence; Reference Framework of Competences for Democratic Culture**;** pedagogies of discomfort.

INTRODUCTION

Call for papers – questions and an objective.

The call for papers for our conference asks two questions:

1. What does it truly mean to be a global citizen?
2. How can we bridge gaps, foster understanding and empower individuals to actively engage with the world beyond their immediate surroundings?

It also has a list of objectives. One of these is "encouraging higher education institutions to collaborate with local and global communities to address pressing issues".

This is my starting point.

Two further questions

The purpose of my talk is to add some further questions in the context of higher education.

These questions will be

1. What are the preconditions for actively engaging with global communities?
2. What are the ethical responsibilities of higher education teachers when they encourage students to address pressing issues?

The call for papers also encourages us to "share research, case studies and best practices", and I shall begin by doing this.

My example is an international project which took place during the COVID pandemic when people were confined to their homes, and teaching took place online.

Channelling discomfort through the arts: an intercultural project on Covid-19

Two teachers, Melina Porto in Argentina and Irina Golubeva in the USA, already knew each other, and planned an online project for their students. Melina's students were studying English as a foreign language, and Irina's students were in a course on intercultural communication taught of course in English.

The teachers based their project on the theory of "pedagogies of discomfort" and on the theory of "intercultural citizenship". They also used arts-based teaching methods.

- Pedagogies introduce difficult themes in the classroom as an unavoidable duty of education
- Themes related to social and historical traumas:
  - For example: race/racism, apartheid, genocide, dictatorships, and human rights abuse
- Themes are difficult in two senses:
  - They create emotional discomfort in students
  - It is challenging to respond to them pedagogically

Here I want to focus on the concept of intercultural citizenship.

There were six stages to the project (Figure 1).

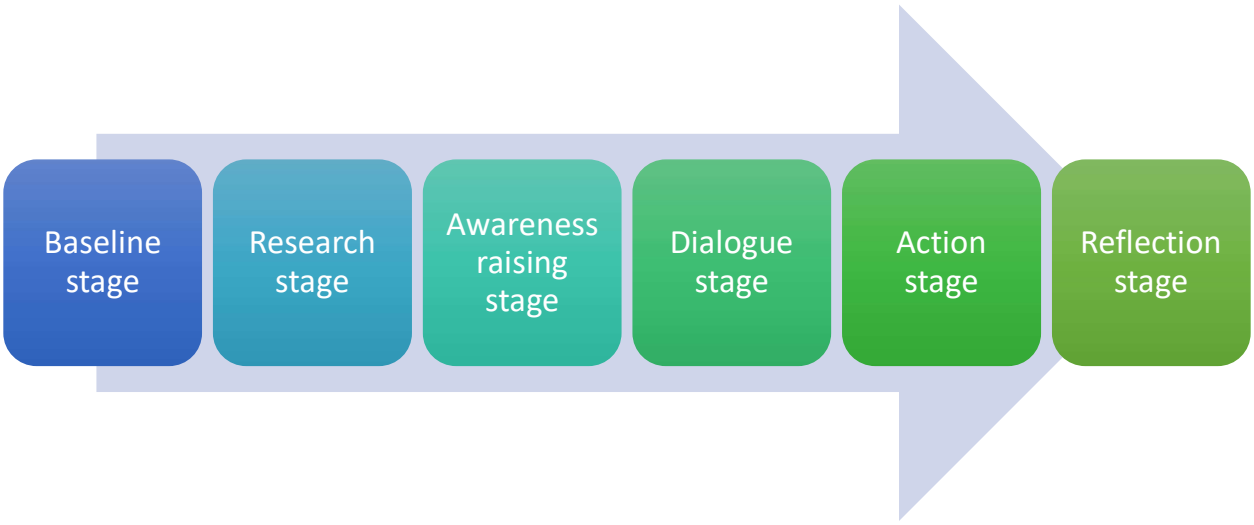


Fig1. Six stages of the project

The first stage consisted of an informal survey asking students about their feelings about COVID and confinement. The US American students used mainly negative adjectives. The Argentinian students were more ambivalent but also mainly negative.

The second stage was for students to search for examples of how the pandemic was being handled artistically in their society. Each group looked in their own country and then, in the next stage, they shared what they had found over the Internet. Then they began to create their own artistic responses (Figure 2). This all happened in the first week.

In the second week, the teachers put their students in mixed US and Argentinian groups and they discussed their work, what they had found, and what they had produced themselves.

In the following two weeks, they talked about and planned what they could do to help people around them handle the stresses of COVID and confinement



Fig2. Artwork products

Dialogue Stage

This is the main focus for me today because it becomes the basis for intercultural citizenship. Students planned and carried out actions in their community.

They discussed first in mixed, transnational groups, and then took action in their own community.

There was a range of actions taken, and some of them also used arts-based ideas as their starting point.

Action/ engagement in the community

In weeks 3 and 4,

- students collaboratively designed an arts-based creation using English as lingua franca
  → a contribution to their societies and the global community
- produced statement that described their process of creation

- Teachers asked/encouraged them to seek an outlet for their artwork (beyond the virtual classroom (via their social network, blog, etc.)

  → to carry out an awareness-raising campaign about the emotional dangers of the pandemic,

- wrote a civic/social action statement about their experience (action stage).

Civic action plan (The Argentinian students' action)

- translating for their family members and friends the information posted during the project on Instagram;
- helping homeless people who are particularly vulnerable in the current crisis;
- posting their project blog on their social media;
- sharing relevant information in their social networks;
- donating food and warm clothes;
- joining existing outreach projects at Universidad Nacional de La Plata in which university students go to a neighbourhood in the outskirts of the city to help children with school subjects and learn about COVID-19

In the final stage, the students were again asked to complete an informal survey and reflect on if and how the intercultural exchange and the use of the arts had helped them.

They spoke about the importance of talking to people from another country and the significance of an arts-based approach in helping them deal with their feelings about COVID and confinement.

This is my example of intercultural citizenship, where students used their intercultural competence and their language competence to interact with people of another country and to take action in their own community about an issue of global significance.

Students' reflections:

- *"Yes, because talking to other people about my feelings helped me get some things off of my chest…"*
- *"It made me realised that the more you talk about it in a healthy way, the better you feel"*
- *"Yes, talking to people from different places of my country and of the world helped me realize I wasn't alone in this because we were all feeling the same"*
- *"… the art helped a lot because if there were things I couldn't explain with words; drawing and finding images helped"*
- *"Looking at art and trying to find art that helps my emotional well beings a great eye opening that whenever there is bad times there are always ways to help express our feelings"*

Intercultural citizenship

Intercultural citizenship is therefore a matter of competences, of skills, knowledge, attitudes and of critical cultural awareness.

In another project, Melina also investigated how students identified. She found that, during the project, they stopped thinking in terms of their national identities

- *"What should we do as Argentinians?"*
- *"What should we do as US Americans?"*

They began to use other phrases. Although they did not use the phrase "world citizens", nonetheless they were thinking and taking action as people who identified with a transnational group to deal with an international problem.

At this point then I want to distinguish between intercultural citizenship based on a model and theory of competences on the one hand, and on the other hand global citizenship which is focused on a theory of identity and identification, and a sense of responsibility for global problems and solutions.

My Questions …

I now want to turn to one of my questions:

1. What are the ethical responsibilities of higher education teachers when they encourage their students to address pressing issues?

I specify higher education teachers because the issues are different for schoolteachers. Higher education teachers are responsible for adults. School teachers are responsible for children.

Why do I ask this question? What is special about this? How does it differ from teachers' responsibilities in general?

In general, all teaching is intended to create change in learners, changing what they know, but also change in how they think. In the European tradition, which I know best, this means teaching learners to think critically.

Ethical responsibility

The ethical responsibility comes from the fact that learners cannot know how they will be changed until after the change has happened.

Teachers can change their learners in different ways. They can't teach them to conform, not to ask questions or in other words they can indoctrinate them.

Or they can teach them to ask questions and be sceptical, and to think about how to change the world, the society, in which they live.

The ethical responsibility is to decide how and in what direction to change learners.

Intercultural/world citizenship

In addition to this, teachers of intercultural and world citizenship not only encourage learners to think critically and sceptically, but they also encourage learners to take action.

If the action is obviously "good" and acceptable to everyone -for example to help others handle COVID and confinement- then the ethical decisions are easy.

However, if teachers encourage students to challenge the norms, to ask challenging questions, and to take action as a consequence, then the decisions and responsibility are more difficult.

I don't have an answer, a formula, an easy guide to how to make ethical decisions. What teachers do depends on the contexts, the social and political contexts in which they live and work.

So I now move to my other question:

2. What are the preconditions for actively engaging with global communities?

To make this more concrete, the question could be: "What were the preconditions for the success of the project on COVID and confinement?"

For this question I have an answer: the students need some degree of intercultural [communicative] competence. The US American students needed intercultural competence. The Argentinian students were using a foreign language and needed intercultural communicative competence.

I'm not going to describe this competence at length since I think it is familiar to my audience in the model I produced for language teachers.

I will however present another model (Figure 3) which is intended to help all teachers of any subject. In this model the usual intercultural competences are combined with democratic competences.

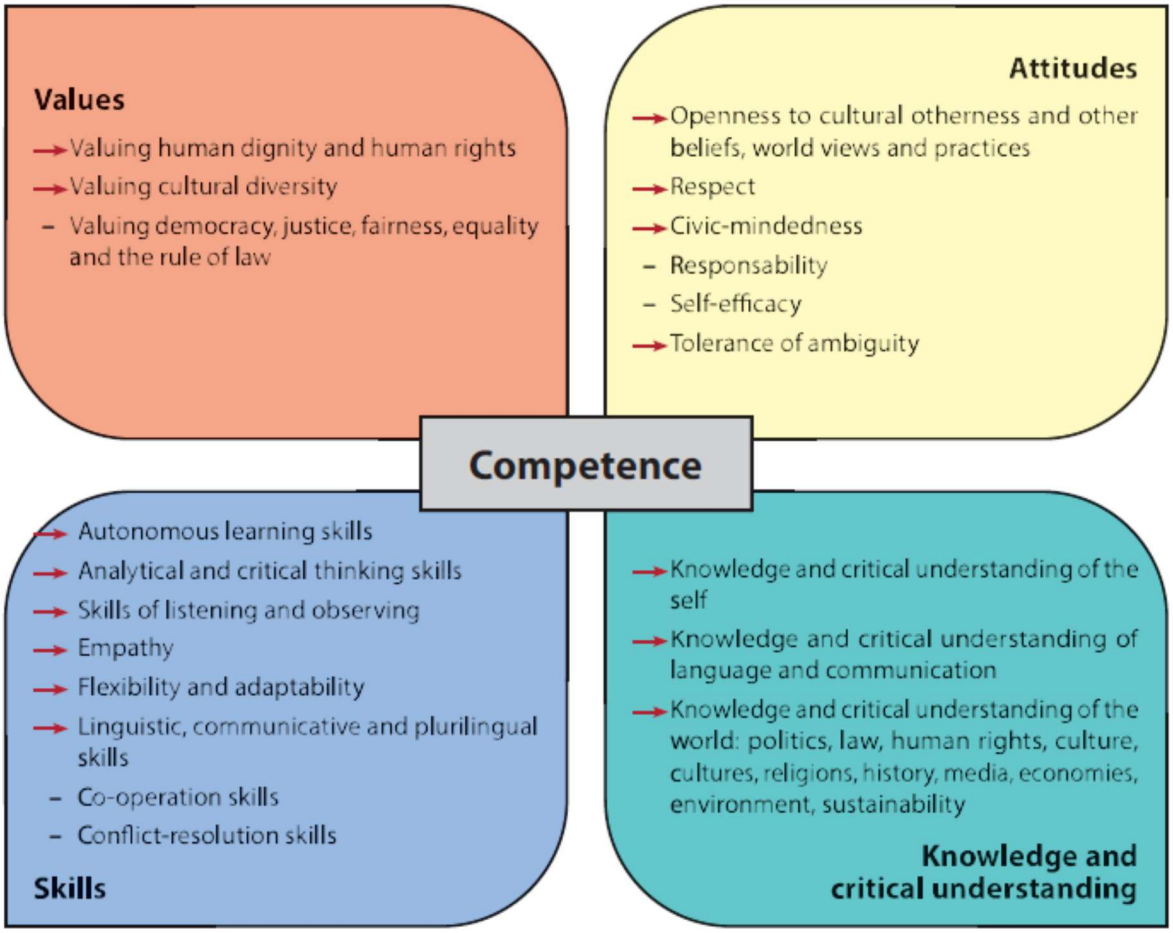


Fig3. Butterfly model with VALUES
Source. Council of Europe

This is called the butterfly model, because butterflies have four wings. The elements which are intercultural competence are indicated by arrows. Other competences are those needed in democratic societies.

All of these competences - whether intercultural or democratic - are found in many other models. This model is a summary of many models we analysed. Notice that it includes several references to critical thinking.

What is different from most other models is the inclusion of values.

Because this model was produced at the Council of Europe, these values are described as European values, but they can also be found in other societies, including Algeria.

Values and pre-suppositions

How do these values connect to my question of presuppositions for success in engaging with global issues?

First of all, of course, we have to presuppose that there is understanding: linguistic understanding and cultural understanding. We do not have to presuppose complete understanding, and some people would say that complete understanding is never possible. A degree of understanding, high degree of understanding, is however necessary.

Second, we have to presuppose shared values. If Argentinian and US American students do not value cultural diversity or human rights or democracy, then they will not be able to agree on what action they want to take in their community.

At first sight, these values seem to be obviously shared. Who does not value human dignity or cultural diversity? These are surely global or universal values?

Perhaps they are, but in the contemporary world, not least in Britain, but also in other countries, many people - some of them are influential politicians - do not value cultural diversity or even human rights.

If teachers encourage learners to engage with such values in their own society when they are not shared by the dominant political and social group, what is their ethical responsibility?

If teachers encourage learners to cooperate with people from a different society where values are not shared, what is their ethical responsibility?

So we return to the first question, and as I said, I do not have a formulaic answer to this. Every teacher has to make their own ethical decisions in their own social and political context.

SUMMARY

Nor do I have a conclusion.

I can summarise and say that I have attempted to share an example and good practice, and I have raised some further questions for the conference, and then I can and must stop!

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AI for All: Advancing SDG-4, Quality Assurance, and Sustainable Development through Inclusive Higher Education in Algeria's 2030 Digital Transformation Strategy

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ABSTRACT: The digital revolution is transforming the objectives of higher education globally, with Algeria prioritising digital transformation and artificial intelligence (AI) in its 2030 strategic goal. The implementation of the National Digital Transformation Strategy (Digital Algeria 2030), alongside the creation of a National School of Artificial Intelligence (ENSIA) and advanced computing centres, indicates a national dedication to invest in AI for innovation, equity, and sustainable development. Concurrently, Algeria has enhanced its National Quality Assurance Framework (RNAQES) to integrate ideas of social responsibility and sustainable development into the governance of higher education. This speech will analyse the potential of AI, in conjunction with quality assurance and the Sustainable Development Goals (SDGs), specifically SDG-4 (Quality Education), to foster inclusive and transformative learning in Algerian universities. This will emphasise how AI-driven tools—spanning adaptive learning platforms to data-informed quality assessment systems—can enhance access, equity, and academic achievement. The presentation will concurrently examine the problems associated with ethical AI adoption, faculty training, and infrastructural inequities, highlighting the necessity for policies that promote inclusion and social justice. The keynote talk emphasises Algeria's changes within the worldwide initiative of fostering cross-border connections through global citizenship, highlighting higher education's capacity to develop graduates who are both proficient professionals and responsible, inter-culturally adept leaders. Ultimately, it contends that the incorporation of AI, quality assurance, and sustainable development into Algeria's 2030 vision presents a paradigm for Global South countries aiming to convert higher education into a driver of national advancement and global cooperation.

KEYWORDS*: A*rtificial intelligence (AI), sustainable development goals (SDGs), SDG-4 quality education, quality assurance in higher education (RNAQES), Digital Algeria 2030, inclusive education, global citizenship

INTRODUCTION

There has been a fundamental shift in pedagogical techniques, quality assurance procedures, and access to learning opportunities as a result of the Fourth Industrial Revolution (Schwab, 2016). Artificial intelligence (AI) has become a transformative force in education as a result of this revolution. According to the World Economic Forum in 2020, this change poses a dual imperative for developing nations: utilising artificial intelligence to surpass traditional

development restrictions while simultaneously ensuring fair access and ethical execution. Within the context of the Global South, Algeria is positioned as an emerging model thanks to its strategic response, which is represented by its Digital Algeria 2030 framework. This framework offers an all-encompassing strategy to using artificial intelligence for educational improvement.

This paper approaches three primary research questions:

1. How does Algeria's Digital Algeria 2030 strategy integrate AI with quality assurance frameworks to advance SDG-4 targets in higher education?
2. What quantifiable progress has Algeria achieved across SDG-4 targets 4.1, 4.3, 4.4, 4.5, and 4.7 through digital transformation initiatives?
3. What challenges and opportunities characterize Algeria's approach as a potential model for other Global South nations pursuing inclusive digital transformation in higher education?

Research Objectives

1. To examine the policy architecture linking Digital Algeria 2030, RNAQES reform, and SDG-4 implementation
2. To assess quantitative progress across five key SDG-4 targets using official data sources
3. To identify critical success factors and persistent challenges in Algeria's digital transformation
4. To extract transferable lessons for other Global South contexts

Research on artificial intelligence in higher education has increasingly explored its transformative potential across diverse contexts (Zawacki-Richter et al., 2019; Pedró et al., 2019) This research makes a contribution to the modest but expanding body of literature on the incorporation of artificial intelligence in higher education systems operating in the Global South. Numerous studies have been conducted to investigate the use of artificial intelligence (AI) in educational settings that have access to ample resources (Holmes et al., 2019; Luckin et al., 2016). However, relatively less attention has been dedicated to the ways in which underdeveloped countries manage the potential and limits associated with the use of AI. Given Algeria's complete policy framework, large investment in digital infrastructure, and explicit commitment to equity and ethics in the deployment of artificial intelligence, the circumstances surrounding Algeria's situation are extremely relevant. Furthermore, this study addresses calls for more holistic approaches to educational technology research that take into consideration governance, equity, and sustainability in addition to technical implementation (Selwyn, 2016; Williamson, 2021). This is accomplished by examining the intersection of artificial intelligence integration, quality assurance reform, and goal alignment with the Sustainable Development Goals (SDG).

Theoretical Framework

The theoretical foundations of this investigation are comprised of three interrelated points of view. To begin, the human development perspective (Sen, 1999; Nussbaum, 2011) views

education as a fundamental capability that enables individuals to realise their full potential and contribute effectively in society. This makes education an essential component of human development. Second, the digital transformation theory in education (Vial, 2019) conceptualises the incorporation of technology in education not only as the use of a tool, but rather as a fundamental restructuring of educational processes, relationships, and outcomes. Third, the framework for education for sustainable development (UNESCO, 2017; Leicht et al., 2018) places an emphasis on the interrelationships that exist between excellent education, social fairness, economic development, and environmental sustainability. Our investigation into the ways in which Algeria's incorporation of artificial intelligence contributes to broader developmental goals while simultaneously addressing equity problems that are unique to the environment of the Global South is informed by these theories.

Methodological Approach

This study opts for policy-analysis and documentary-research method. The research design is structured around three analytical layers: (1) macro-level policy architecture analysis, (2) institutional framework assessment, and (3) outcome measurement through SDG indicators. Primary sources include *Digital Algeria 2030*, RNAQES framework documents, and reports from the Ministry of Higher Education and Scientific Research (MESRS). Secondary sources comprise UNESCO Institute for Statistics data, UN Algeria reports, and World Bank/CEIC indicators.

The analysis also draws on peer-reviewed studies and grey literature treating Algeria's digital transformation in tertiary and vocational education (Ecofin Agency, 2024; Algeria Invest, 2024). Results are discussed through the five SDG-4 targets most relevant to higher education: 4.1 (**quality**), 4.3 (**access**), 4.4 (**skills**), 4.5 (**equity**), and 4.7 (**sustainability** and **global citizenship**).

Analytical Framework

Analysis is organized around the five SDG-4 targets most relevant to tertiary education:

Target 4.1: Quality primary and secondary education (foundational to tertiary access)

Target 4.3: Equal access to affordable quality tertiary education

Target 4.4: Technical and vocational skills for employment

Target 4.5: Elimination of gender disparities and vulnerable population inclusion

Target 4.7: Education for sustainable development and global citizenship

For each target, we examine: (a) relevant policy provisions within Digital Algeria 2030, (b) institutional mechanisms (including RNAQES criteria), (c) AI-enabled interventions, and (d) quantifiable outcomes using latest available data.

Results

This section presents a brief summary of the findings of the analysis, structured around the core components of Algeria's strategy: the overarching policy, the quality assurance mechanism, specific AI interventions, and the resultant outcomes on SDG-4 targets. Extensive results and discussion are in progress for a longer paper for publication.

3.1 Digital Algeria 2030: A Policy Framework for AI-Enabled Transformation

The Digital Algeria 2030 strategy serves as the foundational macro-level policy, outlining a comprehensive roadmap with over 500 projects aligned under five strategic pillars. This translates into direct investments in crucial digital infrastructure for higher education, such as the extension of broadband internet access for universities and the development of cloud computing capabilities. One of the most important aspects of this program is the establishment of the National School of Artificial Intelligence (ENSIA), which will serve as a major hub for the education and research of advanced artificial intelligence as well as the critical examination of AI governance. Through the implementation of this policy framework, the nation has made it very apparent that it intends to place education at the centre of the digital transformation agenda.

3.2 Situating Algeria's Progress: SDG-4 Dashboard and Trends

As shown in the SDG report, 2023 Algeria is still in the red color meaning that there are still major challenges to overcome. Thanks to such reports that Algeria is setting a strategy to meet the SD goals.

National strategies must be contextualized within global benchmarks. As visualized in the SDG dashboard (Figure 1), Algeria's overall rating for SDG-4 indicates that significant challenges remain, color-coded in red. This marks the necessity and urgency of the Digital Algeria 2030 initiatives.

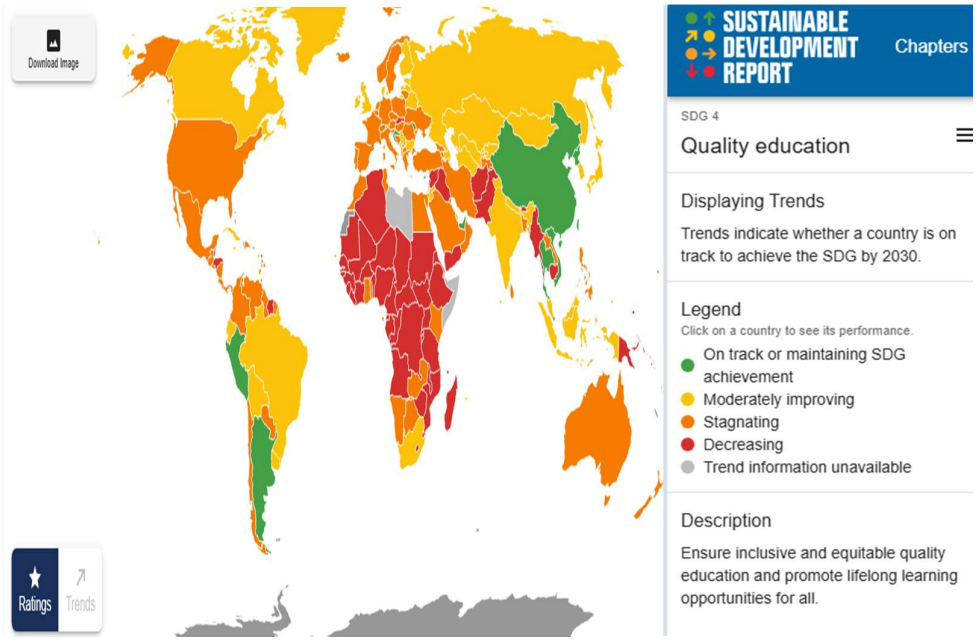


Fig1. Key of colors

Source: Algeria SDG 4 Rating https://dashboards.sdgindex.org/map/goals/SDG4/trends *)*

However, the trend analysis (Figure 2) reveals, in the case of SDG4, the yellow trend that indicates "moderately improving" indicates that the strategic investments are starting to provide positive momentum. The improvement of particular indicators lends credence to this assertion. By way of illustration, Algeria is well on its way to accomplishing its Lower Secondary

Completion Rate (Figure 5), which is a fundamental component for gaining access to university education (SDG Target 4.1). On the other hand, the Net Primary Enrolment Rate (Figure 3) and certain components of the lower secondary completion (Figure 4) continue to confront issues, which highlights the necessity of maintaining a focus on the quality of foundational education. The data from this dashboard substantiates the assertion that Algeria is currently in a crucial period of implementation, during which its digital strategy is aggressively focusing on addressing these ongoing deficiencies.



Figure 2. *Algeria's Trends for SDG4, 2024*

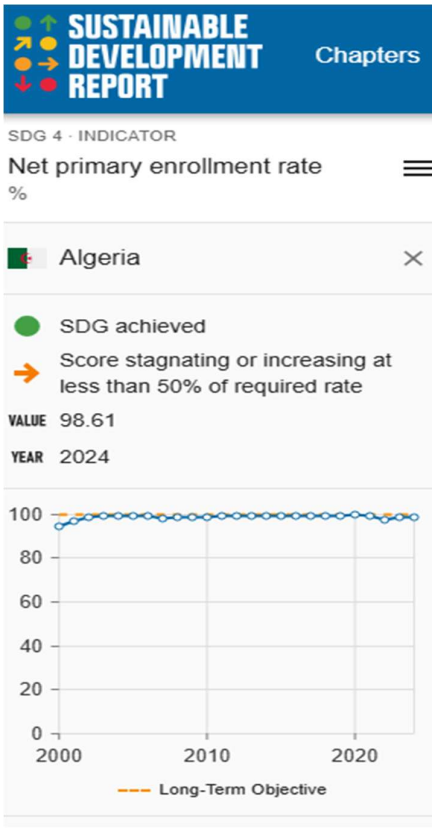


Figure 3. *Algeria's SDG achievement for Net Primary Enrollment Rate*

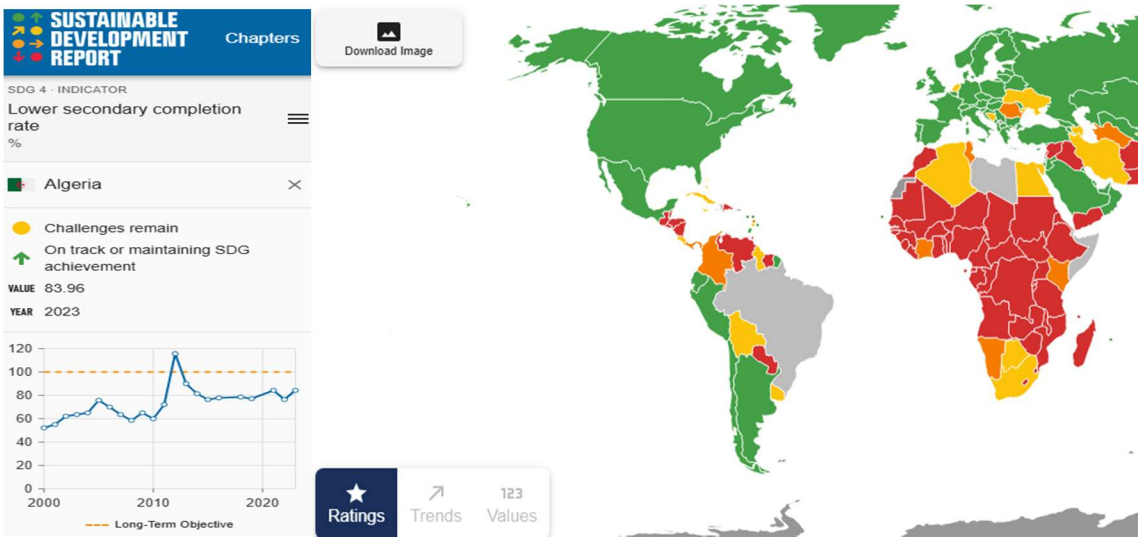


Figure 4: *Algeria SDG 4 Lower Secondary Completion Rate Progress, challenges remain*

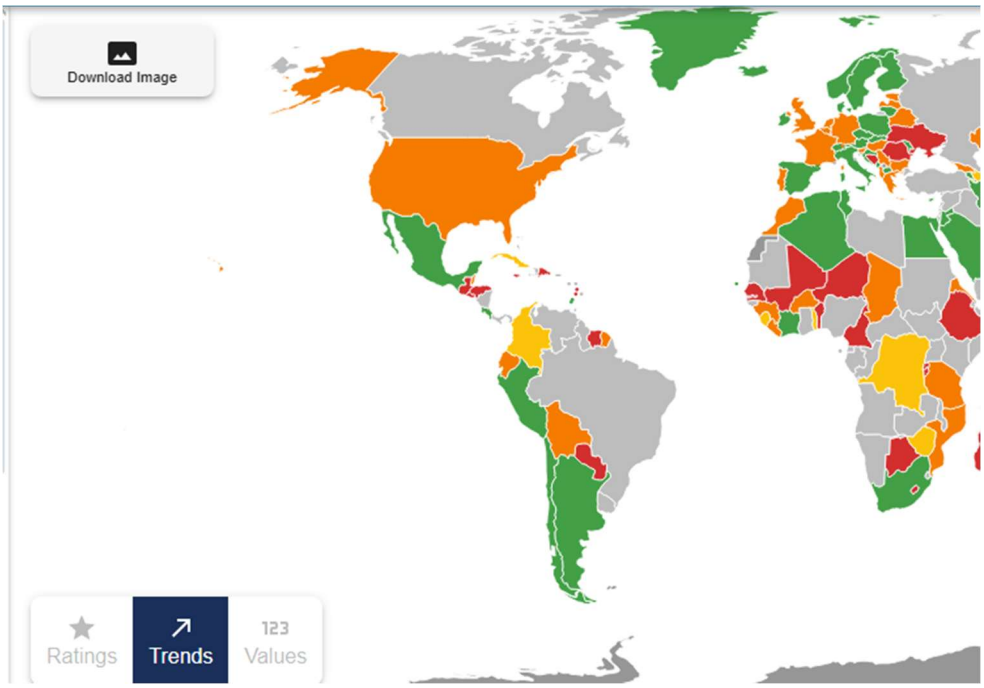


Figure 5: *Algeria SDG 4 Lower Secondary Completion Rate Progress, on track*

Institutionalizing Quality and Sustainability through RNAQES

In order to connect educational outcomes with the strategic aims of Digital Algeria 2030, the reform of the National Quality Assurance Framework (RNAQES) provides the institutional mechanism that is necessary. According to Bendib (2023), the framework has progressed beyond the traditional metrics that were previously used and now clearly incorporates criteria that are associated with social responsibility, ethical governance, and sustainable development. By doing so, we ensure that the pursuit of digital transformation, which includes the deployment of artificial intelligence, is guided by principles of equality and the long-term value to society. There is

currently a feedback loop being created between quality assurance and technical innovation through the integration of monitoring technologies that are enabled by artificial intelligence (AI) in order to assist data-driven decision-making for continuous improvement.

Operationalizing AI for Inclusive Learning

AI is currently being tested at the operational level in order to address particular educational difficulties and achieve the inclusive goal of Sustainable Development Goal 4. Among the most important interventions are:

Adaptive Learning Platforms: These platforms, which are integrated into pre-existing Learning Management Systems (LMS) in pilot universities, personalise learning paths based on the performance of individual students, catering to a variety of learning styles and paces.

Inclusive Educational Tools: Features enabled by artificial intelligence, such as translation and transcription services in real time, are now providing help for students who speak many languages. In a similar vein, improved text-to-speech and speech-to-text functions are currently being implemented in order to give students who have visual or hearing problems assistance.

Through the use of predictive analytics, educational institutions are beginning to identify students who are at danger of dropping out of school. This enables institutions to provide proactive academic advising and support mechanisms, which ultimately leads to an increase in retention rates (Benamer & Khelifi, 2023).

Progress on SDG-4 Targets

Table 1 presents a detailed overview of the improvements achieved in relation to key SDG 4 targets, attributable to the interplay of policy, institutional reform, and technological innovations. Several significant achievements comprise elevated tertiary enrolment rates (55.5%), exceptional gender parity (a ratio of 1.35 females to males), and the swift implementation of over 40 new digital training programs. These data demonstrate that Algeria's 2030 approach is achieving significant advancements in enhancing educational quality via digital methodologies. In sum, they are represented as follows:

- Quality Education: Free schooling to secondary level and high enrolment rates (UNESCO Institute for Statistics, 2023).
- Access: Tertiary enrolment ≈ 55.5%; female-male ratio 1.35 (CEIC Data, 2023; YCharts, 2023).
- Skills: 40 new digital training specialties and target of 500 000 ICT graduates (Ecofin Agency, 2024).
- Equity: Gender parity and inclusive programs for rural learners (Algeria Invest, 2024).
- 4.7 Citizenship: Curricula now integrate sustainability and civic values (UN Algeria, 2024).

To develop further this part, table 1 can serve as a summary:

Table 1. Algeria's Progress on SDG-4 Targets (4.1, 4.3, 4.4, 4.5, 4.7)

Target	Focus Area	Recent Achievements / Data (2023–2024)	Sources
4.3	Equal access to affordable quality technical, vocational, and tertiary education	Tertiary enrollment: 55.5%; Female-to-male ratio: 1.35; expansion of ENSIA and virtual universities	CEIC Data (2023); YCharts (2023)
4.4	Increase number of youth/adults with technical and vocational skills for employment	+40 new digital training fields; 500,000 ICT learners trained; AI and cybersecurity modules added to VET programs	Ecofin Agency (2024); Algeria Invest (2024)
4.5	Eliminate gender disparities in education and ensure equal access for vulnerable populations	Gender parity achieved in tertiary education; targeted programs for rural students; AI-powered distance learning for remote regions	UN Algeria (2024); Bendib (2023)
4.7	Ensure all learners acquire knowledge for sustainable development and global citizenship	Integration of SDG and ethics modules in teacher education; expansion of civic and sustainability courses	UNESCO (2021); MESRS (2024)

CONCLUSION

The integration of AI, quality assurance, and sustainable development in Algeria's Digital Transformation Strategy 2030 exemplifies a unified national initiative to synchronize technology progress with human advancement. This research uncovers an influential synergy: the strategic goal of Digital Algeria 2030 delineates the trajectory, the updated RNAQES framework guarantees ethical and sustainable governance, and AI acts as the enabling tool for personalization, efficiency, and inclusion (High Commission for Digitalization, 2024). The recorded accomplishments in higher education access, gender equality, and digital skills training demonstrate a robust dedication to the principle of "AI for All", directly supporting the strategy's pillars of Human Capital and Digital Society.

However, this journey is far from complete. The persistent challenges of the digital divide, data privacy, and faculty capacity building accentuate that technological infrastructure alone is insufficient. The true measure of success will be Algeria's ability to foster a pervasive culture of digital fluency and ethical reflection within its academic institutions, in line with the strategy's guiding principles of inclusivity and digital sovereignty.

Algeria's experience provides a preliminary yet substantial framework for the Global South. It demonstrates that higher education may serve as a national impetus for innovation and a conduit for global collaboration, integrating human-centered advancement into the essence of digital transformation. The way ahead involves not only execution but also ongoing adaptation and critical involvement. As AI advances, the rules, educational models, and ethical frameworks governing its application must also progress (Idri et al., 2025). The continuous interaction between

technology and society will ultimately ascertain the realization of inclusive, quality education for all, positioning Algeria's experience as a pivotal case study for global observation.

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Global Citizenship and Intercultural Presence in an International Community of Inquiry Using Virtual Exchange

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ABSTRACT: Globalization is ongoing and has resulted in education and business requiring students and employees to have an international outlook and be interculturally aware. Teachers of English as a Foreign Language (EFL) are often assigned the task of ensuring students are attuned to this fact and ensuring they develop global citizenship. They need to encourage students to become acclimatised to international settings through intercultural contact with international peers though this is often problematic for many reasons. This presentation examines how students from multiple countries develop intercultural presence in an international Virtual Exchange (VE) that is integrated into their university courses. It focuses on one VE, the International Virtual Exchange Project (IVEProject), which has seen, over the last 10 years, more than 60,000 students and 850 teachers from 32 countries interact online. The IVEProject develops students' agency, autonomy and intercultural identity whilst offering teachers numerous tools that bolster students' motivation and reports which allow easy access to participation data. Results from over 31 research papers on the IVEProject show students have a positive impression of participating in this international community of inquiry and appreciate its effect on their English language and intercultural competence development.

KEYWORDS: Virtual Exchange, Intercultural Competence, Intercultural Presence, Global Citizenship, Communicative Competence.

INTRODUCTION

Virtual Exchange (VE) has emerged as a powerful tool for fostering global citizenship and intercultural presence among students. This presentation explores how VE can be utilized to create meaningful learning experiences that transcend traditional classroom boundaries, particularly within the context of tertiary-level English as a Foreign Language (EFL) classrooms throughout Africa and the world. The impact of VE on cultural perceptions, the importance of interacting with peers from other countries, and the development of language proficiency through its use in an international real-world setting, such as happens in VE, are all apparent in classrooms that incorporate VE. VE goes further by enhancing intercultural sensitivity, and, when curriculum integration is carried out, it becomes apparent that VE is not only beneficial but essential for preparing students to thrive in an increasingly globalized world.

VE refers to educational programs or initiatives where students from different countries, under the guidance of educators, engage in synchronous or asynchronous online interactions with peers from other cultural backgrounds. These exchanges aim to foster intercultural communication, collaboration, and understanding while promoting the development of global citizenship skills. VE ensures learning is not merely about acquiring knowledge but also about reflecting on experiences and practising English through real-world intercultural communication thus achieving deeper

insights to those available in a stand-alone EFL classroom. VE provides an opportunity for students to engage in meaningful interactions, reflect on their cultural and intercultural identities, and develop intercultural competence.

This presentation synthesizes research findings, focusing on how VE can be used to enhance global citizenship, intercultural presence and be the cornerstone of bridges to and between nations and cultures. It also explores practical applications of these concepts, emphasizing the need for curriculum integration that addresses both pedagogical challenges and opportunities.

The Role of Virtual Exchange in Fostering Global Citizenship

Global citizenship means belonging to and participating in a broader community, one that goes beyond national borders. Those who are good "global citizens" are characterized by respect for cultural diversity, active engagement in global issues, and have an ability to communicate across cultures – that is, be interculturally competent. VE provides students with opportunities to interact with peers from diverse cultural backgrounds, thereby fostering a deeper understanding of what it means to be a global citizen.

VE platforms should allow for both synchronous and asynchronous interactions to occur between students, enabling them to collaborate on projects, share perspectives, and learn about each other's cultures in a safe and non-threatening environment. These exchanges are particularly valuable in contexts where physical mobility is limited due to geographical or financial constraints such as is the case for most students around the word but particularly for students of the many countries on the African continent. By engaging in VE, students develop essential skills such as intercultural communicative competence, digital literacy, and collaborative problem-solving.

Research on the IVEProject indicates that even short-term VE, such as that project, can produce meaningful results. Students who participated in the 8-week IVEProject demonstrated increased intercultural sensitivity and understanding, developed greater interactional confidence, and believed they improved their English language ability and all whilst enjoying learning the language they were studying - English. This can be seen in many of the 31 (at the time of writing) papers written about the IVEProject (https://iveproject.org/mod/page/view.php?id=2).

Agency, Autonomy and Identity

Agency is "the socioculturally mediated capacity to act" (Ahearn, 2001) so for Foreign Language (FL) learners, using the FL they are learning in truly sociocultural environments is ideal. VE allows this to happen in a truly international online environment. Little & Erickson (2015) challenge teachers to empower their learners and suggest "exploratory talk" is essential to foster collaboratively constructed knowledge. For students in classrooms with peers from only one culture, having access to international peers via VE improves the chances of intercultural learning occurring and thus development of learners' intercultural identity. As this forms, students become more confident to actively pursue "personal and collaborative learning agendas" (ibid.), which is the crux of learner autonomy, with a world view. Teachers should embrace methods of FL learning that ensure all this can occur hence the growing popularity of VE. In Africa, where cultural diversity is a defining feature of society, fostering global citizenship through education is particularly relevant. As students navigate an increasingly interconnected world, they must be equipped with the skills to engage meaningfully with people from diverse backgrounds and be able to express their own cultural values appropriately. VE, and the IVEProject in particular, offers a unique opportunity to bridge cultural divides and promotes mutual understanding.

The IVEProject

This section is an edited version of the details written about the IVEProject in Hagley and Yunita (2025). A detailed history of the IVEProject is outlined in Hagley (2023). The IVEProject started in 2004 between a class in a regional city of Japan and one in a small city in Colombia and became truly large-scale from 2015. At the time of writing (Oct, 2025), some 60,000 students and 800 teachers from over 32 countries had participated. The process starts with a teacher wanting their students to participate in VE. The teacher then checks the website https://iveproject.org/, contacts the organizers via the contact information on the site, and signs up when the call for participants is announced. At the time of writing, the IVEProject was run twice a year. It is free-of-charge to participate in. Initially it was funded by a Japanese government-sponsored Kaken grant but is now supported by teachers and self-funding and is hence still free-of-charge but also free of any agendas that are often part of other large-scale VE.

After signing-up to participate, the organizers send details to the teacher on how they should send their students' data. Once the students' data has been added to the platform, students can access it through any internet-enabled device. They interact asynchronously with peers from numerous other countries via online forums, chats and, on occasion, synchronously via Zoom, Teams or BigBlueButton (depending on the teacher hosting that interaction). There are several other tasks and projects students can participate in too. Teachers have total autonomy on how they assess their students' participation and how they want to incorporate it into their syllabi, though tools are available to assist teachers and a teacher forum is available for teachers to share ideas. The official interactions take place over 8-week periods, but students can continue for another month - and do - after the official IVEProject finishes. The main IVEProject uses ELF but also has dual-language VE where, for example, students studying Japanese in China work with students in Japan studying Chinese. This presentation focuses on the ELFVE.

Beneficial VE Educational Practices

In EFL classrooms around the world, and in particular, African countries, where English is often learned as a foreign language, students face challenges in communicating effectively with peers from other countries. VE can overcome many of these if educators integrate language development into the curriculum by providing scaffolded communication activities and encouraging international peer-to-peer interactions within the VE. To maximize the impact of VE, and in this case, the IVEProject, teachers need to prepare students for using it. Introducing the platform early on in the semester, showing its features, and using examples to ensure successful interactions can take place will go a long way to ensuring success. Showcasing key interactional practices such as establishing rapport through sharing of common interests, displaying alignment, questioning, sharing experiences, noting cultural similarities and differences, while also seeking language clarification: these are all useful strategies to foster intercultural understanding and develop effective communication skills, and should be shown.

Integrating VE into EFL classrooms through platforms like the IVEProject offers significant benefits for enhancing student engagement and motivation. The IVEProject simplifies the process by providing an established network that connects students across cultures, allowing them to practice English in real-world contexts. This approach bridges cultural gaps while promoting meaningful language use. The IVEProject streamlines task design with multicultural group tasks, enabling teachers to focus their instruction on improving their intercultural communication skills. By monitoring forum interactions, teachers can also identify common errors and facilitate

classroom discussions that enhance negotiation of meaning. This not only reinforces linguistic accuracy but also enriches learning outcomes by making language practice more relevant and immediate. It transforms what were routine drills into engaging interactions that connect students around the world. Thus, integrating such platforms into EFL syllabi effectively enhances both linguistic proficiency and intercultural understanding.

Educators of course should adopt a student-centered approach when designing VE programs. This involves encouraging active participation, promoting reflection, and providing opportunities for students to apply what they have learned from their real-world interactions into their own lives. For example, students that had collaborated on projects that address global issues such as climate change or social inequality could, in class, reflect on how they can apply their learning to their own environments.

Intercultural Presence in an International Community of Inquiry

Students do all the above as part of their "Community of Inquiry" (Garrison et al., 1999). However, in a VE, in addition to the cognitive, social and teaching presences of a standard Community of Inquiry, the VE allows them to also gain "intercultural presence". As I have noted elsewhere (Hagley & Yunita, 2025), "participants attain a broader co-presence, as peers from around the world join the community in which they are engaging. Social, teaching and cognitive presences intertwine with "intercultural presence". Intercultural presence is taken to mean the degree students interrelate culturally with others and with their own self. Throughout this process they learn to understand and express their cultural self. Intercultural presence affects, and is affected by, the social, cognitive and teaching milieu of the VE. New and important meanings can be found through the lenses of other cultures and deeper understanding attained when one is mirrored in other cultures. Intercultural presence is an essential facet of education in the globalized 21st century and VE is the method which allows students everywhere to participate. Whereas in the past, only those that could afford to travel to multiple different countries could interact with the cultures of those countries, through VE this is now open to anyone in an internet-enabled environment under the tutelage of a trained instructor. And with the addition of intercultural presence in an international community of inquiry, through VE, a framework for attaining 21st century skills is achieved."

Intercultural competency is now often being sought after by employers as markets become more globalized. In Japan, this ability is now even more sought after than FL ability with the Keidanren (Japan Business Federation, 2018 and beyond) reports suggesting tertiary institutions in that country focus on developing these skills as they are essential for businesses to flourish. Other countries' businesses and educational institutions are likewise working to ensure students have these skills. VE is an excellent means of building such skills. Garrison et. al. (1999) noted communities of inquiry are "essential to an educational transaction" which is seen in FL classrooms everywhere. The IVEProject enables students in any EFL classroom to join a larger community of inquiry - an international one. When they join others in classrooms from multiple countries many more educational transactions transpire and the intercultural milieu students find themselves a part of encourages them to view the world through a more nuanced intercultural lens. This intercultural presence brings their culture to the milieu and allows them to both learn from and teach others therein, as they are exposed to the many different cultures that make up the VE. Their intercultural presence becomes a powerful force for understanding and enabling deeper and expanded educational transactions in addition to building connections for future international undertakings.

CONCLUSION

Virtual Exchange offers a transformative opportunity to foster global citizenship and intercultural presence among students. By developing language proficiency and intercultural competence through VE integration into the curriculum, educators can design programs that maximize the benefits of these exchanges. In EFL classrooms around the world, VE provides a unique platform for preparing students to thrive in an increasingly globalized world. As we move forward, it is essential to continue exploring innovative ways to integrate VE into educational practices while addressing the pedagogical challenges that arise. By doing so, we can ensure that all students have access to meaningful learning experiences that empower them to become confident and compassionate global citizens. The IVEProject is one VE that is assisting teachers worldwide to do this.

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Bridging Gaps and Building Futures: Technological Innovation in English Language Education for Algeria's Sustainable Development

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ABSTRACT: This study explores the targeted role of technological innovation in achieving Sustainable Development, with a specific focus on English Language Teaching (ELT) in Algeria. As Algeria seeks to diversify its economy and strengthen its global integration, proficiency in English as a language of international business, technology, and research has become an urgent national priority. This work examines how moving beyond traditional pedagogies through strategic technology integration can address systemic challenges within the Algerian educational landscape. It analyzes the potential of adaptive learning platforms powered by Artificial Intelligence (AI) to provide personalized instruction, the use of mobile learning to overcome resource limitations, and the deployment of Virtual Exchange programs to foster intercultural competence and global citizenship. Using the Algerian university system Chadli Ben Jedid University as a case study, the study highlights a significant alignment between technological innovation in ELT and broader national development goals, including economic diversification, reduced inequalities, and global partnership. However, it also critically addresses the digital divide, infrastructure requirements, and the need for comprehensive teacher training. The conclusion asserts that a thoughtfully designed, context-sensitive technological strategy for ELT is not merely an educational upgrade but a vital innovative solution for equipping Algerian youth with the skills necessary to contribute to and thrive in a knowledge-based global economy, thereby directly supporting the nation's sustainable development agenda.

KEYWORDS: ELT Innovation, Global Citizenship, Sustainable Development, AI-Powered Learning, Mobile Learning, Virtual Exchange.

INTRODUCTION

The shift towards a global knowledge economy has fundamentally redefined the skills required for national prosperity and individual success (World Bank, 2023). For nations like Algeria, which are strategically focused on diversifying their economies away from traditional sectors (like hydrocarbons) and increasing global competitiveness, proficiency in English is no longer an optional skill but a crucial strategic asset (Algerian Ministry of Commerce, 2024). English serves as the lingua franca of global commerce, advanced scientific research, software development, and international diplomatic engagement.

Despite significant investment in education, the Algerian ELT system often faces systemic challenges, including large class sizes, resource disparities across regions, and an over-reliance on traditional, teacher-centered methodologies that may not adequately prepare graduates for the dynamic demands of the global workplace. This context necessitates a transformative approach.

This paper posits that technological innovation provides a viable, scalable, and equitable solution to these deep-seated challenges. By strategically integrating modern technology into ELT curricula

and pedagogy, Algeria can accelerate the acquisition of high-level English proficiency across its student population. This is directly aligned with the United Nations' Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), but extends its impact to SDG 8 (Decent Work and Economic Growth), SDG 10 (Reduced Inequalities), and SDG 17 (Partnerships for the Goals) (UNESCO, 2022).

This paper will first review the theoretical relationship between ELT, technology, and sustainable development. Second, it will propose a robust methodology for studying the impact and implementation of these innovations within an Algerian university context. Finally, it will discuss specific technological solutions—AI-driven platforms, mobile learning, and Virtual Exchange and provide critical recommendations for successful, context-sensitive integration, confirming that this digital shift is a vital pillar of Algeria's national development strategy.

Literature Review

English Language Teaching and Sustainable Development

Sustainable Development (SD) is defined as meeting the needs of the present without compromising the ability of future generations to meet their own needs. Education is globally recognized as the primary enabler of SD (Sachs, 2015). SDG 4 aims to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." For Algeria, this mandate is intricately linked to English proficiency for the following reasons:

- **Economic Diversification:** High English proficiency in the workforce attracts Foreign Direct Investment (FDI) and facilitates participation in high-value sectors like IT, renewable energy, and scientific research.
- **Global Partnership (SDG 17):** English is necessary for engaging effectively in international collaborations, academic exchanges, and global governance structures.
- **Access to Knowledge:** The vast majority of cutting-edge academic and professional resources are published in English, making it essential for building a local knowledge base.

Therefore, an effective and widespread ELT program, which addresses quality and accessibility issues, becomes a direct mechanism for achieving broader national SD objectives.

The Role of Technology in ELT (TELL)

The integration of technology into language learning, often termed Technology-Enhanced Language Learning (**TELL**), has evolved dramatically. Early CALL systems were rudimentary drills; modern approaches leverage sophisticated tools that enable **personalization, collaboration, and immersion** (Warschauer & Healey, 1998).

- **Personalized and Adaptive Learning:** Systems powered by **Artificial Intelligence (AI)** can dynamically assess a learner's proficiency, identify specific knowledge gaps, and adjust the curriculum and pace accordingly (Chapelle, 2024). This addresses the common challenge of heterogeneous proficiency levels within large university classrooms, promoting a more equitable learning outcome (SDG 10).
- **Mobile Learning (M-Learning):** The ubiquitous nature of mobile devices offers an opportunity to overcome geographical and temporal barriers to learning (Kukulska-Hulme, 22). M-Learning extends the classroom beyond the university walls, providing access to

resources, practice, and instruction anytime and anywhere, effectively addressing resource limitations and reducing educational disparity across different regions of Algeria.

- **Virtual Exchange (VE):** Formerly known as **Online Intercultural Exchange (OIE)**, VE programs connect learners in Algeria with peers globally through structured, project-based online tasks. This directly cultivates the **intercultural competence** and **global citizenship** necessary for navigating a complex globalized world, fulfilling a core tenet of the conference track on "Building Bridges across Borders."

The Algerian ELT Context

The Algerian educational system, while centralized and structured, often struggles with outdated materials and a lack of consistent exposure to authentic, real-world English. Previous attempts at technology integration have often been hindered by inadequate infrastructure and insufficient teacher training. The literature suggests that successful implementation in the Algerian context requires a context-sensitive approach that prioritizes robust teacher professional development and infrastructural equity to ensure that technology serves as a bridge, not an amplifier, of the existing digital divide.

Methodology

This study employed an empirical case study analysis to evaluate the pedagogical impact of developed technological solutions. The focal point of the research was the **Chadli Ben Djedid University ELT Startup Projects**, which were successfully completed during the 2024-2025 academic year by students in the English Department. Crucially, these projects required groups of students to develop functional, custom mobile applications that integrated basic Artificial Intelligence (AI) features such as adaptive questioning, personalized error feedback, or automated pronunciation analysis designed to enhance specific English language skills for various proficiency levels (Beginner, Intermediate, and Advanced). The students who utilized these AI-enhanced applications formed the Intervention Group for the purpose of this analysis. The methodology involved the analysis of pre- and post-test data that had been collected as a standard part of the project evaluation process. Specifically, a standardized English proficiency test was administered at the start and end of the intervention period to both the Intervention Group and a comparable Control Group that followed the traditional curriculum. The primary objective was to quantitatively measure and compare the proficiency gain between these two groups using statistical analysis, allowing for empirical validation of the localized, context-specific, and AI-driven applications. Furthermore, qualitative data from student feedback surveys and project reports were analyzed thematically to provide necessary context regarding the usability, challenges, and overall acceptance of the new technology developed through the university's entrepreneurial initiatives. This approach provided tangible, real-world samples of the impact of technological innovation on ELT outcomes at different learner levels.

Discussion

The implementation strategy for ELT innovation is anchored by three critical technological pillars, each designed to address specific Algerian challenges and drive the national Sustainable Development agenda. Firstly, AI-Powered Adaptive Platforms are essential for achieving economic diversification by delivering hyper personalized instruction that ensures graduates acquire the high, consistent communicative competence required for the global, knowledge-based workforce. Secondly, the deployment of Mobile Learning actively combats regional and socioeconomic inequalities by providing equitable, universal access to quality educational

resources, thereby democratizing learning regardless of a student's geographical location or infrastructure limitations. Thirdly, Virtual Exchange builds vital global citizenship and intercultural competence, essential for successful international partnerships, through practical, cross-cultural collaboration. This comprehensive strategy is grounded in local action, highlighted by the Chadli Ben Djedid ELT Startup Incubator, which connects academic research with entrepreneurial development to create context-specific, professional English that directly align with Algeria's national economic diversification needs.

Challenges and Strategic Recommendations

While the potential of technological ELT innovation is immense, its implementation in the Algerian context is challenged by three major obstacles that require strategic and coordinated institutional responses. These challenges—the pervasive digital divide, insufficient Teacher Professional Development, and outdated curriculum/assessment frameworks necessitate a tripartite strategic response. Specifically, institutions must adopt a Hybrid Infrastructure Mandate that supports both high-bandwidth campus activities and low-bandwidth, offline-capable M-Learning solutions to bridge the access gap. This must be coupled with Sustained and Mandatory focused on integrating technology into pedagogy, ensuring faculty are competent facilitators, not just users, of AI-driven tools. Finally, to incentivize innovation, the national ELT assessment must undergo Assessment Reform, aligning high-stakes examinations with digital skills, applied communicative tasks, and real-world project submissions.

CONCLUSION

The strategic integration of technological innovation in ELT is a non-negotiable component of Algeria's pursuit of Sustainable Development, effectively serving as an innovative solution to bridge the gap between traditional pedagogy and the demands of the global economy. By leveraging AI, M-Learning, and Virtual Exchange, the Algerian university system directly supports key national goals: preparing a globally competitive workforce (economic diversification), ensuring equitable access (reduced inequalities), and fostering essential intercultural skills (global partnership). The retrospective analysis of the completed Chadli Ben Djedid startup projects provides a clear, empirical pathway to validate the impact of these AI-enhanced applications. Success, however, relies critically on a sustained commitment to updating infrastructure, providing comprehensive teacher training, and fundamentally reforming curriculum and assessment to fully embrace digital literacy. The investment in digitally-enhanced ELT is, therefore, an investment in the long-term, sustainable future of Algeria. Future research should focus on longitudinal studies tracking graduate employability rates and comparative cost-effectiveness of these platforms in resource-constrained environments.

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Global Citizenship in Higher Education: Towards a Comprehensive Approach

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ABSTRACT: The internationalization of higher education has been fueled by a constantly growing globalized and interconnected world. One concept that encompasses the internationalization process is Global citizenship, which can be fostered through student mobility, internationalization-at-home, or other intercultural learning initiatives. Despite being quite broad and controversial, the concepts' growing significance in higher education has spurred research across a variety of disciplines. . The aim of the present research is analyze current research methodologies in the field of global citizenship and to suggest potential areas of inquiry that might include these methodologies into a comprehensive framework. Three primary study techniques have been identified through a review of literature from many social science fields: civic engagement, social identification with a global community, and intercultural competence. Though each method captures a significant aspect of global citizenship, they are not included together in the literature, which makes it more difficult to comprehend and implement in higher education. As a result, the current research paper provides a basic conceptualization and a synopsis of previous study findings for each approach. Future prospects for higher education research and practice are discussed, along with how combining these approaches can result in a more comprehensive knowledge of global citizenship.

KEYWORDS: Global citizenship; higher education; comprehensive approach.

INTRODUCTION

Global citizenship has become a defining concept in higher education in response to globalization, international mobility, and intercultural contact. Universities increasingly adopt policies to foster civic engagement, intercultural competence, and a sense of global responsibility among students. The concept integrates cognitive, affective, and behavioral dimensions: knowledge of global issues, empathy toward others, and action for social justice.

Although widely discussed, global citizenship remains contested. Definitions vary from cosmopolitan ideals to intercultural competence frameworks, and from elite global outlooks to inclusive citizenship practices. Much research has remained fragmented, focusing on isolated elements without building a comprehensive model. This article addresses the gap by reviewing the literature systematically, identifying dominant approaches, and proposing a holistic framework for global citizenship education (GCE).

Defining Global Citizenship

Global citizenship is a broad and evolving concept, defined differently across fields (Stromquist, 2009; VanderDussen Toukan, 2018). Whereas *citizenship* denotes membership in a nation (Schinkel, 2008), *global citizenship* expands this to emphasize interconnection among nations and

societies. Though no global passport exists, individuals can imagine a global community, build relationships within it, and act on its behalf (Clarke et al., 2014; Moxnes, 2014). Citizenship at the national level is thus inseparable from global contexts (Wood & Black, 2018).

UNESCO (2015, p.14) defines global citizenship as *"a sense of belonging to a broader community and common humanity… emphasizing political, economic, social and cultural interdependency between the local, national, and global."* This belonging implies commitments and actions that extend from the local to the global (Dower & Williams, 2002).

Higher education institutions (HEIs) aim to cultivate this sense of belonging by fostering skills and attitudes that promote social responsibility (UNESCO, 2014; Pacho, 2020). Yet approaches differ widely. Aktas et al. (2017) found variation across 24 universities in mission statements, program length, and outcomes. Some emphasize employability and global skills (Hammond & Keating, 2018), while others stress social responsibility in both local and global contexts (Sklad et al., 2016). Pashby et al. (2020) argue that such efforts cannot be captured by static typologies but reflect tensions among liberal, neoliberal, and critical orientations.

Empirical research on global citizenship also reflects multiple perspectives. Some studies stress developing skills to succeed in intercultural settings (Brunell, 2013; Trede et al., 2013), while others highlight feelings of belonging to a global community as a basis for social engagement (Buchan et al., 2011). In higher education, the situation is more complex: reviews show that the term is often used without theoretical grounding or in superficial ways (Goren & Yemini, 2017; Horey et al., 2018). This underlines the need to synthesize diverse approaches into a holistic understanding.

Different researchers propose that different perspectives are complementary components of global citizenship. They identify three main approaches most relevant to higher education—intercultural competence, identification with a global community, and civic engagement—which also align with UNESCO's (2015) cognitive, socio-emotional, and behavioral dimensions.

Research Approaches to Global Citizenship

Intercultural Communication

Intercultural competence plays a central role in global citizenship research in higher education, aligning closely with UNESCO's (2015) cognitive dimension, which emphasizes the skills needed to understand global interconnectedness and interact with diverse groups. It is defined as the ability to engage effectively with people from different cultural backgrounds while maintaining well-being and adjustment (Deardorff, 2006; Leung et al., 2014; Van der Zee & Van Oudenhoven, 2000). Beyond skills, it also involves willingness to seek intercultural experiences.Leung et al. (2014) identify three components: traits (personal characteristics shaping intercultural responses), attitudes/worldviews (positive or negative perceptions of other groups), and capabilities (effective behaviors in intercultural contexts).

Since the early 2000s, research has produced several frameworks (Spitzberg & Changnon, 2009), among which the Cultural Intelligence Scale (CQS) (Ang et al., 2007) and the Multicultural Personality Questionnaire (MPQ) (Van der Zee & Van Oudenhoven, 2000) stand out for their validity across cultures. The CQS assesses metacognitive, cognitive, motivational, and behavioral capabilities (Earley & Ang, 2003), while the MPQ measures stable traits such as Cultural Empathy, Openmindedness, and Social Initiative (which facilitate intercultural contact), as well as Emotional Stability and Flexibility (which buffer against stress). Both instruments show that intercultural

competence is linked to psychological well-being, adaptation, broader social networks, and even academic performance (Leung et al., 2014).

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Intercultural Competence in Higher Education

Research in higher education examines predictors and outcomes of intercultural competence as well as strategies for its development. Much of it focuses on student mobility abroad. Short trips can significantly raise all CQ dimensions (Engle & Crowne, 2014), while semester programs often increase cognitive CQ, with mixed effects on motivational and behavioral CQ (Varela & Gatlin-Watts, 2013). Some MPQ traits also change: Emotional Stability tends to rise, though Openmindedness and Cultural Empathy may decline (Tracy-Ventura et al., 2016; Schartner, 2016). Overall, mobility is a key predictor of intercultural competence and has lasting effects, especially when combined with intentional curricular activities such as intercultural communication training (Goldstein, 2022; Boonen et al., 2021).

Research on internationalization at home shows that on-campus global learning can be as effective as study abroad (Peifer et al., 2021; Soria & Troisi, 2014). Culturally mixed groups with teacher guidance improve flexibility and openmindedness (Liang & Schartner, 2022). Training programs also enhance CQ, though outcomes vary by traits: openminded students gain motivational and cognitive CQ, while those with high social initiative improve metacognitive CQ (Figueroa & Hofhuis, 2024). These findings suggest that different students benefit from different approaches.

Finally, intercultural competence predicts broader outcomes. International networks, language skills, and CQ encourage working abroad (Remhof et al., 2013). MPQ traits such as Openmindedness, Flexibility, and Cultural Empathy support openness to diversity, while Emotional Stability and Social Initiative predict successful adaptation (Yakunina et al., 2012; Ward et al., 2009). CQ itself has been linked to cross-cultural adaptation (Lin et al., 2012).

In sum, intercultural competence in higher education is fostered by both mobility and local initiatives, and it functions as both a learning goal and a means of achieving adaptation and international engagement.

In fostering global citizenship, intercultural competence involves capabilities, attitudes, and traits that enable effective interaction across cultures. While cultural immersion in mobility programs enhances these skills, curricular activities are crucial to move beyond stereotypes and promote critical global citizenship. Ultimately, intercultural competence serves not only as a goal in higher education but also as a means to broader outcomes within internationalized learning.

Identification with a Global Community in Higher Education

While often assumed, the link between international education and global identity is rarely tested. Unlike "international identity," which supports adaptation among international students (Bierwiaczonek et al., 2017), global citizenship identity encompasses all people and applies to both local and international students (Spero, 2022).The Reysen & Katzarska-Miller (2013) model explains global citizenship identification as shaped by antecedents—such as the normative environment of higher education institutions and students' global awareness—which in turn foster prosocial outcomes like empathy, social justice, and responsibility to act.

Empirical research supports this: students' identification is predicted by universities' promotion of global citizenship (Blake et al., 2015), institutional social responsibility (Assis et al., 2018), positive attitudes toward technology (Lee et al., 2017), and perceived world knowledge (Reysen et al., 2013). Together, these findings suggest that universities play a key role in nurturing global citizenship identification, both through institutional culture and curricular activities that build global knowledge.

Civic Engagement

The third approach to global citizenship emphasizes behavioral engagement and societal change, aligning with UNESCO's (2015) behavioral dimension. Civic engagement involves students' contributions to creating a just world through socially responsible actions (Bennett & Wells, 2009). Traditionally, civic participation was nationally bounded and linked to formal institutions such as voting (Schinkel, 2008; Pancer, 2015). Today, globalization and interconnectedness broaden this scope to include actions like volunteering, advocacy, demonstrations, and raising awareness—activities not required by law but impactful locally and globally (Dahlgren, 2006).

Digital media further expands civic engagement by enabling participation in new forms: video games, virtual reality, and social platforms provide avenues for sharing information, donating, or mobilizing protests (Neys & Jansz, 2019; Ohme, 2019; Gruenewald & Witteborn, 2022). Local movements can achieve global reach—seen in the Arab Spring or Black Lives Matter (Bennett & Segerberg, 2012; Mundt et al., 2018)—while global challenges such as climate change and migration are addressed at multiple levels (Wilby et al., 2022).Thus, globalization does not replace traditional civic engagement but extends it across borders, blending local and global action.

In a globalized world, civic engagement must acknowledge the transnational and cross-cultural dimensions of social issues, which often ripple across regions and highlight persistent inequalities (Andreotti, 2006; Rosenmann et al., 2016). Understanding these interconnections allows individuals to recognize their role not only in sustaining but also in solving global challenges. Civic engagement thus moves beyond everyday community actions to emphasize a global social

responsibility rooted in awareness of structural issues (Andreotti & Pashby, 2013; UNESCO, 2014).

Research shows that collective action requires awareness and connection with affected groups (Reese et al., 2019). Contact with international communities increases identification with humanity and global responsibility (Römpke et al., 2019). Reflection on one's own involvement in inequalities is also crucial for fostering social justice (Schwarzenthal, 2022; Bosio & Waghid, 2023).Although challenging, higher education institutions are ideal spaces to cultivate civic engagement through structured initiatives that prepare students to act responsibly in the face of globalization (Andreotti, 2006; Denson & Bowman, 2013).

3.4.1. Civic Engagement in Higher Education

As part of global citizenship, civic engagement in higher education is often tied to internationalization strategies (Jones et al., 2021). Study abroad programs expose students to interconnected realities, inspiring participation in local or global activities such as volunteering or socially responsible voting (Jon & Fry, 2021). Research shows that the destination, type, and duration of exchanges, especially when combined with targeted curricula like service learning, influence international volunteerism (Horn & Fry, 2013).

At the same time, internationalization at home can nurture civic engagement through curricular initiatives. Courses addressing global issues, such as human trafficking, increased students' knowledge and involvement in related civic activities (Brunell, 2013). Programs linking awareness to citizenship fostered advocacy and responsibility (Lorenzini, 2013). Other studies show similar effects for intercultural courses and global citizenship curricula (Denson & Bowman, 2013; Schutte et al., 2017). These initiatives highlight how institutional efforts connect global realities with local action and sometimes extend to international engagement (Sklad et al., 2016).

However, the breadth of civic engagement complicates research: almost any socially beneficial action may qualify, making it difficult to identify the most relevant strategies. Assessment efforts exist (Brunell, 2013; Schutte et al., 2017), but engagement may be culture-dependent (Chan et al., 2022) and uneven across fields, being more common in disciplines like social and political sciences (Viola, 2021). Overall, while higher education has multiple avenues to foster civic engagement, further research is needed to clarify its scope and impact in global citizenship education (Jones et al., 2021; UNESCO, 2015).

CONCLUSION

Global citizenship remains central in higher education amid ongoing internationalization, yet a common definition is elusive. The literature shows it cannot be reduced to a single dimension but is best understood holistically. This paper reviewed three complementary approaches—intercultural competence, identification with a global community, and civic engagement—which together reflect the multifaceted nature of global citizenship.

A holistic perspective enriches theory, captures students' diverse experiences, and guides future empirical research on the links between competences, identity, and engagement. For higher education institutions, it implies clarifying their use of the concept and designing inclusive curricula that provide all students with opportunities to encounter diverse realities and develop shared responsibility for humanity. In this sense, global citizenship offers both a framework to understand and a pathway to contribute to today's interconnected world.

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Integrating Global Issues into EFL Reading to Cultivate Global Citizenship

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ABSTRACT: In the current era, developing EFL students' global citizenship has become an essential matter of concern in teaching and learning, especially in Algeria, which is increasingly witnessing diversity, development, and cross-cultural interactions. Thus, educational institutions have to adapt and integrate the latest techniques and strategies to meet the demands of globalization. This research surveys the effectiveness of incorporating global issues in the EFL context as a motivational strategy to enhance EFL students' reading skills through conducting a case study on second-year students at the Department of English Language at Batna 2 University. Using global issues may be a practical teaching approach that develops students' reading skills and promotes their global citizenship. The mixed method of both quasi-experimental and descriptive methods were selected. The study was conducted on seventy conveniently-selected second-year students and six randomly-selected teachers. The participants were divided into experimental and control groups, with thirty students each. The qualitative and quantitative data were collected using reading tests, students' and teachers' attitudinal interviews. The research findings show that incorporating global matters has significantly developed the students' reading skills, that the experimental group demonstrates positive attitudes towards reading about international issues, and that the latter effectively increases students' engagement and enhances the framing of the principles and traits of students' citizenship. Following these findings, a series of recommendations w25 suggested.

KEYWORDS: Global citizenship; global issues; foreign language education; reading skill

INTRODUCTION

In recent years, globalization has reshaped education by increasing emphasis on preparing students to become active global citizens. Foreign language education, particularly English as a Foreign Language (EFL), is a crucial context for this mission because it not only equips learners with linguistic competence but also provides opportunities to engage with diverse perspectives and international issues (Byram, 2008; UNESCO, 2015).

In Algeria, the rising diversity, cross-cultural interactions, and socio-economic developments have brought new challenges to higher education, demanding pedagogical approaches that extend beyond language skills to encompass global awareness and citizenship education.

Despite the recognized importance of global citizenship, EFL instruction in Algerian universities still tends to prioritize linguistic accuracy and exam-oriented practices. This creates a gap between the demands of globalization and the outcomes of language education. Addressing this gap requires innovative approaches that integrate global issues into language learning, particularly in reading classes, which expose learners to authentic content and foster comprehension, critical thinking, and intercultural understanding (Grabe & Stoller, 2011; Noddings, 2013).

The present study examines the effectiveness of incorporating global issues into EFL reading courses as a motivational and pedagogical strategy to enhance reading skills and promote global citizenship traits among Algerian university students. Specifically, the study sets out the following objectives:

1. To investigate whether reading texts on global issues improves students' reading comprehension and related sub-skills.
2. To explore students' and teachers' attitudes towards the integration of global issues in EFL reading.
3. To determine the extent to which global issue-based reading contributes to cultivating global citizenship values.

Accordingly, the study seeks to answer the following research questions:

1. Does integrating global issues into EFL reading courses enhance students' reading skills compared to traditional methods?
2. What are students' and teachers' attitudes towards the use of global issues in reading classes?
3. In what ways does reading about global issues contribute to the development of students' global citizenship?

The significance of this study lies in its attempt to bridge the gap between language learning and global citizenship education in Algerian higher education. By investigating the pedagogical potential of integrating global issues, the study contributes to rethinking reading instruction as a means of developing linguistic competence and preparing students for the challenges of an interconnected world (Oxfam, 2015; UNESCO, 2017).

Literature Review

Global citizenship is defined as the recognition of interconnectedness, responsibility, and engagement with local and global communities (Oxfam, 2015). Education involves cultivating values such as respect, empathy, social justice, and sustainability (UNESCO, 2017). For EFL learners, global citizenship translates into the ability to communicate across cultures while reflecting critically on worldwide challenges.

Reading is central to foreign language education as it develops vocabulary, comprehension, inference, and critical analysis. Beyond linguistic benefits, reading exposes learners to cultural contexts and socio-political realities (Grabe & Stoller, 2011). Texts dealing with global issues provide authentic contexts for language learning while simultaneously nurturing awareness of global citizenship traits.

Numerous scholars argue that the inclusion of global issues in curricula motivates learners, enhances engagement, and prepares students for 21st-century challenges (Byram, 2008; Noddings, 2013). In the EFL classroom, global issues transform reading into a meaningful, purposeful activity that connects language with real-world concerns. This is particularly significant in Algeria,

where EFL instruction traditionally emphasizes linguistic accuracy over intercultural and global dimensions.

Methodology

Research Design

This study employed a mixed-methods approach, combining a quasi-experimental design with descriptive qualitative inquiry. The quantitative approach measured students' progress in reading skills, while the qualitative approach explored students' and teachers' perceptions and attitudes.

Participants

The sample consisted of seventy second-year EFL students at Batna 2 University. Sixty students were divided into an experimental group (n=30) and a control group (n=30). Additionally, six teachers were randomly selected to provide their perspectives through interviews.

Table 1. Distribution of participants

Group	Number of Students	Gender Distribution	Teachers Involved
Experimental	30	18F / 12M	3
Control	30	20F / 10M	3
Total	60 students	38F / 22M	6

Instruments

1. **Reading Tests**: Pre-test and post-test administered to both groups to measure improvements in reading comprehension and related sub-skills.
2. **Interviews**: Semi-structured interviews with students (experimental group) and teachers to examine attitudes, experiences, and perceptions towards integrating global issues in EFL reading.

Procedure

- The control group received traditional reading instruction using English language texts.
- The experimental group was exposed to reading materials addressing global issues such as environmental challenges, cultural diversity, human rights, and globalization.
- The intervention lasted one academic semester (14 weeks).

Data Analysis

- Quantitative data (test scores) were analyzed using descriptive statistics and t-tests to assess significant student grades changes.
- Qualitative data (interview transcripts) were coded thematically to identify recurring patterns and attitudes.

Results

Quantitative Findings

- The experimental group showed a statistically significant improvement in reading comprehension compared to the control group.
- Gains were observed particularly in inferential comprehension, vocabulary recognition, and critical reading skills.

Table 2. Mean scores of reading tests (pre- and post-test)

Group	Pre-Test Mean (SD)	Post-Test Mean (SD)	Gain
Experimental	11.5 (2.1)	16.8 (2.4)	+5.3
Control	11.2 (2.3)	12.9 (2.0)	+1.7

Qualitative Findings

- Students in the experimental group reported that reading about global issues was more engaging and motivating than traditional materials.
- Teachers highlighted that global issue-based texts facilitated classroom discussions and encouraged critical thinking.
- Both students and teachers emphasized that such content promoted values of empathy, cultural awareness, and responsibility—core dimensions of global citizenship.

Table 3. Themes from student interviews (experimental group)

Theme	Frequency	Sample Quote
Increased Motivation	High	"I liked reading about climate change because it matters to us."
Improved Critical Thinking	Medium	"These texts made me think about solutions, not just answers."
Cultural Awareness	Medium	"I learned how people in other countries face similar problems."
Language Development	High	"I discovered many new words that I could use."

Discussion of Findings

The findings confirm that integrating global issues into EFL reading instruction enhances both language proficiency and citizenship education. While the control group improved marginally, the experimental group's performance suggests that authentic, meaningful materials stimulate deeper learning. These results align with prior research advocating for contextualized language teaching that connects learning to real-world challenges (Byram, 2008; UNESCO, 2017).

Moreover, the positive attitudes of both teachers and students demonstrate that incorporating global issues is not only feasible but also desirable in Algerian higher education. Such practices

may counterbalance traditional exam-oriented instruction and foster a more holistic approach to language education.

CONCLUSION AND RECOMMENDATIONS

This study concludes that embedding global issues into EFL reading curricula significantly improves students' reading skills while promoting global citizenship values. Recommendations include:

1. **Curriculum Development**: EFL programs should integrate global issues into reading syllabi to foster language and intercultural competence simultaneously.
2. **Teacher Training**: Professional development should emphasize pedagogical strategies for selecting and using global issue-based texts.
3. **Resource Development**: Universities should provide access to authentic, up-to-date materials covering diverse global challenges.
4. **Further Research**: Future studies should investigate long-term effects, cross-cultural comparisons, and impacts on other language skills.

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A Holistic Examination of Morphological Adaptation and Lexical Borrowing Processes in the Sindhi Language

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ABSTRACT: This research article offers a nuanced examination of the intricate phenomena of morphological adaptation and lexical borrowing in the Sindhi language. Situated within the broader context of linguistic evolution, the study unfolds the historical, socio-cultural, and linguistic dimensions that have contributed to the dynamic transformation of Sindhi over time. Morphological adaptation, the focal point of our investigation, explores the malleability of Sindhi's structural elements under the influence of neighboring languages such as Persian, Arabic, and Sanskrit. Through meticulous linguistic analysis, we unveil instances where Sindhi has undergone morphological adjustments, resulting in a distinctive amalgamation of linguistic features. The study delves into the mechanisms and patterns of morphological adaptation, revealing the intricate interplay between Sindhi and its linguistic neighbors. Lexical borrowing, the second key theme, unravels the lexical tapestry of Sindhi by scrutinizing the assimilation of words from Persian, Arabic, and English. By tracing the origins and pathways of borrowed words, this research elucidates the ways in which Sindhi has enriched its vocabulary through cultural exchanges, trade, and historical encounters. The study sheds light on the linguistic assimilation process, highlighting the adaptability and flexibility of Sindhi in integrating diverse lexical elements. Socio-cultural implications are woven throughout the narrative, emphasizing that morphological adaptation and lexical borrowings are not isolated linguistic phenomena but integral components of Sindhi's cultural identity. The article explores how these linguistic dynamics mirror the cultural interconnectedness of the Sindhi-speaking population and contribute to the resilience of Sindhi in adapting to changing societal landscapes. A historical lens is employed to contextualize morphological adaptations and lexical borrowings within pivotal events such as Arab and Persian influences, British colonialism, and the partition of India. This historical perspective enhances our understanding of the forces that have shaped Sindhi, underscoring the language's ability to absorb and evolve in response to external influences. In conclusion, this research contributes a multifaceted exploration of morphological adaptation and lexical borrowing in the Sindhi language. By unraveling the intricacies of linguistic evolution, the study not only advances our understanding of Sindhi but also enriches the broader field of linguistics by providing insights into the complex interplay between language, culture, and history.

KEYWORDS: Sindhi language, morphological adaptation, lexical borrowing, linguistic evolution, socio-cultural implications, historical perspectives, linguistic assimilation, cultural interconnectedness, language dynamics, vocabulary enrichment.

INTRODUCTION

The Sindhi language, belonging to the Indo-Aryan family, represents one of the most historically rich and culturally significant languages of South Asia. Spoken by millions in Pakistan and across

diaspora communities in India, the Middle East, Europe, and North America, Sindhi has continuously evolved through centuries of linguistic contact. This evolution has been shaped primarily by two processes: **morphological adaptation** and **lexical borrowing**. These processes have allowed Sindhi to incorporate external linguistic influences while retaining its distinctive identity.

This research investigates these two phenomena holistically, showing how historical circumstances, socio-cultural dynamics, and linguistic structures intersect to produce a dynamic system of adaptation. Borrowed elements from Arabic, Persian, Sanskrit, and English not only expanded the lexicon but also transformed Sindhi's morphology. By exploring this interplay, the study contributes to understanding broader issues of linguistic change, identity, and resilience in multilingual societies.

Historical Background

Sindhi's history demonstrates constant exposure to diverse cultural and linguistic currents. Sanskrit is its earliest major influence, visible in its basic vocabulary and grammatical framework. From the 8th century onward, the Arab conquest of Sindh introduced Arabic terms, particularly in religion, law, and administration. Persian, as the language of literature and governance during medieval and Mughal periods, left an enduring imprint on Sindhi morphology and stylistics. The British colonial period marked another major turning point: English vocabulary entered domains of education, science, bureaucracy, and later mass media.

These historical shifts reveal how Sindhi was never static but **continuously adapted**, absorbing foreign forms and reshaping them within its own phonological and grammatical system. Partition in 1947 further complicated this trajectory, as Sindhi-speaking communities were dispersed, leading to new contact situations and additional borrowings in diaspora contexts.

Morphological Adaptation in Sindhi

Morphological adaptation refers to how borrowed words are structurally adjusted to conform to Sindhi's grammatical and phonological patterns. Examples include:

> **Suffixation and Inflection**: Arabic and Persian nouns borrowed into Sindhi often acquire Sindhi plural markers and case endings.
>
> **Phonological Adjustment**: Sounds absent in Sindhi are approximated or replaced (e.g., Arabic emphatic consonants simplified for Sindhi pronunciation).
>
> **Structural Integration**: Borrowed verbs are adapted by attaching Sindhi auxiliary forms, allowing them to participate in native tense–aspect–mood systems.

These adaptations illustrate Sindhi's linguistic flexibility. Instead of merely borrowing words, Sindhi reshapes them, embedding them within its system in ways that make them indistinguishable from native items over time.

Lexical Borrowing and Sociolinguistic Implications

Lexical borrowing has been one of the most significant drivers of Sindhi's linguistic growth. Arabic contributed heavily to religious vocabulary, while Persian supplied literary, cultural, and administrative terms. During colonial and postcolonial periods, English became the source of terms in technology, science, education, and media. Today, globalization and digital communication further accelerate English borrowing, particularly in urban Sindhi speech.

Borrowing is not just a matter of convenience but also reflects social identity, cultural prestige, and power relations. For instance:

Educated Sindhi speakers frequently mix English and Urdu terms in professional contexts.

Diaspora communities adapt local borrowings, producing hybrid varieties of Sindhi influenced by Hindi, Gujarati, or English.

Urban–rural differences show contrasting borrowing patterns, with cities more receptive to English innovation and villages retaining older Persian–Arabic borrowings.

Thus, borrowing in Sindhi demonstrates both linguistic necessity and sociocultural negotiation, showing how communities position themselves in relation to tradition and modernity.

Research Methodology

The research methodology employed in this study aims to systematically investigate the intricate processes of morphological adaptation and lexical borrowing within the Sindhi language. To achieve a comprehensive understanding of these linguistic phenomena, a qualitative research design has been chosen to facilitate an in-depth exploration of the multifaceted dynamics at play.

Research Design

The study adopts a qualitative approach, recognizing the inherent complexity and contextual richness associated with morphological adaptation and lexical borrowing in Sindhi. This design allows for a nuanced analysis of linguistic changes, emphasizing the need for detailed insights into the underlying mechanisms and sociocultural contexts shaping the Sindhi language.

Data Collection

a. Textual Analysis: The primary data source encompasses a diverse collection of written and spoken Sindhi language samples, spanning historical texts, literary works, and contemporary discourse. Through rigorous textual analysis, the research seeks to identify patterns of morphological adaptation and lexical borrowing embedded in the linguistic fabric.

b. Interviews and Surveys: Complementing the textual analysis, qualitative data is gathered through interviews with native Sindhi speakers and community surveys. These interactions aim to capture the lived experiences, perceptions, and linguistic practices of individuals within the Sindhi-speaking community. The combination of textual and qualitative data enhances the depth and breadth of the study's exploration.

Case Studies

In addition to the overarching qualitative approach, the research incorporates a focused examination of specific case studies. The selection of cases is guided by criteria such as the historical relevance of morphological or lexical adaptations, the sociolinguistic significance of the instances, and their impact on contemporary Sindhi language dynamics. This method enables a detailed exploration of individual linguistic phenomena, offering a deeper understanding of their evolution and implications.

Coding and Categorization:

A systematic coding and categorization process is employed to analyze the collected data effectively. Morphological patterns and borrowed lexical items are meticulously coded based on linguistic features, historical origins, and sociocultural contexts. This structured approach not only facilitates the organization of data but also allows for the identification of recurring themes and patterns, contributing to a comprehensive analysis of morphological and lexical dynamics in Sindhi.

Triangulation

To enhance the robustness of the findings, the research incorporates triangulation by integrating data from various sources and employing multiple research methods. Triangulation helps validate and corroborate the observed linguistic phenomena, minimizing the impact of potential biases and ensuring a more holistic interpretation of the dynamic processes at play in Sindhi language evolution.

Ethical Considerations

In accordance with ethical guidelines, the research places a strong emphasis on the ethical treatment of participants. Informed consent is obtained from individuals participating in interviews and surveys, emphasizing the voluntary and confidential nature of their contributions. The study also upholds cultural sensitivity, respecting the linguistic and cultural heritage of the Sindhi community, and acknowledging the intellectual property rights associated with linguistic expressions.

Data Analysis:

Qualitative data analysis unfolds through iterative processes, including coding, thematic analysis, and pattern recognition. The constant comparative method is employed to refine categories and uncover emergent themes. Leveraging qualitative data analysis software enhances the efficiency of the analytical process, allowing for a systematic and transparent exploration of the morphological and lexical landscape of Sindhi.

Limitations:

The study acknowledges certain limitations inherent in qualitative research, including potential biases in participant selection and the dynamic nature of language. The research also recognizes the challenge of representing the entirety of Sindhi linguistic diversity within the scope of the study. These limitations are duly considered in the interpretation of results to ensure a nuanced and contextually grounded analysis.

Findings and Discussion

Analysis shows that Sindhi's morphological system is highly accommodating. Borrowed words undergo predictable adjustments, which strengthens the argument that adaptation is not random but systematic. Arabic and Persian borrowings show long-term integration, while English terms are in an earlier stage of assimilation, often retaining original forms in educated contexts.

Lexical borrowing is closely tied to domains of prestige and power. Persian borrowings signified cultural refinement, Arabic borrowings religious authority, and English borrowings modernity and global connection. These layers coexist, making Sindhi's lexicon a palimpsest of historical influences**.**

Sociolinguistically, younger urban speakers show greater comfort with English borrowings, while older rural speakers prefer Persian–Arabic terms. This generational divide illustrates how borrowing reflects broader cultural shifts.

CONCLUSION

The history of the Sindhi language shows the way a language can retain its continuity and still conform to the foreign influences. The structural consistency is guaranteed by morphological adaptation, whereas the structural modernization and expansion is guaranteed by lexical borrowing. The combination of them mirrors the endurance, hybridity and cultural dynamism of Sindhi.

The contribution of the study to the linguistic theory lies in the fact that the processes of adaptation and borrowing are not independent phenomena, but rather reinforcing ones. It also points out that Sindhi is a good example of how the minority and regional languages can go through globalization without losing their identity.

Further studies can examine the variation in dialects in borrowing patterns, cognitive processing in borrowing of forms, and the effects of digital platforms in hastening lexical change.

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Embedding Global Citizenship in EFL Assessment: Unveiling Global Citizenship Practices from Global Frameworks and their possible applications in Algerian Higher Education contexts

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ABSTRACT: Global Citizenship Education (GCED) has emerged as a central pillar in international education policies, particularly within the framework of Sustainable Development Goal 4. In English as a Foreign Language (EFL) context, assessment provides a strategic entry point for embedding GCED competencies, intercultural communication, critical media literacy, and global issues. This paper offers a critical appraisal of three influential frameworks: UNESCO's GCED Framework (Sun, 2020), The OECD Learning Compass 2030 (Hughson & Wood, 2020), and Oxfam's Curriculum for Global Citizenship (González-Valencia et al., 2022). In dialogue with insights from Bosio and Waghid (2023) on Global South perspectives, the analysis examines how these frameworks can be mapped onto assessable EFL indicators, highlighting both their strengths and limitations. The findings suggest that effective translation into Algerian higher education requires contextual adaptation. To this end, the paper proposes guiding principles for an "Algerianised" framework that bridges global norms with local realities, fostering meaningful alignment with SDG 4.

KEYWORDS: Global citizenship education; EFL assessment; Framework analysis; SDG 4; Algerian higher education.

INTRODUCTION

Global Citizenship Education (GCED) has become a cornerstone of international educational policy, enshrined in the United Nations' Sustainable Development Goal 4 (SDG 4) as a pathway to foster inclusive, equitable, and quality education. GCED seeks to cultivate learners who are not only knowledgeable but also capable of engaging critically and responsibly with pressing global challenges. Within the English as a Foreign Language (EFL) context, assessment practices represent a strategic entry point for embedding GCED competencies. The evaluation of students' linguistic performance can be expanded to include dimensions of intercultural communication, critical media literacy, and reasoning about global issues, thereby transforming assessment into an instrument for holistic education.

Despite the increasing prominence of GCED, translating global frameworks into local educational settings remains a challenge. International initiatives often emerge from policy contexts of the Global North and may not directly account for the sociocultural realities of Global South countries (Yusof et al., 2019). In Algerian higher education, while English has gained significant momentum

as a language of instruction and research (Tihal, 2025), assessment practices largely remain anchored in traditional models (Scarino, 2017). These approaches tend to privilege language accuracy and content knowledge, with limited integration of global citizenship competencies. This gap raises an important question: How can global frameworks of GCED be translated into assessment practices within Algerian higher education, ensuring both contextual relevance and practical feasibility?

To address this problem, this paper critically examines three influential frameworks: UNESCO's GCED Framework (Sun, 2020), the OECD Learning Compass 2030 (Hughson & Wood, 2020), and Oxfam's Curriculum for Global Citizenship (González-Valencia et al., 2022). While these frameworks converge on the importance of intercultural understanding, media literacy, and global awareness for effective participation in a globalized world, their orientations and operationalization strategies differ significantly. Furthermore, insights from Bosio and Waghid (2023) on Global South perspectives highlight that GCED must be re-imagined from the standpoint of postcolonial contexts. They argue that frameworks developed in the Global North often overlook historical, cultural, and socio-political realities of the South, thereby reinforcing epistemic inequalities. Their perspective underscores the necessity of contextual adaptation when applying global models to local realities.

The purpose of this paper is therefore twofold. First, it seeks to analyze the extent to which these three frameworks address assessable competencies in the EFL classroom, focusing on intercultural communication, critical media literacy, and reasoning about global issues. Second, it aims to propose guiding principles for an "Algerianised" framework that reconciles global aspirations with national priorities and institutional constraints.

Accordingly, the research questions guiding this study are:

1. How do UNESCO, OECD, and Oxfam frameworks conceptualize and operationalize GCED competencies relevant to EFL assessment?

2. What are the strengths and limitations of each framework when applied to the Algerian higher education context?

3. What principles can guide the development of a locally adapted GCED framework for EFL assessment in Algeria?

Literature Review

Global Citizenship Education (GCED) has gained prominence as a key driver of educational transformation in the twenty-first century. Positioned within the framework of the United Nations' Sustainable Development Goal 4, GCED seeks to empower learners with the knowledge, skills, values, and dispositions necessary to engage with complex global challenges (UNESCO, 2015). Scholars increasingly argue that integrating GCED into language education, particularly English as a Foreign Language (EFL), can enrich assessment practices by moving beyond the measurement of linguistic accuracy to encompass intercultural communication, critical media literacy, and reasoning about global issues (Bosio & Waghid, 2023; Sant et al., 2018)

One of the most influential frameworks in this field is UNESCO's GCED framework, which articulates three interrelated domains of learning: cognitive, socio-emotional, and behavioral (Sun,

2020). This tripartite model underscores the need for learners to develop critical knowledge of global interdependence, empathy and solidarity with others, and the capacity to act ethically and responsibly. While conceptually comprehensive, scholars have noted that the framework often remains at a high level of abstraction, requiring contextual adaptation to become actionable in local classrooms (Sant et al., 2018)

Complementing this approach, the OECD Learning Compass 2030 introduces a future-oriented perspective that positions learners as active navigators of their own learning pathways (Hughson & Wood, 2020). Central to this model are the "transformative competencies" of creating new value, reconciling tensions and dilemmas, and taking responsibility. The framework operationalizes these competencies through the Anticipation–Action–Reflection cycle, which emphasizes learner agency and adaptability. In language education, this orientation suggests assessment tasks that go beyond receptive and productive skills to include collaborative projects, problem-solving, and critical engagement with contemporary global issues. However, critical scholarship has raised concerns that the OECD's emphasis on skills and employability risks aligning GCED too closely with neoliberal economic agendas (Robertson, 2021).

In contrast, Oxfam's Curriculum for Global Citizenship adopts a more explicitly normative and activist stance. It is structured around the interconnection of knowledge and understanding, skills, and values and attitudes, with the explicit aim of fostering social justice, sustainability, and human rights (González-Valencia et al., 2022). For educators, Oxfam's model offers concrete guidance on classroom practices and assessment strategies, such as debates on inequality, collaborative projects on sustainability, and reflective writing on intercultural encounters. Its practicality makes it particularly attractive for curriculum design, though some scholars caution that it reflects Western normative assumptions that may not seamlessly transfer to Global South contexts (Bosio & Waghid, 2023)

Finally, critical voices from the Global South have underscored the importance of challenging epistemic asymmetries in GCED. Bosio and Waghid (2023) argue for a pluriversal approach that foregrounds local knowledge systems, cultural traditions, and lived realities alongside global norms. From this perspective, assessment in EFL should not only evaluate students' ability to engage with international discourses but also affirm their cultural identities and local contexts. This view is particularly salient for Algeria, where global frameworks must be critically examined and reinterpreted to resonate with the sociocultural and institutional specificities of higher education.

Taken together, these frameworks demonstrate both the richness and the tensions inherent in operationalizing GCED. UNESCO provides a broad vision, the OECD advances a competency-based and future-oriented model, Oxfam delivers classroom-ready guidance, and Global South scholarship highlights the necessity of contextual adaptation. This review builds on these insights by examining how the three major frameworks can be mapped onto assessable EFL indicators and by proposing guiding principles for an Algerianised framework.

Methodology

This review employs a comparative framework analysis approach to examine how three major models of Global Citizenship Education—UNESCO's GCED Framework (Sun, 2020), the OECD Learning Compass 2030 (Hughson & Wood, 2020), and Oxfam's Curriculum for Global Citizenship (González-Valencia et al., 2022) address competencies relevant to EFL assessment.

The analysis is guided by three analytical dimensions distilled from the literature: intercultural communication, critical media literacy, and reasoning about global issues (Bosio & Waghid, 2023; Sant et al., 2018).

Each framework was reviewed through a critical reading of scholarly literature and commentaries, with attention to how competencies are conceptualized, operationalized, and potentially adapted to classroom assessment practices. The findings were synthesized thematically and comparatively to identify points of convergence, divergence, and contextual challenges for application in Algerian higher education.

Results

To evaluate the relevance of existing Global Citizenship Education (GCED) models for EFL assessment, three widely cited frameworks were systematically examined: UNESCO's GCED Framework (Sun, 2020), the OECD Learning Compass 2030 (Hughson & Wood, 2020), and Oxfam's Curriculum for Global Citizenship (González-Valencia et al., 2022). Each framework was analyzed with respect to its underlying philosophy, core competencies, approach to assessment, and contextual limitations. Presenting the findings in a comparative format allows for a clearer identification of convergences, divergences, and potential entry points for adaptation to the Algerian higher education context.

Table 1 synthesizes the main characteristics of the three frameworks, highlighting their conceptual strengths as well as their implications for EFL assessment practices.

Table 1 .Comparative Analysis of Selected GCED Frameworks

Dimension	UNESCO GCED Framework (Sun, 2020)	OECD Learning Compass 2030 (Hughson & Wood, 2020)	Oxfam Curriculum for Global Citizenship (González-Valencia et al., 2022)
Underlying philosophy	Normative, human-rights based, aligned with SDGs and universal values. Emphasizes peace, sustainability, and shared humanity.	Future-oriented, competency-driven, focused on preparing learners for complexity, uncertainty, and rapid change.	Civic and justice-oriented, highlighting equity, participation, and empowerment of learners as active citizens.
Key competencies	Intercultural understanding, respect for diversity, critical inquiry into global challenges.	Transformative competencies: creating new values, reconciling tensions, and taking responsibility.	Critical thinking, empathy, respect for diversity, social and political engagement.
Implications for assessment	Stresses formative and dialogic assessment but limited practical tools; encourages reflective tasks and project-based learning.	Suggests performance-based assessment, complex problem-solving tasks, and longitudinal tracking of learner growth.	Offers curriculum-linked strategies for integrating citizenship themes in assessment, including debates, portfolios, and action projects.
Contextual limitations	Criticized for being overly universalist, sometimes detached from local realities, requires contextual adaptation.	Risk of technocratic orientation, privileging skills measurable in standardized systems; less explicit on cultural specificities.	Strongly values-based and activist-oriented, but may be difficult to align with formal assessment policies

Table 1 shows that while all three frameworks emphasize interculturality, critical skills, and global engagement, they differ in philosophical orientation, competencies highlighted, and approaches to assessment.

Discussion

The comparative analysis reveals that existing GCED frameworks converge on the importance of cultivating intercultural understanding, critical thinking, and global engagement, yet diverge in their pedagogical emphasis and assessment feasibility. This divergence underscores the challenge of operationalizing global ideals within specific educational contexts, particularly in Algerian higher education, where systemic constraints, language politics, and curricular structures shape what can realistically be achieved in EFL classrooms (Bosio & Waghid, 2023; Sant et al., 2018)

A key insight is that UNESCO's GCED Framework provides a normative foundation that legitimizes the integration of global citizenship into national education policies. However, its universalist orientation risks overlooking local dynamics such as Algeria's multilingual environment, the enduring influence of colonial legacies, and sensitivities around cultural identity. By contrast, the OECD Learning Compass 2030 advances a competency-driven model that resonates with contemporary shifts toward outcomes-based education. Nevertheless, its abstract formulation of "transformative competencies" requires translation into concrete classroom practices which is a process complicated by resource limitations in Algerian universities. Meanwhile, Oxfam's Curriculum for Global Citizenship offers practical entry points for embedding global issues into EFL assessment, yet its strong activist orientation may encounter resistance in contexts where civic engagement is not formally prioritized in assessment frameworks.

Taken together, these findings suggest that no single framework can be adopted wholesale. Instead, an "Algerianised" approach is needed, one that selectively integrates UNESCO's normative legitimacy, the OECD's competency orientation, and Oxfam's practical strategies, while adapting them to the institutional realities of Algerian higher education. This hybrid orientation would support EFL assessment practices that move beyond rote linguistic performance toward fostering reflective, critical, and socially aware learners.

By emphasizing contextual adaptation, this review contributes to the broader debate on GCED implementation in the Global South. It demonstrates that while global frameworks offer valuable conceptual guidance, their meaningful application depends on sensitivity to local educational ecosystems. In the Algerian case, aligning GCED with EFL assessment not only advances the objectives of SDG 4 but also repositions language education as a site for cultivating globally aware and locally grounded citizens.

CONCLUSION

This review has critically examined three influential frameworks for Global Citizenship Education UNESCO's GCED Framework, the OECD Learning Compass 2030, and Oxfam's Curriculum for Global Citizenship, in order to assess their relevance for embedding global competencies into EFL assessment. The comparative analysis demonstrated that while these frameworks converge on interculturality, critical literacy, and global engagement, they diverge in philosophical orientation, degree of operational clarity, and contextual applicability.

The findings confirm that no single framework can be transferred wholesale into the Algerian higher education context. Instead, the analysis supports the creation of an "Algerianised" GCED-EFL framework, which draws normative legitimacy from UNESCO, competency orientation from the OECD, and pedagogical practicality from Oxfam, while adapting all three to the institutional, cultural, and linguistic realities of Algeria. Such an approach positions EFL assessment not only as a linguistic exercise but as a platform for cultivating critically aware and socially responsible learners, thereby aligning with the transformative vision of SDG 4.

To advance this agenda, three recommendations are proposed:

1. Policy alignment: integrate GCED competencies into higher education language curricula through collaboration between the Ministry of Higher Education and university departments.
2. Capacity building: provide training for EFL instructors in designing assessment tasks that incorporate intercultural and global perspectives.
3. Context-sensitive assessment: develop localized tools (reflective journals, project-based evaluations, debates) that are feasible within Algerian classrooms and adapted to students' lived realities.

These recommendations underline the importance of contextual adaptation in translating global frameworks into meaningful local practices. By doing so, Algerian higher education can contribute to the global project of education for sustainable development while fostering a generation of learners who are both globally informed and locally grounded.

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Global Citizenship through Literature? A Case Study of EFL Teachers' and Students' Perceptions in Algerian Higher Education

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ABSTRACT: Global citizenship education (GCE) is often linked to literature due to its potential to cultivate empathy, intercultural awareness, and critical reflection. Yet this assumption, widely held in Global North scholarship, has received little attention in Global South contexts, where curricular priorities may differ. In Algeria, for example, the national undergraduate English as a Foreign Language (EFL) literature curriculum emphasises literary knowledge and textual analysis, without explicit global citizenship objectives, creating a gap between literature's transformative potential and its classroom realisation. This study explored how EFL literature teachers and undergraduate students perceive the role of literary study in fostering global citizenship competences. Specifically, it examined how they conceptualise global citizenship, its connections with English literature, and the global competencies they believe can be developed through literary engagement. Using a qualitative case study design, data were collected via open-ended surveys and thematically analysed. The findings indicate that both participants associated literary texts with critical thinking, empathy, and ethical reflection. These outcomes, however, were largely sporadic and dependent on individual teacher initiative or student motivation rather than systematically embedded in the curriculum. The findings are limited by the small sample size and self-reported data which future studies could strengthen by adding classroom observations. The findings highlight the need for deliberate pedagogical strategies, curriculum reform, and assessments that value ethical and empathetic engagement alongside literary skills. This study contributes novel insights into the implicit dynamics of GCE in post-reform Algerian higher education and offers guidance for aligning literature education with global citizenship objectives.

KEYWORDS: Global citizenship; English literature; global competences; perceptions; standardised curriculum, higher education; Algeria

INTRODUCTION

Global citizenship education (GCE) has gained prominence in higher education worldwide as institutions seek to prepare globally minded students for an interconnected world. Among the many disciplines contributing to this goal, literature stands out for its capacity to cultivate empathy, foster critical reflection, and open imaginative encounters with cultural difference. However, despite this potential, the specific connection between literary study and global citizenship (GC) development is under-examined, particularly in postcolonial contexts where colonial legacies and contemporary global dynamics intersect in complex ways.

Algerian higher education presents a unique context for investigating these connections. Shaped by the legacies of French colonialism, EFL students engage with English literature as a "third cultural space" that is neither their indigenous culture nor the coloniser's canon. While this space holds potential for broadening perspectives, such possibilities are constrained by the recently revised and standardised undergraduate curriculum, which emphasises literary knowledge and

textual analysis without articulating GC objectives. This creates a disjunction between literature's transformative potential and its pedagogical realisation. This study aims to respond to that disjunction by examining how EFL literature teachers and students in higher education perceive the role of English literary studies in preparing globally minded graduates, an area that remains largely unexplored in both GCE scholarship and Global South contexts. The research is guided by the following questions:

1. How do Algerian EFL literature teachers and their undergraduate students conceptualise global citizenship?
2. How do they perceive the connection between studying English literature and the development of global citizenship competences?
3. What global competences, if any, do they believe are/could be fostered through engagement with English literature?

The significance of this study is twofold. It foregrounds Algerian perspectives on the literature - global citizenship connection, addressing an under-researched Global South context, and also offers practitioner insights that ensure classroom voices inform, rather than follow, educational reform and theory.

Literature Review

Global Citizenship Education: A Contested Field

The concept of global citizenship has been discussed for centuries, but in contemporary higher education it has become closely tied to debates about preparing students to the social, cultural, and political challenges of a globalised world (Gaitan-Aguilar et al., 2024). While many universities highlight GC in their mission statements, research shows that the term remains contested and often vaguely defined, ranging from universalist emphases on shared human values to critical approaches that interrogate inequality and power relations (Carmona et al., 2022; Oxley & Morris, 2013). This conceptual plurality complicates both curricular design and empirical research, as students, teachers, and policymakers may each interpret the term differently. It is precisely this contested character that makes exploratory research into stakeholders' own understandings valuable.

Literature as a Vehicle for GCE

Within the broad field of GCE, literature has been repeatedly identified as a promising pedagogical space for nurturing GC. Nussbaum (1998) argued that literary engagement cultivates a "narrative imagination," enabling readers to perceive the lives of others with empathy and recognition of shared humanity. In a related but distinct vein, Jauss (1982) conceptualised reading as a dialogic process shaped by the reader's "horizon of expectations", where engagement with texts can expose individuals to alternative perspectives and values. These theoretical positions suggest that literature may function as a pedagogical resource for fostering dispositions central to GC. A growing body of empirical studies lend weight to these claims though findings vary across contexts. For example, Martin, Esteve-Faubel, and Esteve-Faubel (2021) showed that guided discussion of a Shakespearean text stimulated students to critically reject revenge and racism while embracing empathy and a sense of shared humanity. Similarly, Hu, Lee, and Harji (2023) found that authentic literature assessments enhanced students' sensitivity to cultural diversity and global responsibility. By contrast, Tladi and Makombe (2017) in South Africa and Tan and Aziz (2020) in Malaysia highlighted the limits of exam-driven systems; although literary texts contained

themes relevant to critical citizenship, official assessments reduced engagement to factual recall, undermining the civic potential of literary study. These studies confirm that literature can be a powerful tool for GCE, but its outcomes depend on pedagogy, curriculum, and assessment practices.

The Algerian Context

In Algerian higher education, research on GCE is limited and rarely addresses literature. Most existing studies focus on broad aspects of English language teaching. Salem (2021), for instance, focused on Oral Expression courses and found that teachers and students held largely positive but "soft" views of GC, centred on values such as tolerance rather than on structural critiques of inequality. Similarly, Khaldi (2021) reported that university teachers associated GCE with respect and intercultural awareness but faced major barriers, including rigid curricula and limited pedagogical tools. Kheladi (2019), addressed literature more directly. He criticised the dominance of traditional, exam-focused practices that limited opportunities for fostering civic values and skills, advocating dialogic and cooperative approaches instead. While international research highlights literature's potential for fostering GC, local studies have focused mainly on broad ELT practices, leaving literature's potential to cultivate global competences unexplored. This study addresses that gap by examining how Algerian EFL literature teachers and their undergraduate students themselves perceive the relationship between literary studies and GC.

Methodology

This study adopted an interpretivist qualitative case study design to explore how Algerian literature teachers and their undergraduate students understand the relationship between literature study and GC within their natural educational context. The interpretivist paradigm was appropriate as it prioritises understanding participants' subjective experiences and meaning-making processes rather than seeking measurable outcomes. The research took place in the English Department of Mohamed El Bachir El Ibrahimi University in Bordj Bou Arréridj. The university follows the same standardised undergraduate literature programme applied across all Algerian public universities, which prioritises literary knowledge and textual analysis with no reference to GC competencies. This curricular context provides a meaningful setting to examine how participants perceive connections between literature and GC in the absence of formal institutional guidance, thereby highlighting any organically formed rather than curriculum-directed perceptions. Two literature Teachers were purposively selected based on their literature teaching expertise and familiarity with curriculum implementations. Eight undergraduate students were also purposively drawn from cohorts educated exclusively under the revised standardised, ensuring their perceptions reflected engagement with the curriculum in its present form. Data were collected through online open ended surveys and analysed using inductive thematic analysis guided by Braun and Clarke's (2006) six-phase framework. All ethical principles of autonomy, beneficence, anonymity, and confidentiality were maintained, as detailed in the participants' information sheet, with electronic informed consent obtained before participation.

Findings

One student noted being "aware of global issues... feeling connected... my actions can affect the world" (P1), while another described GC as the need "to stand with the truth and act" (P5). Teachers echoed these views, linking GC to "responsibilities beyond our community" (T1) and "participating in anything that helps all people" (T2). Both groups affirmed the role of literature

in fostering these dispositions, with students offering concrete examples of text-triggered moral reasoning. One linked *Common Sense* to "the suffering in Gaza" (P5), another found in Huck Finn's dilemmas a challenge to "unjust rules" (P8). Teachers likewise observed that literary texts "naturally develop empathy through understanding characters' struggles" (T1), with discussions sometimes prompting students to question whether "slavery is truly banished" (T2). Despite this, a divergence emerged in perceptions of explicitness. Students emphasised that teachers often focused on literary devices without linking texts to broader contexts, whereas teachers reported that such connections surfaced "intuitively"(T1) in discussions of themes such as poverty, corruption, or violence but were not systematically pursued. Teachers further pointed to structural barriers, including limited time, rigid curricula, and assessment pressures. Finally, the results indicate a shared recognition of English literature's potential to nurture critical thinking, empathy, and ethical reflection, while also highlighting inconsistencies in how this potential is integrated into classroom practice.

Discussion of the Findings

The findings show that the participants associated GC with global awareness, critical thinking, empathetic connection, and a sense of ethical responsibility. All of them affirmed that English literature can contribute to these dimensions. Students reported critical thinking, empathy, and ethical reflection as key competencies developed through engagement with excerpts. Students described making links between prescribed English literary texts and global issues; for example, Thomas Paine' *Common Sense* stimulated comparisons to suffering in Gaza (P5), and Huck Finn's moral dilemmas led to questioning social corrupt laws and injustice (P8).Teachers, also, confirmed that students sometimes raised social concerns when discussing literary excerpts, though it was often unclear whether these connections arose independently or were prompted by classroom discussion. Two students (P1 and P4), explicitly credited their teacher's facilitation of thematic discussion, while others described links without specifying whether these emerged through classroom dialogue or individual reflection. In one case (P7), the participant, connected the Kite Runner novel to, what she called "the plight of refugees" through independent reading outside the formal curriculum. Because data were gathered retrospectively via surveys, it is not possible to determine with certainty whether this sense of global interconnectedness arose primarily by texts themselves, by pedagogical mediation, or by an interaction of both. The most plausible interpretation is that literature contains latent potential to stimulate global awareness and ethical reflection, but this potential is most reliably realised when teachers intentionally guide students to link textual themes with global issues.

This interpretation both aligns with and diverges from existing research. It accords with international studies showing that literature can cultivate empathy and critical awareness (Martin et al., 2021; Hu et al., 2023), as participants in this study also reported these dispositions. Nonetheless, it differs in the conditions under which these competencies appeared. Rather than arising from curricular design, they may emerge through teacher initiative or student effort, and are constrained by the same systemic barriers observed in other exam-driven systems (Tladi & Makombe, 2017), where assessment privileges technical analysis over civic engagement.

In the Algerian context, the findings accord with Salem's (2021) observation that students tend to frame global GC in terms of empathy and ethical awareness, and they confirm Khaldi's (2021) account of persistent institutional obstacles. Most significantly, this study advances Kheladi's (2019) critique of traditional literature teaching by extending the discussion into the post-reform context, where a nationally unified curriculum now governs all universities. While Kheladi's

observations were made at a time when syllabi were developed locally and varied across departments, the findings of this study demonstrate that similar limitations persist even under the current standardised framework, particularly with regard to the absence of explicit GC objectives.

Implications

Rather than creating new programmes, reforms should adapt existing literature curricula to foster global competences. Teachers need systematic guidance to link literary themes with global issues beyond intuitive approaches. Assessment frameworks should explicitly reward ethical reasoning alongside literary analysis. Incorporating diverse world literatures can further expand students' cultural perspectives without compromising language objectives. However, these changes require coordinated attention to both classroom practice and institutional structures, particularly exam systems that currently prioritise technical analysis over critical global engagement

Limitations

The study has several limitations. First, the small teacher sample (n=2) restricts the generalisability of findings, though student responses showed consistency. Second, the reliance on retrospective surveys captured perceptions rather than actual classroom behaviour, making it difficult to determine whether global connections were genuinely developed through English literature engagement. Finally, by focusing exclusively on literature classrooms, the study offers limited insight into whether these competencies transfer to other contexts or manifest in real-world behaviour beyond academic settings..

Future Research

Future studies should observe classrooms directly to see how global connections actually emerge. Research could trial assessments that reward ethical reasoning and cross-cultural thinking. Larger surveys across universities would show how widespread these patterns are, while longitudinal and comparative work could explore whether literature-inspired perspectives foster lasting civic engagement and the most effective ways to teach them.

CONCLUSION

This study examined how Algerian EFL literature teachers and students perceive the relationship between English literature and GC in a curriculum that contains no explicit GCE objectives. The findings indicate that both groups see literature as capable of fostering global orientations, though they differ in emphasis: students highlighted pedagogical experiences that encouraged reflection, while teachers pointed to institutional barriers that limit systematic integration. These perspectives suggest that literature's civic potential in Algerian higher education is recognised but unevenly realised, relying more on teacher initiative and student effort than on curricular design. While the study does not provide a curriculum analysis, participants themselves noted the absence of explicit global aims, reinforcing earlier critiques of literature teaching that emphasise technical analysis at the expense of civic engagement. Although constrained by a small teacher sample and reliance on self-reported data, the study contributes to ongoing debates by showing that both teachers and students perceive a space for aligning literary study with GC. These insights open the way for targeted pedagogical refinements and cautious curricular adjustments to enhance literature's role in developing globally minded graduates.

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Exploring Global Citizenship Education Framework

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ABSTRACT: Globalization has significantly altered almost all aspects of human life including education. In the global world, it has become easier than ever before to be interconnected with individuals of diverse races and to have access to various languages and cultures. In response to that situation, Global Citizenship Education has recently emerged as a dynamic framework that has captured the attention of many educators, academicians, researchers, and scholars. This framework seeks to empower learners with necessary knowledge, skills, values, and attitudes to become responsible proactive global citizens who can successfully cope with the growing global needs and challenges. However, adopting Global citizenship education is not an easy matter as its implementation faces multifaceted obstacles especially in Algerian universities. Henceforth, the current study will be conducted to examine global citizenship education concept, significance, attitudes, as well the confronted key challenges. By the end, this research would propose effective strategies and practical recommendations in an attempt to contribute to solving or at least reducing the faced obstacles and difficulties.

KEYWORDS: Globalization, global world, global citizens, global citizenship education

INTRODUCTION

Profoundly, the objective of foreign language (FL) education has evolved significantly over the past decades. It is no longer confined to the mastery of the target language's linguistic and grammatical systems, nor is it merely about achieving fluency in speaking, writing, reading, or listening. Instead, the focus has shifted towards a more holistic and transformative approach to language learning—one that prioritizes the development of intercultural competence. According to Byram (2008), the true purpose of FL education is to prepare and equip learners with the essential foundations that empower them to navigate and act appropriately within real-life intercultural situations in the global world. This involves not only understanding linguistic structures but also acquiring the socio-cultural knowledge, attitudes, and skills necessary to engage respectfully and effectively with individuals from diverse languages and cultural backgrounds.

Accordingly, this research paper aims to explore the implementation of global citizenship education within the EFL (English as a Foreign Language) context, with particular emphasis on its roles, core principles, associated challenges, and practical strategies for effective integration. To guide this investigation, the following research questions are put forward:

Research Questions

1. What are the roles and principles of global citizens in the educational setting?
2. What are GCE confronted challenges in its implementation?
3. What effective strategies can be undertaken to solve or reduce GCE faced obstacles?

Research Methodology

This study presents a narrative review that brings together and integrates findings from various research studies. It adopts an extensive review of existing literature to examine and integrate findings from previous studies, reports, and academic publications related to Global Citizenship Education (GCED). The study relies on primary and secondary data sources to support its analysis and conclusions.

Global Citizenship

Citizenship has traditionally been linked to a person's national identity, legal rights, and civic duties within a specific political system. However, as the world becomes more interconnected, the concept of citizenship has grown to encompass a broader, global perspective that goes beyond national boundaries. According to Reysen& Katzarska-Miller. (2013) " Global citizenship is defined as awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act". From the definition, being a global citizen means understanding what's happening in the world, showing concern for others, and appreciating different cultures. It also involves standing up for fairness and protecting the environment, along with feeling a personal duty to take action and make a positive difference. Torres (2015) defines global citizenship as being marked by an understanding of global ties and a commitment to the collective good. He suggests that global citizenship means being aware of how people, communities, and nations are interconnected, and feeling a responsibility to help improve the well-being of society as a whole, not just for personal or national interests. For Oxfam, global citizenship is all about encouraging young people to develop the knowledge, skills and values they need to engage with the world. And it's about the belief that we can all make a difference.

Kan (2009) distinguished between being a citizen of a country to being a citizen of the world. Therefore, the concept of Global Citizenship (GC) was coined, indicating a sense of belonging to a wider community and shared humanity (UNESCO, 2014)

Who is a Global Citizen?

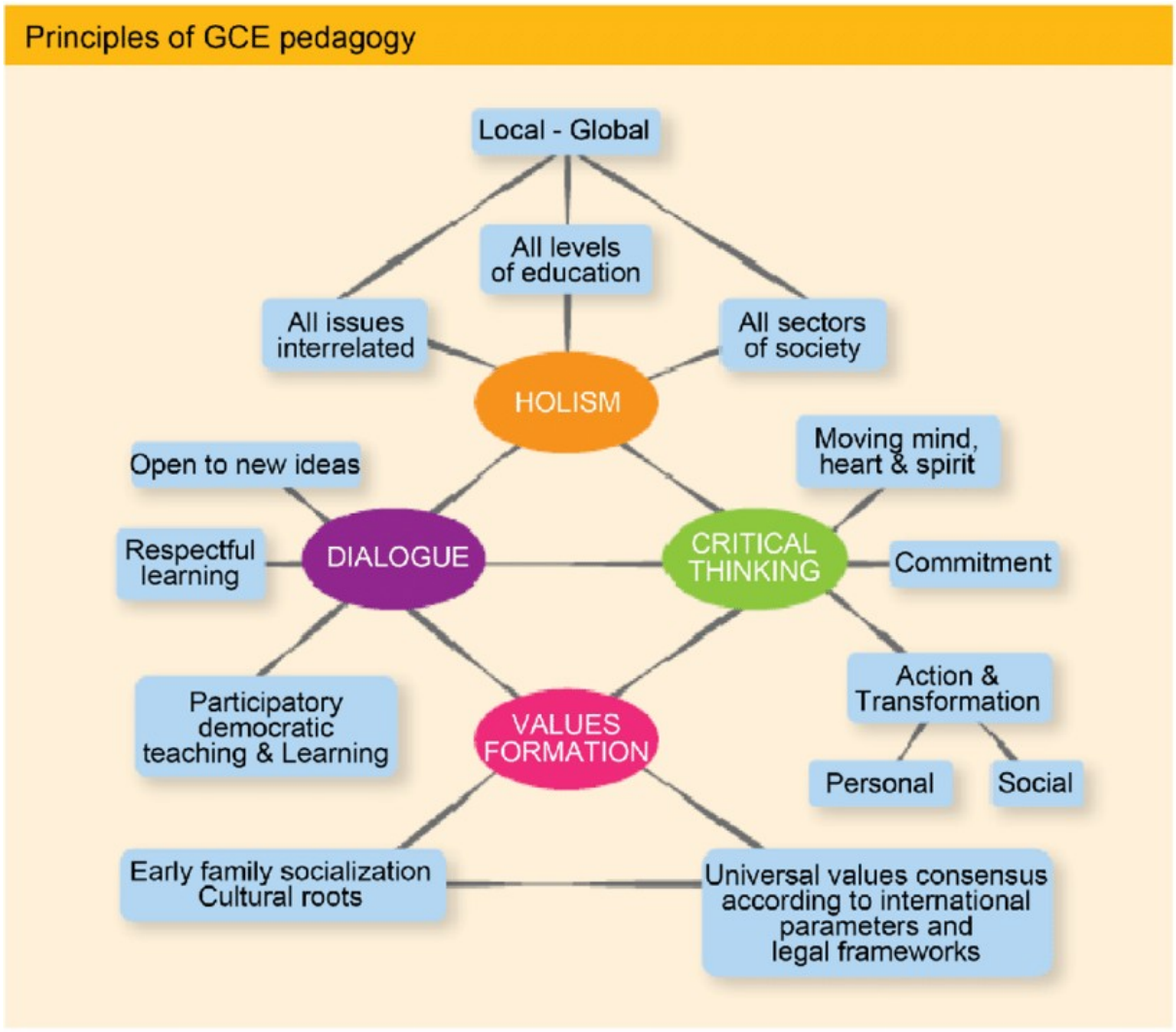
OXFAM (2006, p.5), which prepares the global citizenship curriculum, defines a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity. - has an understanding of how the world works;
- is passionately committed to social justice. - participates in the community at a range of levels, from the local to the global;
- works with others to make the world a more equitable and sustainable place;
- takes responsibility for their actions.

Global Citizenship Education

Global Citizenship Education (GCE) is developed by UNESCO in 2015. GCE was embedded within the Sustainable Development Goals (SDGs) specifically the SDG 4 Target 4.7 which put much emphasis on the need for global citizenship for all (United Nations, 2015). GCE aims to empower learners to assume roles to face and resolve global challenges and become proactive contributors to a more peaceful, tolerant and inclusive, secure world.

UNESCO considers GCE as an essential way to prepare learners to live responsibly within an interconnected and diverse world. It identifies three dimensions of GCE: cognitive, socio emotional, and behavioral. First, the cognitive dimension provides learners with an understanding of global issues and of how people and places around the globe are connected. Second, the socio-emotional dimension provides learners with values such as empathy, respect, and a sense of shared humanity. Lastly, the behavioral dimension empowers learners with the skills and the confidence to take action and make a positive change in communities and beyond (UNESCO, 2015).



Source:Adapted from A. Cabezudo. Introduction on Global Citizenship Education Principles. Global Citizenship Education Forum, Bangkok, Thailand, December 2013.

Fig1. Summary of GCE based on UNESCO's 2015 framework.

Global Citizenship Education (**GCE**) is an educational approach that aims at educating citizens so that they can be made aware of the complexity of today's problems and capable of attitudes and behaviours oriented towards their resolution.

Aims of Global Citizenship Education

UNESCO (2015, p.16) expressed the aims of global citizenship education as follows:

- develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- recognise and appreciate differences and multiple identities, e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- recognise and examine beliefs and values and how they influence political and social decision making, perceptions about social justice and civic engagement;
- develop attitudes of care and empathy for others and the environment and respect for diversity;
- develop values of fairness and social justice, and skills to critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

According to (Chen, 2021), global citizenship education enables learners to:

- Develop an understanding of global governance structures, rights and responsibilities, and global issues and connections between global, national, and local systems and processes.
- Recognize and appreciate different and multiple identities, e.g., in culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world.
- Develop and apply critical skills for civic literacy, e.g., critical inquiry, information technology, media literacy, critical thinking, decision-making, problem-solving, negotiation, peacebuilding, and personal and social responsibility.

According to Cates (2000), the aims of global education are divided into four as; knowledge about world countries and cultures, and about global problems, etc; skills of critical thinking, co-operative problem solving, conflict resolution, etc; attitudes of global awareness, cultural appreciation, respect for diversity, etc; and action: thinking globally and acting locally.

Principles of Global Citizenship Education Pedagogy

According to Bangkok (2013), effective GCE approaches are learner-centred, placing the needs, experiences, and voices of learners at the core of the process. They are holistic, addressing the cognitive, emotional, and social dimensions of learning, while also fostering awareness of local challenges**,** collective concerns, and shared responsibilities. Such approaches encourage dialogue and respectful learning environments**,** where diverse perspectives are valued and open communication is promoted. They recognize and respect cultural norms, align with national policies, and take into account international frameworks that shape the formation of values. Furthermore, they promote critical thinking, creativity, and empowerment, with a strong focus on solution-oriented learning. Ultimately, they aim to develop learners' resilience and cultivate action competence—the ability to take informed, meaningful action in response to real-world issues. They can be further elaborated in the following diagram

Global Citizenship Education Challenges

In relation to the second research question what are GCE confronted challenges in its implementation? As it is pointed out by Khaldi (2021), The challenges faced when integrating global citizenship education into ELT can be classified into three main categories: students' related challenges such as their un-readiness of being global citizens in addition to cultural barriers, the other challenge is expressed in terms of teachers related challenged as being less occupied and less knowledgeable about the matter of integrating global citizenship. The last but not the least challenging barrier can be highlighted in relation to institutions including the insufficient space and time in the curriculum and the lack of international opportunities exchange for the learners.

Suggestions and Recommendations

Based on the findings, several suggestions and recommendations can be provided for a more effective integration of GCE in the teaching learning context. They include the following

- Enhancing teacher raining
- Linking the content to learners' personal experiences
- Improving access to quality teaching materials
- Supporting a paradigm shift from classical teaching approaches to innovative methodologies
- Encouraging collaboration among teachers
- Organising lectures and workshops about the subject matter of GCE
- Providing administrative support
- Increasing awareness of professional development opportunities
- Fostering policy integration and stakeholder collaboration

CONCLUSION

In line with this paradigm shift, the concept of Global Citizenship Education (GCE) has gained increasing relevance and prominence in educational sphere. As the world becomes more interconnected and interdependent, GCE emphasizes the need to foster in learners a sense of belonging to a broader global community. It advocates for the cultivation of values such as empathy, cultural awareness, social justice, respect for diversity, and environmental responsibility. Within the context of FL education, this means that students are not only learning to communicate across linguistic boundaries but are also being encouraged to critically reflect on their own cultural assumptions, understand the perspectives of others, and take informed, ethical action on global issues. Consequently, foreign language classrooms are increasingly becoming spaces for developing critical global awareness and intercultural sensitivity, which are key competencies in preparing responsible and active global citizens.

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Integrating Global Citizenship into ESP through Team Teaching

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ABSTRACT: With the introduction of Content-based Approach (CBA) in the Algerian Higher Education, it has become necessary to reshape and redefine the mission of ESP instruction toward a more dynamic learning environment and global competence. This research is a case study conducted at the University of Tlemcen, it aims at exploring the importance of team teaching in enhancing the ESP learners' Global Citizenship. Data collection process was conducted by means of teachers' semi- structured interview. Results revealed that co-teaching and collaboration between ESP practitioners and subject- matter specialists would be beneficial for designing effective ESP courses, developing the learners' critical thinking skills, enhancing their intercultural competence and communicative skills to better preparing them for the workplace environment.

KEYWORDS: ESP; Global Citizenship; Team Teaching; Learners.

INTRODUCTION

With the spread of globalization and interconnected landscape, education has expanded to include the notion of Global Citizenship (or for its short GC). This trend has gained much more popularity nowadays as a means to prepare learners for global issues and opportunities. In this context, teaching is articulated around a framework of learning, thinking and acting. Learners should be well equipped with meaningful opportunities to develop their awareness of how the world functions, improve their abilities, reflect in a critical way, and finally, take responsibility for their own actions. (Oxfam, 2015).

Within the same purpose, in the Algerian context, as it is the case of many other countries, a tendency towards implementing a Content-based Instruction (for its short CBI) is meant to attain internationalization of universities, enable students to have access to world-wide materials, enhance their cognitive skills, raise their awareness to cultural issues, build self-confidence and autonomous (Gabillon & Ailincai, 2015).

To fit this transformative vision in the Algerian Higher Education, English for Specific Purposes (ESP) courses, which are offered across various departments, should go beyond training the learners' academic skills. ESP instruction should be reshaped toward a more dynamic learning environment and global competence. ESP practitioners should focus on training learners to become active participants in the global community by attaining global citizenship skills and competencies.

Therefore, sharing roles and responsibilities between subject-specialists and ESP teachers should be acknowledged in the Algerian context and paid considerable attention through structured collaboration and Team Teaching that promotes content and language integrated learning.

Thus, the main objectives of this current investigation are:

1. To investigate ESP practitioners' attitude towards integrating global citizenship in ESP classroom.
2. To explore the ways team teaching contributes to the development of global citizenship in the Algerian ESP classroom.

To attain the forth-mentioned objectives, the following enquiries are raised:

1. Q1. What are the ESP teachers' attitudes towards the integration global citizenship in ESP classroom?
2. Q2. How does team teaching contribute to the development of global citizenship in the Algerian ESP classroom?

Based on these research questions, a set of hypotheses are reformulated:

1. ESP teachers have a positive attitude towards the incorporation of global citizenship in ESP classroom for enhancing the learners' educational and workplace skills.
2. H2. Team teaching contributes to the development of global citizenship in the Algerian ESP classroom by matching the language to the content course, devising interactive contexts, focusing on developing learners' communicative abilities through critical thinking and cultural awareness tasks.

This current investigation provides new insights into preparing learners for the world of work and enhancing their professional skills. It is, also, hoped that it will contribute to this growing area of research by exploring the importance of incorporating global citizenship skills in ESP classroom. The findings will also offer a thorough understanding of the different types of collaboration between ESP practitioners and subject-specialist teachers in the Algerian context and their pedagogical benefit in designing suitable tasks, creating meaningful interaction of global issues, and promoting the learners' reflection and intercultural awareness.

Literature Review

This section provides a conceptual framework of some key elements related to the purpose of this current investigation.

Global Citizenship and ESP Pedagogy

In a study conducted in Maastricht University, Wilkinson (2008) argues that in a situation when content is taught in English, ESP teacher should train learners' to become professionals and enable them to function effectively in cross-border market. This can achieved, according to him, through Problem-Solving Learning (PSL) which is a learner' centered approach that aims at covering practices encountered in their professional environments, encouraging collaborative work with the classmates, activating their background knowledge, and finally finding suitable solutions to the required problems. ESP learners can acquire analytical skills, deep knowledge and develop a positive attitude in the target environment.

In another investigation carried out by Ruis-Garrido and Palmer Silveira (2008) who conduct a case study at the University of Jaume I, Spain, they state that as part of the harmonization of the Higher Education, it is necessary to pay considerable attention to the promotion of the professionalization of language as a means of international trade. ESP practitioner, along with subject' specialists, have to enhance the students' linguistic competence. ESP course, hence, has to cover four elements, notably; suitable content, general language skills, communication skills

and cultural consciousness. This may enable teachers and students to integrate into international knowledge network with people from all over the world.

Similarly, in another study on ESP teaching in the University of Turin, Solly (2008) believes that ESP in the Political Science is no more 'one size fits all' course, it should corporate research and reflective teaching. The main of course should be oriented to the world of work, focusing on training ESP learners' cross-language domain-specific academic literacy through groundbreaking genre-awareness courses and teaching materials that support linguistic, sociolinguistic consideration, flexibility, and genuine exploration.

Within the same purpose, Räzänen (2008) undertakes an action research in the University of Jyaväskylä Language Centre in Finland where she suggests teaching ESP/EAP for mobility and expertise. She argues that learners should be instructed for professional working life and labor market. She argues the integration of the new learning environments that characterized that period, stress on language related core-skills, incorporation of technological and media skills, and the promotion of cultural knowledge.

Methodology

A qualitative research was conducted at the University of Tlemcen during the second semester of the academic year 2025/2026. The reason behind selecting such a type of research is to investigate the underlying opinions and perspectives of incorporating global citizen ship in the Algerian ESP classroom through a semi-structured where14 ESP practitioners were randomly selected as from 3 departments notably, the department of Economics, Science, and Psychology.

Results

To fit the objectives of this present investigation, the research design, qualitative analysis was implemented to examine the results collected from the data collection tool.

Teachers s' perceptions towards incorporating Global Citizenship in ESP Classroom

The first rubric is used to identify the ESP teachers' attitudes to the incorporation of global citizenship in language classroom.

At the beginning, interviewees were invited to provide a short definition of Global citizenship in Language classroom; results revealed that the majority of participants argued that it is a modern approach to language instruction which pays attention to making learners aware the diversity, values, attitudes of target communities.

One teacher stated, "global citizenship aims at making the learners aware of the global world'

Another teacher indicated, "global citizenship aims to help the learners get a sound knowledge of how the globe functions at different sectors.*'*

A teacher reported, "Global citizen ship often refers to preparing learners, not only for the language, but for future career. This could be achieved via raising their awareness to global issues, increasing the ICT, intercultural communicative competence, understanding others,

accepting others, fostering cultural understanding, working together in different contexts by using EMI"

In the second item, they were required to state whether global citizenship is important for ESP learners. There is a general consensus among the interviewees that global citizenship education is more appropriate to the needs of the ESP learners to match the gap between their academic and professional contexts.

As one practitioner mentioned, "ESP is about teaching those aspects of language (grammar, terminology, genres, and discourse) required to function effectively in their specific of study or working environment. Global citizenship education train ESP learners for their professional life and global market."

Another practitioner said, "it is something very important for those who are supposed to work in different academic and professional contexts, where collaboration, cooperation, different cultural contexts, multicultural contexts are found"

An interviewee asserted "In tourism, for instances, students need to develop their intercultural competence, accepting the others, while preserving their own cultures'

The third item aims to identify if global citizenship is actually incorporated in their course and syllabus design. Results unveiled that cultural awareness is predominant theme among all the interviewees. The most cited rationales are stated as follows:

- Raising students' awareness of cultural differences;
- Accepting others;
- Tolerating others;
- Preserving their own culture;
- Focusing on acculturation/ culture assimilation.

This theme is exemplified by one participant who admitted that 'I do refer to tourism as a field where multicultural communication is needed and where all students are supposed to work in multinational contexts, and are supposed to be in touched in different people from different cultures, beliefs, and ways of perceiving others…"

In the fourth question, teachers were requested to investigate whether global citizenship helps to enhance learners' performance, responses, in general, were split into the following headings:

- It helps to raise learners' awareness to differences and similarities between their own and target culture;
- Prepare them for their work;
- Increase their critical thinking and problem solving skills through authentic materials, scenario and case studies;
- Develop their communicative skills;
- Enhance their motivation and attitudes towards the language.

The Role of Team Teaching in Promoting Global Citizenship in the Algerian University

The second rubric, on the other hand, aims to explore the link between team teaching and global citizenship especially with the introduction of Content- based Instruction in the Algerian University. The interviewees expressed overwhelming positive views to the collaboration with subject-matter teachers for the various advantages it offers for both sides.

An example can be seen in the following except, "We must collaborate with subject- specialist teachers and cooperate with learners to overcome a number of issues such as lack of familiarity of specialized knowledge"

ESP practitioners are also invited to identify the type of team-teaching they find appropriate to the Algerian Context. According to the results, the first percentage stands for Team Teaching (71%), followed by inviting subject-specialists to provide disciplinary based themes, articles, and tasks (64%), and including them in the process of NAI in the last rank (28%).

In this respect, one interviewee reported, "…in the Algerian university, with the movement towards internationalization through the implementation of English as a Medium of instruction, we have to tolerate Team Teaching which will be beneficial for subject- teachers, language practitioners, and even ESP learners."

Another teacher admitted, "We should be flexible to accept the idea of working together, as it is not really a welcome idea in Algeria"

At the end of the interview, they are required to provide their personal opinions based on their pedagogical experience as far as Team Teaching and its role in promoting global citizen ship skills

The answer to this question was very positive; almost all the teacher believed that Team Teaching, with its different styles, can promote global citizen ship in ESP classroom at different rates.

One interviewer argued, "Yes, it may help if we accept the idea of working together, I may help them with knowledge and they may provide me with content specificity. This will help learners to promote global citizen ship skills, respond positively to the demand of global market, and work in multinational companies through cooperation, problem solving, critical thinking…"

Another practitioner admitted, "A full collaboration could be beneficial. A shared content can be taught in both courses. Subject-specialist teachers can provide real-life tasks, materials, scenarios to enhance the learners' cultural awareness, communicative competence, content acquisition, and prepare learners' for both educational and occupational setting."

Discussion of the Findings

In the light of the data collected from the semi-structured interview, results unveiled that global citizenship is considered highly important in ESP classroom for bridging the gap between the students' academic and future careers. It was found that Global Citizenship Education (GCE) helps learners to develop their language abilities and enhance their cultural awareness to the target language. Additionally, it promotes their critical thinking and problem solving skills to global issues. These results are in accordance with that of Wilkinson (2008). Thus, one can say that the

first hypothesis – stating that ESP teachers have a positive attitude towards the incorporation of global citizenship in ESP classroom for enhancing the learners' educational and workplace skills- is confirmed.

Results also revealed that team teaching is highly valued in ESP context. Teachers indicated that this enables them to analyze the learners' needs within authentic setting, focusing on the linguistic lacks. Collaboration between subject-specialist teachers and ESP practitioners are found to play a significant role in the process of ESP course and syllabus design. This dual function course is perceived as useful in promoting the learners content and language learning. Moreover, authentic tasks and materials, suggested by content teacher can serve as an effective way in promoting learners' Global citizenship skills. These results are consistent with those of Ruis-Garrido and Palmer Silveira (2008). Therefore, the second hypothesis - stating that team teaching contributes to the development of global citizenship in the Algerian ESP classroom by matching the language to the content course, devising interactive contexts, focusing on developing learners' communicative abilities through critical thinking and cultural awareness tasks- is also confirmed.

CONCLUSION

This investigation is a qualitative research conducted in the University of Tlemcen with the aim of identifying ESP teachers' attitudes towards the incorporation of Global Citizenship in language classroom. It also sought to explore the ways team teaching contributes to the development of global citizenship within the Algerian ESP context. Results gathered from teachers' semi-structured interview in general revealed a growing awareness of the need to reshape ESP instruction in the light of Content Based Instruction and the internationalization of the higher education, participants emphasized that in order to train the learners to be global citizens, it is necessary to integrate key competencies such cooperation, collaboration, critical thinking, problem-solving skills into ESP syllabus and course design.

All in all, this study recommends rethinking ESP teaching techniques and learning strategies and it advocates the introduction of Content Language Integrated Learning (CLIL) that creates a more interactive and engaging environment. This transformative approach to language teaching serves a dual purpose, it supports the learners to acquire disciplinary-based knowledge and develops their awareness of how the language is used in the globalized world.

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Literature as a Catalyst for Global Empathy and Responsibility toward Palestinians

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ABSTRACT: Literature transcends the mere objective of shaping art or influencing local attitudes and perceptions. Today, it serves as a powerful medium that unites the world by crossing borders and addressing universal issues and struggles. Literary works mirror the interconnectedness of global communities, fostering cultural exchange, communication, and mutual understanding while also advocating for social justice and human rights. In the case of the Palestinian issue, literature possesses an exceptional power to humanize the Palestinian struggle for the right to live with dignity, as any respected citizen of the world. It also reshapes the image of individuals and communities beyond stereotypes. The selected novels cultivate empathy and global awareness by highlighting personal narratives and historical memory, while also advocating moral and humanitarian values. Ghassan Kanafani's *Men in the Sun* (1962) portrays the hardships of exile and the displacement of Palestinians to Kuwait as refugees. Through the haunting image of three Palestinians suffocating inside a tanker truck, Kanafani underscores the world's silence toward the Palestinian plight—an issue that should concern humanity as a whole. In contrast, Atef Abu Saif's *The Drone Eats With Me* (2015) situates Palestinian suffering within the broader framework of global justice, depicting the 2014 Gaza war alongside other world conflicts such as those in Syria and Iraq. Similarly, the poetry of Mahmoud Darwish—particularly *Identity Card*—globalizes Palestinian resistance by invoking shared universal themes, drawing parallels with the struggles of Native Americans and South Africans.

KEYWORDS: Global empathy and responsibility; Palestinian issue; Ghassan Kanafani; Atef Abu Saif; Mahmoud Darwish

INTRODUCTION

Nowadays, literature engages with pressing global issues, and the Palestinian struggle for the right to live remains one of the most urgent crises drawing the attention of writers and scholars worldwide. The Israeli project of seizing Palestinian land through acts of violence and displacement constitutes a grave violation of human rights. In response, Palestinians have turned to writing as a powerful form of resistance, transforming their cause into a global concern and giving voice to the oppressed in order to challenge the stereotypes perpetuated by Israeli narratives. This study seeks to examine whether such literary works effectively contribute to the Palestinian struggle for independence, authentically portray their suffering, and illustrate how literature has been employed to defend their fundamental human rights.

Literature Review

The Palestinian struggle with Israel, shaped by decades of occupation, displacement, resistance, and rebellion, has been profoundly depicted in notable literary works—whether memoirs, fiction, or poetry. These works aim to raise awareness of the Palestinian struggle while fostering global empathy and a sense of responsibility to prevent the ongoing threat of genocide. Important contributions include Susan Abulhawa's *Mornings in Jenin*, which explores life in post-1948 Palestine, and Adania Shibli's *Minor Detail*, which revisits a 1949 incident involving the murder and gang rape of a Bedouin-Palestinian teenager by Israeli soldiers, as well as a contemporary Palestinian woman's attempt to uncover the truth. Mahmoud Darwish's *If I Were Another* delves into the Palestinian struggle through themes of exile and identity. In addition, Ghassan Kanafani's *Men in the Sun* and Atef Abu Saif's *The Drone Eats With Me*—alongside Darwish's *If I Were Another*—that have already been discussed previously.

1-Ghassan Kanafani's *Men in the Sun* (1962)

Ghassan Kanafani is a Palestinian writer and a human right activist who devoted his pen to depict the Palestinian plight and give voice to their suffering worldwide. Through the protagonists, Kanafani wants to highlight crucial aspects of the Palestinian journey towards liberation through various elements such as existential crisis because of exile, the physical and psychological torture of displacement. All this is to make the world feel sympathy and responsible at the same time towards the Palestinians.

The Search for Existence

In several passages of the novella, the deep suffering of the protagonists in their struggle to survive becomes evident. To humanize the characters, the writer highlights and critiques the dehumanization of Palestinians. On their journey to Kuwait, they face numerous hardships, each character driven by the desire to reclaim their humanity and their fundamental rights.

- **Abu Qais**, for example, seeks from immigrating to Kuwait to provide a living and a better life to his children which is typically human.
- **Assad**: the character who has been cheated by smuggler which shows how sad and difficult for the Palestinians to achieve salvation and how they are severely used due to their need.
- Seeking to realize the dream of education **Marwan** wills to travel to Kuwait to support his poor family.
- The Palestinian **lorry driver** was mentioned to be surgically castrated which is a very painful and inhuman.

These characters reflect the human dimension shared by individuals everywhere. By showing how they are deprived of basic rights, the writer appeals to the world to sympathize with their unjust situation while also raising awareness that the Palestinian issue is a universal concern for which all of humanity bears responsibility. The image of these refugees suffocating in a tanker truck is both a metaphor and a blame for the world's silence towards injustice that everybody in the world should feel responsible towards it.

- The image of these refugees suffocating in a tanker truck is both a metaphor and a blame for the world's silence towards injustice that everybody in the world should feel responsible towards it.

2-Abu Saif's *The Drone Eats with Me* (2015)

Abu Saif is a Palestinian writer who was born in Jabalia refugee camp which influenced his writing and made of it authentic in depicting the Palestinian daily suffering and challenges and the best example is his *The Drone Eats with Me* which is an influential diary documenting the disaster during the Israeli invasion of Gaza in 2014 and its impact on the civilians, children and families. Since the work is a personal account, Abu Saif succeeded in scrutinizing the conflict, the battle field, the disaster, constant bombing and death during the confrontation and his family is not an exception. As a father and husband, Abu saif illustrates his experiences in protecting his children and wife.

The writer's personal account made the work raise the sense of pity and sympathy towards the dramatic situation of the Palestinians, appealing to the world's responsibility towards this oppressed category in the Middle East and that human rights are violated. Through his writing, the writer tries to make the Palestinian suffering in Gaza a universal issue that people all over the world should feel responsible to contribute in establishing peace in the area, and that Qazans are the real victims in this conflict.

The image of the drone eats with me illustrates how deep the psychological and physical torture the war was on the Palestinians who lived constant threat and fear. The image shows how cruel life is for the Palestinians under the Israeli conquest. Accordingly, the work seeks first to depict the real picture of the Palestinian suffering in order to make the universe feel sympathy towards their suffering and second to feel responsibility towards their plight.

- In writing such a personal account and diary, the writer is calling for immediate action to solve his fellow citizens. Not only this, by writing this diary and drawing parallels to other conflicts such as Syria and Iraq, he made these conflicts sample of global injustice.

3-**The Poetry of Mahmoud Darwish— *Identity Card (1964)***

- Mahmoud Darwish is the poetic voice of Palestine. His work, defends the collective Palestinian identity that refuses to submit to the Israeli agenda of destroying the land and dehumanizing the population.
- As the title suggests, Darwish seeks to affirm his belonging to the Arab and Muslim world while defending the Palestinian cause before a global audience. He does so by drawing parallels with other forms of colonialism, such as the experiences of Native Americans and South Africans. In doing so, he reinforces universal themes of exile and the loss of homeland.
- The first act of the poem depicts resistance and call for recognition in saying "Record! I am an Arab," he wants to introduce the Palestinians to the world and make the Palestinian issue acknowledged, so he forced indirectly the globe to feel sympathy and responsible towards what happens in Palestine.

- Darwish depicts the Palestinian strong connection to the land, in saying ‘The land is the flesh and blood of my ancestors’. Also, ‘So strike me with your hunger’; ‘Take my green fields’ ; ‘Take my rivers and the stones from my hearth"
- In doing so, he is denying colonial claims that Palestine is "a land without a people." He fosters responsibility by making the reader understand that this is not a real estate dispute, but a profound existential conflict.
- By declaring, ‘I do not hate people’ and ‘I do not steal from anyone,’ Darwish seeks to contrast the integrity of the Palestinian identity with the injustice of Israeli occupation, implicitly portraying Israel as a usurper of land and an aggressor and terrorists.
- In saying ‘But if I starve’ / ‘I will eat my oppressor’s flesh’. He confirms and supports the Palestinian reaction towards Israel and justified to the universe their resistance.

CONCLUSION

Literature is used as a weapon by the Palestinian writers to give voice to their fellow citizens suffering, extermination, displacement and exile. Only through making of the Palestinian struggle a universal issue, we can assure that the Palestinian pain becomes unignorable and urge universal justice to interfere as Darwish wrote: *"Every beautiful poem is an act of resistance."*

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Counter-Hegemonic Global Citizenship: A Critical Discourse Analysis of Mia Mottley's COP26 Opening Speech

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ABSTRACT: Global citizenship is increasingly invoked in international discourse as a unifying principle in response to transnational crises such as climate change. However, such invocations often obscure entrenched geopolitical asymmetries and reinforce dominant epistemologies. The study conducts a Critical Discourse Analysis (CDA) of Prime Minister Mia Mottley's opening address at COP26, examining how counter-hegemonic narratives are constructed. Mottley articulates an alternative vision of global citizenship grounded in moral imperatives where justice, urgency, and the lived realities of the Global South are foregrounded. The analysis reveals that Mottley's counter-hegemonic discourse challenges the technocratic and universalist paradigms of Western climate narratives which frequently marginalise the voices of the Global South, particularly small island developing states (SIDS) confronting existential threats posed by climate change. Her use of vivid metaphors, ethical appeals, and inclusive nomination strategies enables her to subvert the epistemic marginalisation of post-colonial and indigenous voices, advancing a pluralist and justice-oriented vision of climate responsibility. Mottley claims discursive authority to show how language sustains and challenges the status quo. Ultimately, the findings highlight the need for international policy forums like the Conference of the Parties (COP) to move beyond rhetorical inclusivity and embrace genuine discursive plurality. Integrating counter-hegemonic perspectives and non-Western epistemologies into global climate governance is essential to enable more equitable and effective responses to climate change. Such a paradigmatic shift, from technocratic universalism towards pluralistic and justice-centred climate narratives, requires not only material redistribution but also the transformation of discourse itself, to empower historically marginalised voices as central agents of change.

KEYWORDS: Global citizenship; critical discourse analysis; counter-hegemony; COP26 Opening Speech

INTRODUCTION

Amid escalating global crises including climate change, pandemics, and mass displacement, global citizenship has become a prominent concept in international political discourse. Global citizenship is framed as a moral identity beyond physical boundaries, serving as both an ethical imperative and pragmatic solution to global challenges (Dower, 2003; Nussbaum, 2002). In particular, this become evident in the annual climate summits convened under the United Nations Framework Convention on Climate Change (UNFCCC), where world leaders invoke ideals of unity, responsibility, and global solidarity.

However, despite its rhetorical appeal to inclusivity and moral universality, the discursive construction of global citizenship is far from ideologically neutral. Language, as CDA asserts, is a

vehicle through which power relations, ideological positions, and historical asymmetries are reproduced and contested (Wodak, 2015; Fairclough, 1992). This paper employs CDA, specifically Ruth Wodak's Discourse-Historical Approach (DHA), to examine how global citizenship is constructed in the opening speech delivered by Mia Amor Mottley, Prime Minister of Barbados, at COP26 (2021). As the leader of a small island developing state (SIDS), Mottley articulates a perspective that is not only politically urgent but also deeply rooted in post-colonial histories and structural marginalisation.

Her discourse redefines global citizenship as a moral and political claim, grounded in the lived realities of climate vulnerability, historical injustice, and geopolitical exclusion, rather than a universal abstraction. Through discursive strategies including the use of inclusive pronouns, moral argumentation, and effective appeals to shared humanity, Mottley reconfigures global citizenship as a demand for recognition, equity, and concrete action (Chouliaraki & Fairclough, 1999).

The paper addresses the following research questions:

1. How is global citizenship constructed in Mia Mottley's COP26 speech?
2. What rhetorical and discursive strategies are used to include or exclude actors?
3. What power relations or ideologies underpin the discourse?

By critically analysing Mottley's address through a critical lens, this study contributes to the discourse on global citizenship by foregrounding how Global South perspectives construct alternative moral and political visions of shared responsibility. It argues that Mottley's intervention constitutes a counter-hegemonic narrative, redefining global citizenship as a praxis of justice, dignity, and survival in the face of existential threat of climate change.

Literature Review

Research on global citizenship within political and climate discourse often highlights the importance of moral responsibility, transnational solidarity, and environmental stewardship. Scholars such as Dower (2003) and Andreotti (2014) have highlighted these themes as essential to fostering a sense of global interconnectedness. However, this focus is frequently critiqued for its reliance on neoliberal and cosmopolitan frameworks that risk perpetuating Eurocentric norms while obscuring deeper structural inequities. Jefferess (2008) and Pashby (2011) point out that neoliberal constructions prioritise individual responsibility and market-based solutions, which can dilute the collective nature of global challenges. Similarly, cosmopolitan models tend to invoke universal moral obligations that may inadvertently depoliticise critical discussions surrounding global power dynamics. Thus, while the ideals of global citizenship are commendable, it is crucial to critically examine the underlying assumptions that shape these discourses to ensure they account for diverse experiences and realities across the globe.

Theoretical Framework

This study adopts Critical Discourse Analysis (CDA) as its theoretical foundation, positing that language functions not merely as a tool for communication but also as a powerful medium through which social practices, power relations, and ideological structures are both reflected and constructed. Drawing on the frameworks established by Fairclough (1995) and van Dijk (1998), it specifically utilizes Wodak's Discourse-Historical Approach (Wodak & Reisigl, 2001), which is

particularly adept at dissecting political discourse. This approach emphasizes the importance of historical context, intertextuality, and the influence of political memory in shaping meaning. By systematically examining how discourse serves to legitimise or contest power dynamics, this analysis aims to illuminate the intricate interplay between language and societal structures, ultimately contributing to a deeper understanding of contemporary political narratives.

Methodology

The study delves into Mia Mottley's full COP26 Opening Speech delivered on 1 November 2021 in Glasgow which is publicly accessible via the UNFCCC archives and major international news outlets. As Prime Minister of Barbados, Mottley represents a climate-vulnerable state and articulates perspectives frequently marginalised within dominant climate governance discourse.
The speech was examined using a qualitative CDA approach, specifically drawing on the DHA. The text was manually coded to identify, with analytical focus on linguistic features, argumentation patterns, and ideological framing. Particular attention was paid to the use of inclusive and exclusive pronouns, metaphorical language, topoi, especially those of justice and threat, and the overall narrative structure.

Results and Discussion

Mia Mottley's COP26 Opening Speech offers a vision of *global citizenship* grounded in vulnerability and moral urgency, rather than geo-political power. Using Wodak's Discourse-Historical Approach (DHA), this analysis identifies key discursive strategies, nomination, predication, argumentation, perspectivisation, and intensification, through which Mottley constructs a counter-hegemonic version of global citizenship rooted in justice, equity, and survival.

Reconstructing Global Citizen

Mottley employs inclusive pronouns like 'we' and 'us' to unite listeners under a collective moral mission, urging active participation in climate action.
"We have come to Glasgow with global ambition to save our people and to save our planet."
This framing connects global citizenship to direct action, not passive observation.

Framing the Climate Crisis: Threat and Moral Responsibility

Mottley uses the topos of threat to depict climate inaction as an existential crisis.
"If we do not control this fire, it will burn us all."
She links the survival of nations to global moral responsibility, foregrounding the failure of ethical global leadership.
Through argumentation, Mottley links the survival of nations like Barbados with the moral legitimacy of the entire international community:
"Are we so blinded and hardened that we can no longer appreciate the cries of humanity?"

Shifting perspectives: Marginal voices at the forefront

Through perspectivisation, Mottley shifts the narrative towards the Global South, particularly small island states, positioning herself as a moral authority:
"This is not about the next election. This is about the next generation."
By invoking postcolonial memory, she emphasises collective accountability:
"Our people are watching and our people are taking note. And are we really going to leave Glasgow without the resolve and the ambition that is sorely needed to save lives and save our planet?"

Raising the Stakes: Urgency and Action

Mottley intensifies the urgency of climate action through emotionally charged language. *"Failure to provide critical finance undermines the lives and livelihoods of billions of people."* She argues that Global citizenship demands tangible, immediate commitment, not symbolic alignment.

A New Vision: Counter-Hegemonic Global Citizenship

Mottley critiques the neoliberal, cosmopolitan conception of global citizenship, advocating for an inclusive political and ethical project rooted in justice, survival, and reparative responsibility.

CONCLUSION

Mia Mottley's COP26 speech redefines global citizenship as amoral and political imperative grounded in justice and the lived realities of the Global South. Using strategies identified in Wodak's Discourse-Historical Approach, she challenges hegemonic framings in international diplomacy that obscure inequality. Her rhetoric performs a counter-hegemonic act, reclaiming moral authority for marginalised voices and reframing global solidarity as an ethical obligation rooted in material equity. This analysis demonstrates that global forums like COP26 are not ideologically neutral; they are contested spaces where discourse serve as a site of ideological contestation, capable of either concealing inequality or advancing more just vision of belonging.

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Towards a Borderless Future: English through Mobile Applications as a Bridge for Global Citizenship

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ABSTRACT: Recently, English has become the most common language, crossing all borders to communicate and promote global citizenship. A lot of research has been done on how English is used in classrooms, but not as much has been done on how it might help shape universal identities in digital environments. This study seeks to fill this vacuum by analyzing the role of English as a conduit for intercultural interaction and the development of global identity inside the virtual global village. This paper seeks to theorize the opportunities and challenges associated with the integration of English into youth-led virtual communities, specifically examining the case of the "Virtual Youth Village." The study employs a conceptual framework, referencing existing literature on English as a lingua franca, mobile-assisted language learning (MALL), and intercultural communication. The Virtual Youth Village exemplifies a case study for the examination of theoretical findings. The results show that English, when combined with mobile apps and digital projects, encourages cultural interchange, gives young people more opportunities to get involved, and expands learning beyond the classroom. Digital gaps, unequal access, and identity tensions provide constraints that necessitate rigorous scrutiny. The conclusion is that English can play a big role in global citizenship if it is used in digital activities that are open to everyone and last a long time. The report suggests that we should make youth-centered programs stronger, include MALL in teaching methods, and do more research on how virtual communities affect identity building over time.

KEYWORDS: English language; lingua franca; global citizenship; virtual global village; mobile-assisted language learning (MALL); English as a foreign language (EFL)

INTRODUCTION

In today's world, English has become the main language that people from different places, cultures, and political groups can understand which elevated it beyond a mere instrument for language interchange. Seidlhofer (2011) states that English as a lingua franca (ELF) constitutes a social practice rather than a merely language phenomena; it promotes mutual comprehension among speakers from varied origins. From this perspective, English gains a distinctive capacity to cultivate global citizenship by offering a common platform for individuals to interact beyond local or national borders.

Despite the use of English all over the world, most of research on teaching English as a foreign language (EFL) focused on national curriculum. This makes it hard to understand how English works outside the classroom which is a vital aspects of acquiring a language. The rise of mobile-assisted language learning (MALL) and digital youth programs has created new opportunities for English to be a way for people to become global citizens. But these benefits come with difficulties, such as digital divides, language differences, and conflicts between global and local identities

The main aim of this study is to understand how English, through mobile apps, affects the development of global citizenship through youth-led digital networks. It seeks to achieve three objectives: (1) to define the role of English as a means of forming a global identity in in virtual environments, (2) to analyze the advantages and disadvantages of using mobile applications in English language education, and (3) to explore the "Virtual Youth Village" as a theoretical framework for understanding these dynamics.

Thus, the study tackles the following research questions:

1. How does English help young people from all around the world connect in virtual communities?
2. What are the pros and cons of using mobile apps to teach English outside of traditional classrooms?
3. How can digital projects run by teens, like the Virtual Youth Village, assist people from diverse cultures connect to each other and shape their identities as global citizens?

The significance of this study is determined through highlighting the theoretical overlap between English as a Lingua Franca (ELF), MALL, and global citizenship education.

The study stresses how English may help people become global citizens who can communicate with people from other cultures, more importantly, it warns about the challenges that come with digital globalization.

Literature Review

English as a Lingua Franca (ELF)

Sifakis and Tsantila (2019) assert that English has become the world's most important lingua franca *(ELF) that copes with the rapid globalization of communication. ELF* means "the function of English as a contact language in communications involving primarily non-native users of English from various international, multilingual and heterogeneous set tings" (Sifakis and Tsantila, 2019, p. 1).

According to Seidlhofer and Widdowson (2019), ELF is different from traditional perspectives that favor "native" versions of English since it focuses on its role as a contact language for people from different linguistic and cultural backgrounds. It is less about following the rules and more about making sure everyone can understand each other and learn about other cultures. (Seidlhofer and Widdowson 2019). This shift to considering English as a flexible, changing medium shows its significance in connecting people from different cultures. (Sifakis and Tsantila, 2019). When it comes to global citizenship, English lets people take part in conversations that cross national borders and build identities that go beyond their national ties. (Sifakis and Tsantila, 2019).

Mobile-Assisted Language Learning (MALL)

Pegrum (2014) asserts that Mobile-Assisted Language Learning (MALL) represents a significant departure from conventional language learning methodologies by allowing learners to transcend the limitations of time and space through the integration of mobile technologies. In simpler terms, MALL lets students use what they study in their daily lives. It means "learning a second or foreign language through the use of one or more of various mobile devices including, but not restricted to, mobile phones (including smartphones), tablets, personal digital assistants (PDAs), MP3/MP4 players, electronic dictionaries, and gaming consoles" (Stockwell, 2022, p. 8). Moreover, Mobile

platforms also help people learn digital skills, which are becoming more and more important in the 21st century.

Additionally Stockwell (2022), asserts that mobile devices seem to be the best way to make language learning easier and more useful for students. This viewpoint emphasizes the significance of mobile applications in EFL learning, prompting an examination of the attributes that differentiate it from other modalities of technology-enhanced education. Some of the most important traits include formality, ubiquity and mobility, personalization, authenticity, and flexibility (Figure1).

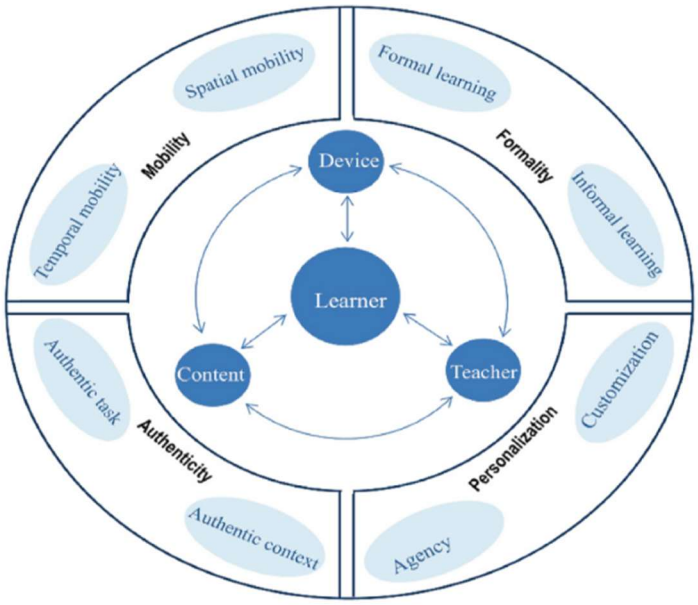


Fig1. Pedagogical Framework for MALL (PF4M) (Final version)
Source: Adapted from *Designing a pedagogical framework for mobile-assisted language learning by* X. Wang, A. Bin Hamat, and L. Shi, 2024. p11

By referring to Figure (1), it may be inferred that diverse traits (formality, ubiquity and mobility, personalization, authenticity, and flexibility) enable learners to interact with authentic materials, engage in real-time communication and participate in global communities of practice.

Although MALL is grounded in learner-centered pedagogy that values autonomy, immediacy, and collaboration (Stockwell, 2022), several obstacles impede its successful role to maintain global citizenship as a global bridge. These challenges include related to unequal access to technology, differences in how applications are designed for teaching, and problems with including mobile learning in formal curricula (Godwin-Jones, 2017). These challenges are should be addressed in order to maximize the benefits of MALL. Stockwell (2022, p. 19) underscore this perspective stating that "the current and prospective challenges are also investigated, with a view to seeing how these challenges can be overcome to make the most of what MALL can be."(p. 19)

Global Citizenship and Identity Formation

The concept of global citizenship has become more popular in schools as a way to get people ready to live in a world that is connected. (UNESCO, 2015). It stresses things like talking to people from

different cultures, respecting differences, being socially responsible, and working together to solve problems. Language is really important in this process since it is both a way to communicate and a way to show who you are (Sifakis and Tsantila, 2019).

Since English is spoken all around the world, it becomes a way for students to talk about and build their identities in relation to other people (Sifakis and Tsantila, 2019).

Theoretical Framework

This research is based on the convergence of three theoretical frameworks: English as a Lingua Franca (ELF), Mobile-Assisted Language Learning (MALL), and Global Citizenship Education (GCE). These frameworks work together to help us understand how English, with the help of mobile apps, may help young people from different cultures talk to each other and establish their own identities in digital spaces managed by young people.

The Case of the Virtual Youth Village (VYV)



Fig2. Global Youth Village logo (Legacy International, 2021).

The Virtual Global Youth Village (VYV), which was started by Legacy International, is a good example of how technology and youth-led online communities can help people from different cultures talk to each other and become global citizens. The program, which is an online extension of the Global Youth Village, links teens and young adults from all over the world through both live and recorded activities that are meant to encourage leadership, understanding, and civic engagement.(Legacy International, 2021).

VYV emphasizes the concept of enabling people from different language and cultural backgrounds communicate which is a vital principle of English as a Lingua Franca (ELF) .This perspective is higlighted by Sifakis and Tsantila (2019).They argue that ELF lets students take part in real multicultural contacts, which helps them develop their identities outside of standard EFL classroom settings. English serves as both a medium for engagement and a tool for negotiating identity within a global digital community.

The integration of mobile applications within VYV shows even more how useful Mobile-Assisted Language Learning (MALL) can be. To help people learn and talk to one other in real time across borders, people use interactive platforms, online collaboration tools, and communication apps. Kukulska-Hulme and Shield (2008) states that MALL gives learners a level of flexibility and personalization that has never been seen before. This lets them interact with information and peers in real-world, context-rich settings.

In short, the Virtual Youth Village is a strong example of how English, through mobile technology and youth-led engagement, may be a bridge to global citizenship. There are many chances for meaningful intercultural connection, but it is still important to fix the problems of unequal access and digital skills in order to make these kinds of projects work.

Discussion

Opportunities

One of the most important benefits of combining English and mobile apps in youth-led projects like the Virtual Youth Village is that it permits kids learn outside of traditional classrooms. Mobile platforms enable youth with constant access to authentic English communication, allowing learning to occur in real-life contexts rather than in isolated, teacher-centered settings. This shift aligns with Stockwell's argument that MALL creates opportunities for ubiquitous, learner-driven engagement with language.

Another opportunity lies in the promotion of intercultural competence. Another opportunity lies in the promotion of intercultural competence. By using English as a lingua franca, and change their language to fit different audiences. This reflects the view of Sifakis and Tsantila (2019) that ELF prioritizes understanding each other above strictly following the rules for native speakers. These kinds of contacts help people become more tolerant, empathetic, and open-minded, which are all important traits of global citizenship.

Finally, youth-led virtual spaces provide participants power by enables them to have a say and be seen in global conversations. Through projects, discussions, and collaborative tasks, Young people not only learn things, but they also come up with ideas that change the way people talk about things around the world. This reflects UNESCO's (2015) vision of Global Citizenship Education (GCE)

Challenges

Despite these opportunities, it is still hard to combine English and mobile apps into global youth programs. A major challenge is the digital divide because not everyone has equal access to reliable internet, mobile devices, and digital literacy abilities.

A second challenge concerns the risk of linguistic imperialism. While ELF theory talks a lot about flexibility and hybridity, the fact that English is the most common language in the world may still make non-English voices less important and make communication power dynamics unequal.

Furthermore, there are identity tensions inherent in global virtual spaces. Learners may face problems with the cultural identities they have in their own communities and the cosmopolitan identities they build through interactions in English.

CONCLUSION AND RECOMMENDATIONS

This article suggests that youth-led digital initiatives like the Virtual Youth Village promote global citizenship through English and mobile apps.

Three suggestions are made from this study:

1. **Promote youth-centered digital initiatives** that use English to foster intercultural dialogue and collaboration.
2. **Integrate mobile applications into EFL pedagogy** to extend authentic learning beyond classrooms while embedding critical reflection on language and identity.
3. **Ensure inclusive and equitable access** by investing in digital infrastructure and safeguarding linguistic diversity in global education policies.

Therefore English, along with mobile technology and global citizenship values, can turn students into active global citizens who critically and responsibly shape a shared future.

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Exploring Erasmus International Students' Perceptions and Experiences of Global Citizenship Prior and Post the Erasmus Program

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ABSTRACT: Global citizenship education is increasingly recognized as essential for equipping students to navigate complex global challenges with ethical awareness and cultural sensitivity. This study examines Erasmus international students' perceptions and experiences of global citizenship education before and after their participation in the program. Through qualitative interviews, the research reveals significant shifts in students' intercultural understanding, sense of global responsibility, and commitment to social engagement. The Erasmus experience emerges as a powerful catalyst for personal and intellectual transformation, fostering a deeper awareness of interconnectedness and an active approach to citizenship beyond national boundaries. These findings offer valuable insights into how international mobility programs such as Erasmus, contribute to the development of globally conscious individuals ready to engage with a diverse world.

KEYWORDS: Global citizenship education; Erasmus program; International students; Intercultural competence; Global mobility.

INTRODUCTION

Global citizenship and internationalization have become core elements in higher education as universities increasingly promote study abroad programs to nurture intercultural competencies and global mindset among students (Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019). The Erasmus program, as one of the longest-standing and most renowned European student mobility initiatives, has been instrumental in fostering a sense of European and global identity among participants by exposing them to diverse cultural, academic, and social environments (Öner, 2015). Despite extensive research on the academic, personal, and social benefits of Erasmus mobility, there remains a need to explore in depth how international students' understandings of global citizenship change across the timeline of their mobility experiences. This paper documents a qualitative study conducted with seven international students using semi-structured interviews to explore their pre-Erasmus perceptions of global citizenship, document their experiences during the program, and assess the corresponding shifts in identity and worldviews upon returning to their home countries (Birindelli, 2023). The humanized account provided herein seeks to capture the complexities and subtleties of transformation that accompany international mobility, emphasizing not only the gains in intercultural competence but also the challenges encountered during reintegration. By documenting these transformative journeys, this study contributes to the literature on global citizenship development in higher education and informs policy-makers and educators on how to better design and support international mobility experiences (Gîmbuţă, 2016).

Literature Review

International student mobility has received considerable scholarly attention over the past decades, particularly in relation to how programs such as Erasmus foster intercultural competence, enhance language skills, and nurture a sense of belonging to a wider European community (Öner, 2015; Temel, 2022). Numerous qualitative and semi-structured interview studies reveal that, prior to participation, many international students hold fragmented or stereotypical perceptions of global citizenship that are largely influenced by nationalistic, regional, or media-driven narratives (Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019). Once immersed in an educational environment that brings together diverse cultural traditions, these students often experience a gradual redefinition of self-identity and an expansion of their conceptualization of global citizenship (Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019; Gîmbuţă,2016).

The literature indicates that participation in Erasmus mobility may stimulate changes in self-perception, where the encounter with cultural "others" challenges preconceived ideas and promotes an openness toward novel cultural, political, and ethical perspectives (Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019). For example, studies have shown that international mobility not only enriches intercultural communicative competence (ICC) but also induces a subtle formation of a dual identity—a retained national identity coexisting with an emergent European or global citizenship orientation (Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019). Other researchers propose that the process of integrating diverse socio-cultural experiences through projects and academic exchanges is central to the evolution of global citizenship, pointing to outcomes such as increased empathy, enhanced self-confidence, and the bridging of cultural divides (İLHAN and Külekçi, 2022)

Moreover, research by Massaro (2022) and others emphasizes that while study abroad can stimulate global-mindedness, the depth of transformation greatly depends on the duration, quality of intercultural interactions, and the reflective practices embedded within the program. Yet, challenges such as bureaucratic hurdles, language barriers, and post-mobility adjustment issues may interrupt or even complicate the process of global citizenship formation (C Nada and J Ploner, 2023; İLHAN and Külekçi, 2022)

Statement of the Problem

Despite the recognized benefits of international mobility for enhancing global citizenship, the specific cognitive, affective, and behavioral shifts that underlie such transformation remain underexplored in the context of Erasmus participation. Many studies refer generally to improvements in intercultural competence and cultural openness but provide limited insight into the pre-program perceptions of global citizenship versus the post-program experiences .Additionally, research predominantly focuses on a large heterogeneous population of Erasmus participants, thereby overlooking the nuanced experiences of particular subgroups, such as the international students whose participatory experiences are shaped by the distinct challenges of adjusting to culturally unfamiliar environments.. The problem, therefore, lies in the insufficient articulation of the processes through which international students' limited, sometimes utilitarian, perceptions of global citizenship before participation evolve into a more experiential understanding following their immersive experiences.

Research Aims and Research Questions

The primary aim of this study is to explore and document the evolution of international students' perceptions of global citizenship from before to after participating in the Erasmus program. Specifically, the study sought to understand how the students' initial understandings of global citizenship—often characterized by preconceptions and limited intercultural exposure are challenged and transformed through immersive educational and social experiences abroad.

To achieve this aim, the study is guided by the following research questions:

1. How do international students conceptualize global citizenship prior to participating in the Erasmus program?
2. What are the key intercultural experiences and challenges encountered during the Erasmus program, and how do these experiences contribute to their evolving understanding of global citizenship?
3. What are students' perceptions of global citizenship post the Erasmus, program?

Research Methodology

This research adopts a qualitative, phenomenological design in which the lived experiences of international students are examined in depth. The study is structured around semi-structured interviews conducted with seven international students who participated in the Erasmus program. This design was chosen to allow for an in-depth exploration of personal narratives and to capture the subtleties of transformative experiences that standard quantitative measures might overlook. The phenomenological approach foregrounds individual lived experiences and the meaning-making processes inherent in intercultural transitions, which is central to understanding how global citizenship is internally constructed.

Population, Sample, and Sampling Technique

The population for this study comprises international students enrolled in European higher education institutions who have participated in the Erasmus program for the 2024/2026 cohort. From within this population, a purposive sample of seven students was selected to ensure diversity in terms of nationality (European, Asian, and African) and cultural background, but who shared the same discipline which is a masters' in clinical linguistics. The selection criteria included prior international mobility experience—or the lack thereof—along with a willingness to engage in reflective discussions about global citizenship both before and after their Erasmus experience. Purposive sampling was deemed appropriate due to the exploratory nature of the research, as it permits the identification of participants who are particularly informative about the phenomena under investigation.

Data Collection and Analysis Methods

Data were collected using a semi-structured interview protocol developed on the basis of previous studies on intercultural competence and global citizenship. The interview protocol was designed to probe participants' perceptions of global citizenship before departure, their experiences during the Erasmus program, including instances of cultural shock, intercultural dialogue, and academic challenges, and their reflective accounts after returning to their home countries. Each interview

lasted between 60 and 90 minutes and was audio-recorded, with the participants' consent, followed by verbatim transcription to support rigorous qualitative analysis.

Data analysis was carried out using thematic analysis, where transcripts were manually coded to identify recurring themes and patterns that illustrate both the transformation process and the elements that facilitated or hindered the development of global citizenship. The coding process involved multiple iterations with peer debriefing to ensure reliability and validity of the emerging themes.

Data Collection Procedure and Ethical Considerations Participants were recruited through university networks, ensuring that they had a confirmed Erasmus experience within the past year. Prior to the interviews, participants were informed about the purpose of the study and provided consent forms that guaranteed confidentiality and the option to withdraw at any time.

Results and Interpretations

A comprehensive thematic analysis of the interview data revealed several key themes that illustrate the evolution of global citizenship perceptions among the participants.

A. Pre-Mobility Perceptions of Global Citizenship

Before participating in the Erasmus program, most students described their understanding of global citizenship in limited terms, often associating it primarily with formal, bureaucratic aspects of international mobility. Many participants expressed that their pre-departure conceptions were shaped by nationalistic narratives and media portrayals, resulting in a view of global citizenship as a distant, almost abstract concept rather than an attainable identity. Some interviewees mentioned that although they were curious about other cultures, their knowledge was anecdotal and based on secondary sources rather than lived experiences.

B. Experiences during the Erasmus Program

During the program, a robust process of social and academic immersion challenged and gradually transformed pre-existing notions. Participants reported encountering diverse cultural practices, which provoked critical self-reflection and adjustments to their preconceived notions about identity and belonging . Several students described intercultural interactions that tested their communication skills, often revealing gaps in their cultural competence that they had not previously recognized. In particular, one recurring sub-theme was the experience of initial culture shock followed by adaptation and increased intercultural sensitivity, as students engaged closely with both host nationals and other international peers.

Interpretations

The overall findings suggest that the Erasmus program serves as a dynamic "training camp" for global citizenship, where students transition from a limited understanding of global inclusiveness to a more enriched and experiential form of global identity. However, the process is neither linear nor universal; individual differences, including prior international exposure and personal motivations, mediate the degree of transformation. Furthermore, the data indicate that while many students acquire enhanced intercultural skills post-mobility, the persistence of strong national identities underscores the complexity of global citizenship formation. Another cross-cutting theme relates to institutional support; participants who received comprehensive predeparture training and

ongoing mentoring reported a smoother transition and more profound gains in intercultural competence.

Discussion of the Findings

The present study sheds light on the evolving nature of global citizenship perceptions among international students participating in the Erasmus program, and its findings are consistent with the broader literature that documents the transformative impact of study abroad experiences on intercultural competence and identity development (Temel, 2022; Öner, 2015). Prior to their Erasmus experience, participants held rather utilitarian and sometimes superficial notions of what it meant to be a global citizen, primarily based on observable symbols and formal aspects of international mobility. These pre-mobility perceptions confirm earlier studies that report limited and bureaucratic understandings of global citizenship before active engagement in international settings (Nada, Ploner, 2023; Del Carmen, García, Cores-Bilbao and Moreno Gámez, 2019).

Students' experiences demonstrated that cultural immersion is not merely about acquiring better language skills or academic credentials, but about reconfiguring one's worldview and developing a genuine empathy towards cultural plurality. In many aspects, the transformation process was incremental; as students navigated through initial culture shock, their ability to adapt led to a more complex understanding of the interlinkages between local and global issues (Massaro, 2022).

CONCLUSION

In conclusion, this study affirms that international experiences through the Erasmus program have a profound impact on how students understand and engage with the concept of global citizenship, providing them with the tools, insights, and perspectives necessary to navigate a globally interconnected future. The findings call for concerted efforts to build more comprehensive support systems that further facilitate this transformation, ensuring that the promise of international mobility translates into lasting, substantive changes in how future global citizens view and shape the world around them.

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Integrating Culture in EFL Classrooms: A Pathway to Fostering Global Citizenship in Algeria

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ABSTRACT: Over the past decades, the interconnection between culture instruction and global citizenship has become a focal point of scholarly inquiry across various disciplines. With the aim of contributing to the formation of a more united global community, this research examines the extent to which embedding culture teaching into EFL classrooms can foster learners' global citizenship. To achieve this objective, a questionnaire was addressed to EFL teachers from different Algerian universities. The study revealed that most teachers were aware of the concept of global citizenship education and that embedding culture within EFL classrooms significantly enriched the learning experience. It further showed the value of integrating global citizenship into language teaching and identified the key elements that supported its development. At the same time, the findings highlighted the difficulties and barriers that educators faced along the way. Based on these insights, the present study affirms that cultural instruction contributes to the promotion of global citizenship. The study also puts forward suggestions and recommendations to better integrate global citizenship education into Algerian EFL classrooms.

KEYWORDS: Culture instruction; **G**lobal citizenship; EFL teachers; Learning experience; Difficulties and barriers.

INTRODUCTION

In today's world of globalization and cultural diversity, global citizenship education (GCED) has emerged as an essential approach to promote intercultural understanding, critical thinking, and ethical awareness. Modern education increasingly emphasizes the need to prepare students as responsible global citizens who can meaningfully address the challenges of an interconnected world.

Global citizenship transcends national boundaries, emphasizing belonging to a broader community and shared responsibility for global challenges, regardless of identity, nationality, ethnicity, or cultural background. Culture, as a mosaic of values, beliefs, customs, and traditions, plays a vital role in shaping human societies and influencing how people understand and interact within the modern world. Thus, integrating culture into education creates a powerful link through which global citizenship can be effectively taught and realized.

Teaching culture, whether in formal or informal settings, equips learners with the skills, values, and knowledge essential for effective global citizenship. Integrating global citizenship concepts into EFL classes helps students deepen their awareness of cultural diversity, develop empathy, and strengthen their connection to the wider world. By addressing themes such as sustainability, social justice, and cultural pluralism within language learning, educators not only enhance students' linguistic competence but also foster critical thinking, responsibility, and respect for diversity.

Ultimately, incorporating cultural education into EFL instruction prepares learners with the mindset and tools needed to navigate an interconnected world. Based on this research focus, the study seeks to address the following questions:

1. To what extent does the Algerian educational system foster the development of global citizenship?
2. In what ways does cultural education contribute to the promotion of global citizenship?
3. How do EFL teachers perceive the concept of global citizenship?

Based on these research questions, the study sets out to achieve three main objectives. It seeks to evaluate the extent to which the Algerian higher education system prepares students to become global citizens, analyze the role of cultural education in promoting global citizenship, and explore how teachers perceive and apply global citizenship principles in their pedagogical practices.

Literature Review

Definition of Global Citizenship

The concept of global citizenship has been interpreted in multiple ways by scholars and organizations, with each perspective emphasizing different aspects of identity, responsibility, and engagement. In recent years, global citizenship, often referred to as cosmopolitanism, has received increasing attention within academic discussions. Reysen and Katzarska-Miller (2013), for example, define it as "awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act" (p. 860). This definition highlights both the cognitive and behavioral dimensions of global citizenship, stressing not only the importance of understanding global issues but also the need for active participation in addressing them.

Global citizenship refers to the idea that individuals identify themselves as part of a worldwide community extending beyond national boundaries. As Dower and Williams (2002) explain, the concept stems from the view of human beings as "citizens of the world." At its foundation, global citizenship reflects a cosmopolitan outlook that acknowledges shared humanity and a common destiny across borders. Similarly, UNESCO (2015) defined global citizenship as a sense of belonging to a broader community and collective humanity, emphasizing the interconnectedness of individuals at local, national, and global levels. In essence, global citizenship involves recognizing that we are members of one global community, transcending narrow national identities while valuing cultural connections and human relationships across the world.

Importance of Global Citizenship in Education

According to Hosack (2011), global citizenship education is vital in modern education because it equips students to act as responsible members of a broader global community. It fosters awareness of shared humanity and belonging beyond national borders, encouraging a stronger sense of responsibility toward the world and its people. Hosack further notes that this form of education provides learners with the competencies and knowledge necessary to navigate a rapidly changing, interconnected world. It promotes respect for cultural and religious diversity, critical thinking, and active engagement in addressing global challenges such as poverty, climate change, and human rights violations (ibid).

Within English language education, Global Citizenship Education is particularly significant (Putranti, 2021). Since English functions as a global language, EFL classrooms naturally serve as

spaces to address worldwide issues and foster intercultural competence. According to Cates (2004), emphasizes that teaching English provides opportunities to involve students in global issues while encouraging peace and international understanding. For Algerian university learners, incorporating GCE into EFL instruction not only enriches language practice with meaningful content but also supports their growth as knowledgeable and responsible global citizens.

In sum, Global Citizenship Education holds substantial importance in the 21st century, as it equips learners with the knowledge, skills, and values needed to address worldwide challenges and engage effectively in an interconnected society. For educators, particularly within EFL contexts, embedding GCE in instruction is viewed not only as a valuable pedagogical approach but also as an ethical obligation.

Bridging Culture with Global Citizenship

Incorporating cultural diversity into education is essential for preparing students to think globally and act responsibly. As Byram (1989) notes, learning about cultural values, beliefs, and practices encourages tolerance, enriches cultural knowledge, and makes the learning process more engaging through meaningful examples and explanations. Such exposure also nurtures empathy and heightens cultural awareness, enabling students to recognize similarities and differences across cultures while gaining a deeper understanding of their own in relation to others (Bayram, 1997). Beyond awareness, teaching culture develops intercultural communication skills, which are particularly important in multicultural societies. Guilherme (2002) emphasizes that combining language learning with cultural instruction fosters intercultural dialogue, adaptability, and an empowered sense of citizenship in an interconnected world.

Overall, teaching culture plays a crucial role in education, as it allows learners to recognize the close relationship between language and culture while becoming more open to different cultural perspectives. In addition, it enhances their creativity, critical thinking, and problem-solving skills, which supports cross-cultural interaction and fosters the development of a global outlook.

Methodology

This study adopted a descriptive research design to investigate the role of culture instruction in fostering global citizenship within Algerian EFL classrooms. A questionnaire survey was employed as the main data collection tool, as it allows for gathering teachers' perceptions, experiences, and challenges in a systematic and measurable way.

The questionnaire was administered to EFL teachers from different Algerian universities, ensuring diversity in institutional contexts and teaching backgrounds. It included both closed-ended items, designed to capture teachers' awareness of global citizenship education and their views on integrating culture into language teaching, and open-ended items, aimed at eliciting more detailed reflections on the opportunities and challenges encountered.

Findings

Question 1: Please indicate your level of agreement with each statement by ticking in the appropriate column. (1 = Strongly agree … 4 = Strongly disagree)

Statement 1. I am familiar with the concept of Global Citizenship Education

This question aims at exploring whether the participants are familiar with the concept of GCE. The results revealed that most participants "Strongly Agree" and "Agree" that they are familiar with

the concept of Global Citizenship Education, with 50% selecting "Strongly Agree" and 50% choosing "Agree.

Statement 2: global citizenship is crucial matter that should be infiltrated in EFL classes

All participants (100%) strongly agreed that global citizenship is a crucial issue that must be integrated into EFL classes, particularly given the realities of a globalized world. They emphasized that incorporating global citizenship education into language teaching is essential for preparing learners to become global citizens who can face contemporary challenges and coexist peacefully within an interconnected society.

Statement 3: Creating a classroom atmosphere that values cultural diversity and integrates global citizenship tasks is essential for fostering students' awareness, critical thinking, and sense of responsibility

All participants (100%) agreed that establishing a classroom atmosphere which values cultural diversity and incorporates global citizenship tasks is vital. They pointed out that indirect activities, such as comparing native and foreign cultures, discussing real-world global issues, and using illustrative examples, are among the most effective strategies for fostering students' awareness, critical thinking, and sense of responsibility.

Question 2: In your opinion, how does teaching culture in EFL classrooms contribute to fostering students' sense of global citizenship?

The interviewees emphasized that incorporating culture into EFL classes is essential for nurturing global citizenship. In today's interconnected world, they highlighted that understanding foreign cultures, particularly English culture, is of great importance. They further noted that integrating cultural aspects into language instruction is a key objective, as it enhances students' comprehension of idiomatic expressions and cultural subtleties.

Question 3: In your opinion, how can addressing controversial topics in EFL classrooms help students develop the skills necessary to become responsible global citizens?

All interviewees affirmed that they integrate debatable topics into their lectures. They emphasized that preparing global citizens capable of navigating the complexities of the world is a vital task. In this regard, addressing controversial issues within a safe and respectful learning environment is considered highly significant, as it exposes students to diverse perspectives and fosters respect and appreciation for differences.

Question 4: What is your opinion about the effectiveness of the teaching materials currently used in EFL classrooms, and how do they influence the promotion of global citizenship?

The participants agreed that the importance of teaching materials in the educational process cannot be overstated, as they act as a crucial bridge connecting both teachers and students. Well-designed materials not only enrich the teaching and learning experience but also serve as tools that make lessons more meaningful, interactive, and aligned with real-world contexts, which is particularly important when aiming to foster global citizenship in EFL classrooms. However, the interviewees expressed dissatisfaction with the teaching materials currently in use. Their concerns highlighted several issues, including outdated or incomplete content, technical difficulties, and the lack of teacher training in effectively exploiting these resources. Such shortcomings were reported to negatively affect the overall learning process, creating gaps in both cultural and linguistic instruction. Participants emphasized the urgent need for more innovative and creative pedagogical

materials that integrate cultural diversity, promote critical thinking, and address global challenges. These resources, they argued, would not only enhance learners' linguistic abilities but also nurture essential skills for becoming active and responsible global citizens.

Question 5: What resources do you consider most effective for promoting cross-cultural communication, and how do they contribute to preparing students for participation in a globalized world?

The Participants recognized that fostering global citizenship requires the integration of diverse and meaningful resources that prepare students to navigate today's interconnected world. Their views highlighted a variety of tools that could effectively promote cross-cultural communication and provide authentic exposure to different cultures. Among the most frequently mentioned were video conferencing platforms that allow direct interaction with international peers, pen-pal or email exchanges that cultivate intercultural dialogue, and audiovisual content such as documentaries, films, and classroom projections that illustrate cultural practices and global issues.

Technology, in particular, was emphasized as the most impactful resource for raising global citizenship awareness. Participants argued that digital tools not only bridge geographical distances but also offer dynamic and authentic learning experiences that textbooks alone cannot provide. By incorporating such resources, teachers can create richer, more engaging environments where students develop intercultural sensitivity, critical thinking, and the skills necessary to become responsible and active global citizens.

Discussion of the Findings

The questions addressed to teachers highlighted the significance of embedding global citizenship into EFL classrooms. Most participants agreed that, in today's interconnected world, where communication and exchange have become increasingly globalized, English, being the international language adopted by a vast majority of the world's population, plays a pivotal role. It enables students to communicate with people from diverse cultural backgrounds, develop critical thinking skills, and foster a sense of responsibility toward global issues, ultimately shaping them into global citizens.

The findings further indicated that global citizenship can be promoted through the integration of specific lectures and diverse classroom activities that stimulate discussion on global concerns and cultural themes such as empathy, tolerance, and cultural awareness. These activities encourage students to participate in debates and controversial topics, sharpen their communication and argumentation skills, articulate their opinions clearly, support their claims with evidence, and engage respectfully with differing viewpoints.

In addition, the results revealed that nurturing global citizenship requires equipping learners with essential skills, including intercultural communication, media literacy, participation in intercultural exchange programs, and engagement in virtual classrooms. Teachers reported that technology plays a central role in achieving these objectives. They often rely on authentic cultural resources and online tools such as cross-cultural communication platforms, audiovisual content (e.g., videos and projections), and other digital materials that bring global perspectives into the classroom.

The study also underscored the importance of pedagogical materials in creating effective learning environments. Such resources provide structure, support the teaching process, and enhance student interaction. However, teachers noted that challenges such as missing content, technical difficulties,

and insufficient training hinder the effectiveness of these materials, often rendering them culturally inadequate. The lack of appropriate pedagogical resources was perceived as a significant obstacle to meeting students' needs and achieving educational goals.

Overall, the findings affirmed that teaching culture and global citizenship is a mutually beneficial process for both teachers and learners. Teachers continuously expand their own competencies alongside their students while preparing them to become responsible, open-minded global citizens capable of addressing the complexities and challenges of today's world.

CONCLUSION

To conclude, the findings demonstrate that integrating global citizenship into EFL classrooms is both essential and beneficial. Teachers emphasized that English, as a global language, provides a natural platform for fostering intercultural communication, critical thinking, and responsibility toward global issues. While the use of technology and authentic cultural materials enhances this process, challenges such as inadequate pedagogical resources and lack of training remain significant barriers. Ultimately, teaching culture and global citizenship was found to be a mutually enriching experience that equips students with the skills and values needed to navigate an interconnected world as responsible global citizens.

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Towards an Islamic Approach to Global Citizenship Education in EFL Classrooms

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ABSTRACT: Discourses of global citizenship (GC) have garnered increasing attention in educational contexts, yet they are not without criticism. These discourses are Western-centric, rooted in liberal individualism, and often transplanted as foreign notions into contexts where they do not belong. This paper argues for rethinking GC education through local epistemologies, particularly the Islamic philosophy of education as an inclusive and contextually grounded alternative. Since English is taught as a global language, EFL classrooms are natural spaces to introduce global issues, intercultural dialogue, and ethical debates. When framed through an Islamic framework such classrooms foster an ecology of knowledge that connects the local to the global without erasing cultural specificity. This approach advances a vision of global citizenship shaped by Islamic philosophy of education. The paper concludes with practical implications for EFL classroom practice, highlighting ways this approach can inform pedagogy.

KEYWORDS: Global citizenship; epistemology; Islamic philosophy, pedagogy, interculturality; English as a foreign language.

INTRODUCTION

In today's education, global citizenship (GC) has become a buzzword that appears side by side with other notions such as global education, globalization, internationalization, human rights education, and the need to prepare citizens for the demands and developments which these notions entail. It is a crucial area of focus for the United Nations Educational, Scientific and Cultural Organization (UNESCO) and among its priorities to implement GC across different countries in response to the pressures of growing globalization. In its official discourse, UNESCO (2015, p.14) defines global citizenship education as fostering "a sense of belonging to a broader community and common humanity," and highlights values and attitudes such as solidarity, empathy, respect for diversity, fairness, justice and responsibility. UNESCO has foregrounded global citizenship education as central to its mission, aiming to embed it across diverse educational systems around the globe.

The discourse of GC has attracted considerable attention from scholars, education policy makers, international organizations, and high-stake leaders. Increasingly, it is promoted among learners and framed as a central goal of 21st-century education, with global awareness and citizenship underscored as key competencies (Partnership for 21st Century Skills). As Byker (2016, p.264) noted, "Government leaders and education policymakers have increasingly focused on ways that teachers can better prepare children for life in a global society. Such preparation includes the development of global citizenship among young people." Within this context, global citizenship

education (GCE) emerged as an "overarching concept" that offers a common vision unifying other approaches concerned with globalization and citizenship, including civic education, development education, and global education (Davies, 2006). Estellés and Fischman (2020, p. 3) characterize GCE as "the supreme integration and improvement of previous educational models," while Davies (2006) sees it as a framework resulting from the integration of diverse global education trends and citizenship education perspectives.

In a globalized world, where there is a shared desire to address complex political, economic, and social issues, GC has emerged as a promising notion, increasingly advocated for incorporation into curricula worldwide (Mochizuki, 2019).This has been accompanied by increased calls to prepare learners to become global citizens, understood as "individuals who possess not only knowledge, but also cultural competence, civic engagement, and the skills required to actively take part in today's interconnected world" (Khoualdi, 2025, p. 48). In recent years, interest in GCE has increased considerably becoming the central element of educational curricular and pedagogical activities, as well as the major focus of research (Pais & Costa, 2020, p. 4).

Despite the attention it has received globally, GC has also raised concerns regarding the ideology it represents and the assumptions on which it is built. Critiques of its dominant discourse question whether GC truly reflects a universal vision or whether it imposes Western values and biases onto diverse cultural and educational contexts (Andreotti, 2011, 2015). Critics argue that GC is ideologically driven reflecting Western-centric orientations rooted in liberal individualism (Dill, 2013) and neoliberal ideals, white-centered sociocultural views of civic life, and a reliance on an overly rational and idealized image of the citizen (Oxley & Morris, 2013; Andreotti, 2006; Torres, 2015; McCowan, 2009). These criticisms reveal the limitations of dominant discourses of GC, which in their current forms are far from being universal but conceptualized from Western and neoliberal perspectives, and therefore do not align with our local realities and epistemologies.

This study addresses these criticisms by exploring how Islamic philosophy of education can offer a framework for revisiting GCE, particularly within EFL classrooms where global and local discourses meet. It reexamines the principles of GC by synergizing them with an Islamic framework to develop a more contextually grounded approach to global citizenship. The study also aims to suggest practical pedagogical implications for implementing this approach in EFL contexts. To address this aim, this study is guided by the following research questions:

1. How can principles of Islamic philosophy of education inform principles of global citizenship education in ways that are more contextually grounded?
2. In what ways can EFL classrooms serve as spaces for integrating global and local perspectives on citizenship through an Islamic educational framework?

Global Citizenship: Discourses and Critiques

UNESCO defines GCE as aiming to equip learners with competencies to understand global issues, respect diversity, and collaborate across borders for collective solutions. It identifies key areas such as fostering multiple identities, developing knowledge of global justice and equality, building critical and creative thinking, cultivating empathy and social skills, and strengthening the

ability to act responsibly at local and global levels (UNESCO, 2014). These competencies suggest a vision of education that transcends national borders and fosters solidarity.

As an extension of traditional CE, GC is a key dimension of GCE, focusing on learners' understanding of global issues, their critical awareness and agency, and their engagement in actions that reflect the world's interdependence (Hartung, 2017; Torres, 2015). UNESCO (2015, p. 15) identifies three domains of GCE (see Figure 1): cognitive, socio-emotional, and behavioural. GCE seeks to prepare learners as global citizens by integrating four key dimensions: enriching curricula with knowledge of global issues and interconnections; developing cognitive, social, and practical skills to apply that knowledge; fostering values such as respect, empathy, justice, and fairness; and encouraging behaviours that promote active participation in addressing challenges at all levels for the common good (UNESCO, 2014).

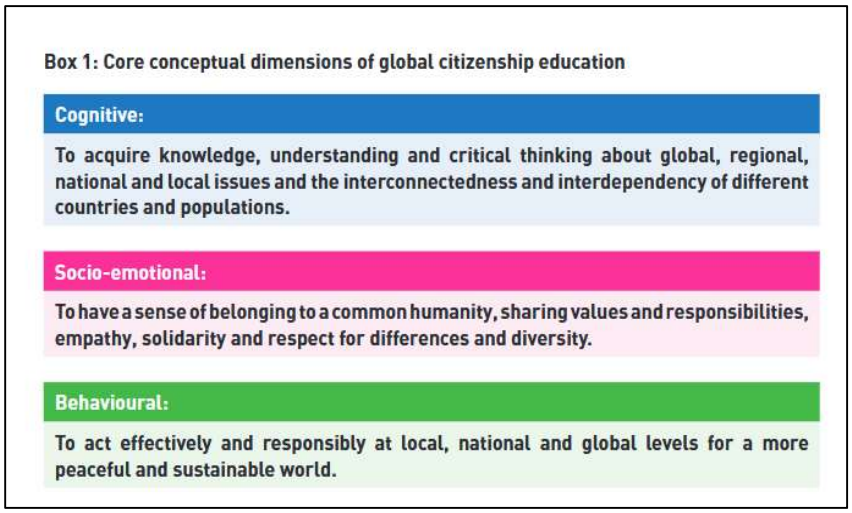


Fig 1. Core conceptual dimensions of global citizenship education (UNESCO, 2015, p.15)

Yet, in practice, GCE has often been shaped by neoliberal discourses that emphasize global competitiveness, employability, and the formation of entrepreneurial, mobile individuals. Oxley and Morris (2013) note that much of the rhetoric of GCE has been absorbed into market-oriented educational reforms, where citizenship becomes a matter of preparing students for participation in a global economy rather than nurturing social justice or collective responsibility. Similarly, Fischman and Haas (2012) criticize the overly rational and idealized image of the "global citizen" who makes purely logical decisions, ignoring the ways that identity, culture, and belonging shape real civic behavior.

This reliance on Eurocentric and neoliberal assumptions creates a narrow vision of global citizenship that risks reproducing global inequalities. Access to global opportunities such as international study, mobility programs, or elite forms of global education (such as the International Baccalaureate) is often restricted to privileged groups, while the majority of students in the Global South remain excluded (Yemini & Maxwell, 2018). As Shultz and Abdi (2010) argue, this reinforces global hierarchies rather than challenging them. In this light, the call to develop alternative approaches to GCE is not merely theoretical but a pressing educational need.

Islamic Perspectives on Global Citizenship

Dominant discussions of GCE, including its conceptualizations and approaches are largely Western-based ((Andreotti & De Souza, 2012). Bearing this in mind, its vital to revisit GC from an Islamic perspective. This study aims to highlight major themes in Islamic discourse and philosophy of education, and to examine how GCE fits within this paradigm. Repositioning GC and GCE within non-Western Islamic contexts requires looking at historical, religious, and cultural realities. This means moving beyond existing frameworks to engage with alternative epistemologies and traditions of thought that can offer richer, more meaningful and more inclusive understandings of citizenship and education Accordingly, this study addresses key themes in Islamic thought, drawing on concepts already embedded in Islamic teaching and local cultural traditions to interpret and reconceptualize GCE within this context.

Islam offers a rich moral and philosophical framework for rethinking the idea of global citizenship. Unlike the Western tradition where citizenship is often defined in legal or national terms, Islamic thought situates citizenship within a broader spiritual and moral vision of humanity's responsibilities. The Qur'an affirms the dignity and equality of all human beings: *"O mankind, indeed We have created you from male and female and made you into peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (Qur'an 49:13). This verse highlights diversity not as a threat but as a divine design intended to encourage mutual recognition, respect, and cooperation. It also grounds citizenship in moral qualities such as righteousness rather than race, wealth, or nationality.

The Prophet Muhammad (peace be upon him) further emphasized responsibility and solidarity, teaching that: *"Each of you is a shepherd and each of you is responsible for his flock"* (Bukhari and Muslim). Here, citizenship is framed not merely as a set of rights but as an ongoing moral responsibility toward others. In Medina, the Prophet established the *Constitution of Medina*, which brought Muslims, Jews, and other groups into a single political community where mutual protection and cooperation were recognized. This historical precedent demonstrates that Islamic notions of citizenship are not limited to Muslims alone but include respect and protection for people of other faiths, as reflected in his saying: *"Whoever harms a dhimmi has harmed me"* (Abu Dawud).

Key concepts in Islamic teaching align closely with the goals of GCE but with different emphases. Justice (*'adl*) is a central principle that requires fairness in all dealings and the protection of rights for all members of society (Qur'an 16:90). Brotherhood (*ukhuwwah*) extends both to the global Muslim community (*ummah*) and to humanity at large, emphasizing solidarity and compassion. The notion of *amanah* (trust) frames human responsibility as a moral obligation to care for others, creation, and future generations. These concepts highlight that Islamic citizenship is not only about belonging to a nation but about living responsibly within a global moral order.

Global Citizenship Education in the Algerian EFL Classroom

The EFL classroom in Algeria offers a space where global and local perspectives on citizenship intersect. English is widely associated with globalization, international mobility, and access to knowledge. At the same time, Algerian students bring with them cultural and religious values

rooted in Islam, as well as national narratives shaped by colonial history and struggles for independence. Since the reform of 2014, Algerian EFL curricula have integrated global themes such as human rights, peace, and sustainability (Mami, 2020). These themes create opportunities to discuss global citizenship, but they are often presented through materials and perspectives developed in Western contexts.

By drawing on Islamic teachings, Algerian EFL teachers can create spaces where local values and global concerns meet productively. For instance, lessons on environmental sustainability can be linked to Qur'anic teachings about stewardship of the earth, such as the verse: *"It is He who has made you successors upon the earth"* (Qur'an 35:39). Discussions on intercultural dialogue can be enriched with Prophetic examples of peaceful coexistence and mutual respect, such as his relations with non-Muslim communities in Medina. Teaching global issues through such frameworks not only builds language competence but also helps students see themselves as part of a global community while remaining grounded in their identity. This approach resists the uncritical importation of Western models and fosters what 'decolonial' scholars call an 'ecology of knowledge,' where multiple epistemologies coexist and enrich one another (Shultz, 2018).

CONCLUSION

Repositioning GCE within Islamic frameworks demonstrates the need for inclusive, 'decolonial' approaches that reflect local histories and cultures. In the Algerian context, integrating GCE with Islamic philosophy of education opens possibilities for a more just, holistic, and meaningful understanding of global citizenship. By drawing on Qur'anic and Prophetic teachings, EFL classrooms can become transformative spaces where students not only learn a global language but also engage critically with questions of identity, responsibility, and justice. This approach offers a way forward for GCE that is not simply an imported discourse but a locally grounded, globally relevant practice.

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Digital Pedagogy for Global Citizenship: A Comparative Study on Algerian and Finnish Universities

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ABSTRACT: This study examines the role of digital pedagogy approaches in Algerian and Finnish universities in promoting global citizenship and intercultural competence among students. It analyses existing research on two instructional frameworks: virtual collaborative projects; in which students collaborate on common tasks in digital environments, and online intercultural dialogue forums, which provide guided dialogue across backgrounds. The studies included were peer-reviewed, published, and reported measurable or observable outcomes related to global citizenship, intercultural awareness, and student engagement. Data were extracted from empirical studies that reported outcomes relevant to global citizenship, intercultural awareness, or student engagement. While the analysis indicates that both settings support digital intercultural learning, Finland's robust digital infrastructure and national strategies reported higher engagement outcomes. In contrast, Algerian studies reveal challenges that are related to digital access and learner autonomy. Despite contextual differences, findings suggest that combining task-based and dialogue-driven pedagogies can improve learners' empathy, global consciousness, and active global engagement when adapted to virtual local contexts.

KEYWORDS: Global citizenship, intercultural competence, digital pedagogy, virtual collaborative projects, Algeria, Finland.

INTRODUCTION

The intersection of digital technology and global citizenship education is becoming more important in higher education. As globalization speeds up and travel becomes limited, Virtual Exchange (VE) presents a valuable and scalable option for developing intercultural skills (O'Dowd, 2018). VE is defined as "technology-enabled, sustained educational programs that engage groups of students in online intercultural interaction" (O'Dowd, 2018), which serves as the basis for this study. This systematic review mainly compares the effectiveness of two different VE instructional frameworks: task-based collaborative projects and dialogue-driven approaches. The comparison takes place in the distinct educational settings of Algerian and Finnish universities. This study addresses three research questions:

1. How do Algerian and Finnish universities conceptualize global citizenship education?
2. What digital pedagogical practices support this goal?
3. How do students perceive the role of digital pedagogy in developing intercultural competence?

Literature Review

Intercultural competence development has mainly been understood through Byram's (1997) five-dimensional model, which includes attitudes, knowledge, interpretive skills, interaction skills, and

critical cultural awareness. Chen and Starosta's (2000) Intercultural Sensitivity Scale complements this by capturing affective, cognitive, and behavioural dimensions. These frameworks serve as the theoretical basis for assessing outcomes in digital intercultural learning environments.

Virtual exchange (O'Dowd, 2018), has emerged as an accessible alternative to traditional study abroad. It removes geographical and financial barriers while retaining educational benefits. Research distinguishes between task-based collaborative approaches and dialogue-driven social interaction models. Structured approaches lead to measurable academic gains, while social models promote deeper emotional development (Helm & Guth, 2010).

Global citizenship education (GCE) in higher education aims to enhance learners' abilities for effective global engagement (UNESCO, 2015). The implementation of GCE varies widely across different contexts. Finnish educational systems benefit from strong digital infrastructure and collaborative learning traditions (Ministry of Education and Culture, Finland, 2023). In contrast, North African contexts like Algeria face infrastructure challenges yet also provide opportunities due to multilingual environments (Hamdy, 2007).

Current research faces limitations, such as gaps in methodology, primarily relying on self-report measures and lacking long-term studies. There is also contextual bias, as most research occurs in well-resourced, English-speaking settings, along with challenges in assessing complex concepts like global citizenship in digital settings (van de Vijver & Leung, 2009). The digital divide is still underexplored, even though it is vital for fair implementation.

This systematic review addresses these gaps by offering an analysis across various educational contexts. It particularly focuses on comparing the effectiveness of task-based collaborative projects and dialogue-driven approaches in Algerian and Finnish university settings.

Methodology

This review followed PRISMA 2020 guidelines (Page et al., 2021) to ensure rigor and transparency. The PICO framework structured the research questions: Population = university students; Intervention = virtual exchange programs; Comparison = control groups or pre–post measures; Outcomes = intercultural competence indicators.

A comprehensive search was conducted in ERIC, Web of Science, PsycINFO, JSTOR, and Arab World Research Source. Search terms combined three blocks = virtual exchange (“virtual exchange,” “telecollaboration,” “COIL”), intercultural competence (“intercultural competence,” “intercultural sensitivity,” “global competence”), and higher education (“university,” “tertiary education”).

Inclusion criteria required empirical studies with measurable intercultural outcomes. Conceptual and contextual studies addressing pedagogy, infrastructure, or partnerships were retained for thematic synthesis but excluded from effect-size calculations. In addition, frameworks for assessing the outcomes of virtual exchange in higher education (Czura & Dooly, 2022) informed the appraisal of study quality and relevance.

Data extraction followed a standardized protocol. Study quality was assessed with JBI Critical Appraisal Tools (Joanna Briggs Institute, 2020) and the Mixed Methods Appraisal Tool (MMAT) (Hong et al., 2018).

Analysis included effect size calculations (Cohen's d) for quantitative outcomes and thematic synthesis for qualitative evidence. Studies were grouped by context (Algerian, Finnish, international) to compare methodological approaches, effectiveness, and implementation factors.

Results

Study Selection and Characteristics

The search identified 17 studies on virtual exchange and intercultural competence. Nine reported measurable outcomes, while eight offered contextual or conceptual insights. The empirical set included six Algerian, five Finnish, and six international studies (2016–2025), with research activity peaking in 2025. Sample sizes varied: Algerian studies ranged from 16 to 91 participants (mean ≈ 39), Finnish studies from 28 to 227 (mean ≈ 92), and international studies from 32 to 96 (mean ≈ 61). Research designs covered experimental, quasi-experimental, ethnographic, and mixed methods. Platforms included Zoom, Padlet, Moodle, VR environments, and the ENACT app (Dodds et al., 2021).

Methodological Quality

Quality varied considerably. Four studies employed validated instruments (e.g., Chen & Starosta's Intercultural Sensitivity Scale), three demonstrated moderate rigor, and two were limited by small samples or high attrition. Only three studies, Djouad (2024), Shadiev et al. (2025), and Niu et al. (2021) provided quantitative data suitable for comparative synthesis.

Quantitative Outcomes

Djouad (2024, Algeria): Using the Intercultural Sensitivity Scale (n=91), results showed a clear hierarchy: study abroad (M=4.07, SD=0.45) > virtual exchange (M=3.67, SD=0.41) > no intercultural experience (M=3.32, SD=0.50).

Shadiev, Wang and Shen (2025) reported significant gains in intercultural competence after a 10-week SVVR intervention (pre M = 3.09, SD = 0.66; post M = 4.16, SD = 0.55; $p < .05$). Their analysis also showed that VR immersion and interactive strategies were more effective than PC-based conditions without such strategies. These findings are consistent with broader meta-analytic evidence showing medium-to-large effects of VR on learning outcomes in higher education.

Niu et al. (2021, Finland): Survey data from 227 student teachers across five institutions showed positive development of 21st-century competencies. Results were descriptive only and lacked means or effect sizes for meta-analysis.

Qualitative Themes

Across the broader set of qualitative studies, four themes emerged: (1) cultural exchange tasks enhanced intercultural awareness and critical thinking (Elmechta, 2025); (2) facilitator guidance was essential for sensitive dialogue (Helm & Acconcia, 2019); (3) virtual spaces fostered hybrid "third culture" learning (Stambouli et al., 2025); (4) technology acted as both enabler and constraint, with infrastructure barriers particularly acute in Algeria (Hamdy, 2007).

Cross-Contextual Patterns

Partnerships were often asymmetric, with limited South–South collaboration. An exception was a five-university SDG-focused project involving Algeria, Brazil, Honduras, and the U.S. (Calvo et al., 2025). Finnish research showed wider international reach (Puranen & Vurdien, 2016) but paid

less attention to power dynamics (Menon et al., 2021). Algerian scholarship is growing steadily, while Finnish output peaked around 2021.

Discussion

Evidence from the three quantitative studies offers different viewpoints. Djouad (2024) showed a ranking of intercultural outcomes. Study abroad resulted in the highest sensitivity. Virtual exchange followed, and no intercultural exposure came in last. Shadiev et al. (2025) built on this by demonstrating that VR-based intercultural learning can greatly improve competence levels. They found that immersion and interactive strategies had a stronger impact than PC-based methods. Niu et al. (2021) contributed a Finnish viewpoint. They revealed that student teachers linked digital teaching methods to gains in 21st-century skills, even though the study did not include statistical measures. Overall, these findings highlight virtual exchange as a useful and effective option when physical travel is limited.

Qualitative contributions enrich this picture. Several studies noted the emergence of "third culture spaces" where learners co-constructed hybrid understandings beyond national frameworks (Stambouli et al., 2025). Others emphasized the role of facilitators in mediating sensitive discussions and supporting reflection (Helm & Acconcia, 2019). These perspectives align with global citizenship education goals that move beyond cultural comparison to critical cultural awareness (Byram, 1997).

Contextual contrasts remain central. Finland benefits from a comprehensive digital education framework that integrates both technical skills and digital citizenship (Ministry of Education and Culture, 2023; Niu et al., 2021). Algeria, by contrast, continues to face unstable internet connectivity and limited institutional support (Hamdy, 2007). Yet Algerian studies also show how resource constraints drive creative adaptation, such as the successful use of asynchronous tools like Padlet (Mizab & Bahloul, 2018). These findings demonstrate how different infrastructures shape pedagogical strategies while still enabling positive outcomes.

Partnership patterns also carry implications. The SDG-oriented exchange studied by Calvo et al. (2025), which linked Algeria, Brazil, Honduras, and the United States, illustrated how South–South and North–South collaborations can foster more equitable forms of global engagement. At the same time, Finnish research often highlighted broad international cooperation (Puranen & Vurdien, 2016) but gave less attention to underlying power relations (Menon et al., 2021). This imbalance suggests the need for frameworks that engage more explicitly with issues of digital colonialism and equity in partnership design.

A direct comparison shows complementary strengths. Algerian exchanges encourage genuine conversation and cultural blending, even with limited resources. Finnish programs, on the other hand, offer consistent and scalable support through strong infrastructure and policy frameworks. Together, these insights imply that future global education models should merge the depth of dialogue found in Algeria with the systemic support present in Finland. This combination would balance empathy with broader reach.

Methodological gaps remain significant. Many Algerian studies lacked validated instruments, complete reporting, or effect sizes, limiting their comparability. Confounding factors such as prior overseas experience, identified by Stambouli and Sarnou (2023), underscore the need for more controlled designs. Current research is also largely cross-sectional and English-medium, leaving unanswered questions about long-term impacts and multilingual dynamics. Future studies should

expand longitudinal and multilingual approaches while embedding equity considerations into virtual exchange design.

The analysis shows a key difference in how VE is implemented. Finland performs well in achieving scalable results thanks to its strong infrastructure and national strategy (Niu et al., 2021). It emphasizes effective task-based learning. Algeria, on the other hand, faces infrastructure issues (Hamdy, 2007) but showcases the power of dialogue-driven teaching. This approach encourages rich, qualitative insights into empathy and "third culture" learning (Stambouli et al., 2025). The gap in resources creates a challenge for methodology, as many studies from the Global South lack validated tools. However, their strength lies in promoting sensitive intergroup dialogue (Helm & Acconcia, 2019).

Optimal teaching practices require a Task-Dialogue Hybrid Approach. This approach uses meaningful collaborative tasks, like SDG-focused projects (Calvo et al., 2025), to promote interaction. Importantly, this integrated approach should exist within a supportive environment that encourages deep, empathetic dialogue. The task keeps learners engaged, while trained facilitators help them move beyond simple exchanges to develop better intercultural skills.

The findings indicate three key actions. For developing contexts, policy should focus on improving digital infrastructure and ensuring fair access (Hamdy, 2007). Wealthy institutions need to invest in facilitator training to add depth to task-oriented programs. Lastly, future research should use common, validated tools across different geopolitical areas to gather globally relevant evidence.

CONCLUSION

Evidence from the reviewed studies shows that virtual exchange is an effective digital pedagogy for developing intercultural competence and advancing global citizenship education (O'Dowd, 2018; Djouad, 2024). The findings also indicate that outcomes depend strongly on infrastructure capacity and the design of partnerships.

Limitations remain clear. The empirical base is small, often cross-sectional, and in many cases descriptive or program-focused rather than controlled. Future research should prioritize longitudinal designs, multilingual exchanges, and equitable South–South collaborations (Stambouli & Sarnou, 2023; Calvo et al., 2025). For practice, attention should centre on interactive design, facilitator preparation, and tool selection that accommodates unstable connectivity (Dodds et al., 2021; Helm & Acconcia, 2019). For Algerian institutions, the challenge of learner autonomy and digital access needs investment at the policy level in infrastructure and organized learner support. For Finnish and other Global North settings, adding the authenticity and empathetic depth seen in Algerian dialogue practices would improve intercultural outcomes beyond just technical skills.

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Global Citizenship in Practice: British-Algerian Cultural Exchange and the Power of Diasporic Expression.

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ABSTRACT: In today's globalized world, cultural exchange has become a powerful tool for rethinking identity, belonging, and citizenship. This paper explores how British–Algerian cultural collaborations and diasporic narratives challenge enduring stereotypes and promote a more inclusive vision of global citizenship. Although intercultural dialogue is encouraged, Algerian identity in British contexts remains marked by colonial legacies and orientalist frames. Using a cultural studies and postcolonial approach, the paper focuses on initiatives such as DzFest, Culturama, and the British Council's programming, which give voice to the Algerian diaspora in the UK. These cultural platforms allow individuals to share their lived experiences, express complex identities, and reshape public perceptions. By dealing with themes of migration, memory, and resistance, the paper shows how cultural production can counter simplistic narratives and foster deeper understanding. Ultimately, it argues that diasporic storytelling plays a crucial role in building respectful, critical, and ethically grounded forms of global citizenship.

KEYWORDS: British-Algerian Diaspora; Cultural Exchange; Global Citizenship; Postcolonial Studies; Diasporic Narratives.

INTRODUCTION

"I am not Athenian, or a Greek but a citizen of the world." these words that are often attributed to Socrates, echo across centuries of thought on identity and belonging. Recently, questions on the same concepts, i.e., identity, belonging and citizenship, have acquired new urgency in the face of globalization and the cultural interconnection which results from it. Diaspora provides the best ground where such encounters can happen and where such questions are best answered. But because of the complex identities they possess and multiple backgrounds they come from, diasporic subjects usually find themselves surrounded by specific narratives. As such, Algerians living in diaspora, specifically in the United Kingdom, can face orientalist narratives shaped by colonial perceptions cause by the long French colonial history in addition to the 1990's political and social unrest in Algeria. These narratives which can block interconnection within a host society give birth to the urge of building bridges that can ground more understanding and coexistence. To do so, Algerians living in the United Kingdom express their complex culture and hybrid identity via platforms and institutions such as Culturama and the British Council. Culturama was founded in 2013 with the mission to promote and preserve the wealth of Algerian culture. Similarly, the British Council in Algeria aims to building a stronger cultural bond between Britain and Algeria by promoting cultural events and workshops. Both Culturama and the British Council sponsor and encourage cultural events which shed light on the culture and identity of the Algerian diaspora in the United Kingdom as a host society like DzFest. The latter is the first-British Algerian festival for Arts and Culture in the United Kingdom. The project includes volunteers and active artists, professionals and experts working to reflect the many diverse facets of Algerian culture in a

Western setting. By celebrating this hybrid British-Algerian identity, the festival promotes engagement and raises awareness within international audiences given the fact that the United Kingdom is a multinational space. Since Algerian diaspora and its cultural, political and social specificities are usually studied within an African or Muslim scope, the present qualitative research presents a focused perspective to this diasporic category. It occupies an academic interdisciplinary position as it adds to the existing literature of migration studies, cultural studies, ethnography, globalization, global citizenship and postcolonial studies to explore the effectiveness of such exchanges in promoting an inclusive vision of global citizenship.

Literature Review

There has been a quiet emerging interest in the role of diaspora organizations and their initiatives as cultural bridging tools used by diaspora all over the world. Research on cultural exchange has highlighted the role of cultural initiatives such as festivals in reshaping identity and fostering dialogue to challenge prior perceptions about diasporic subjects and to build a global citizenship. Several articles and dissertation have investigated how intercultural dialogue is fostered through such cultural initiatives. Related to this, a research under the title "Diaspora Organisations and Their Development Potential: An Analysis of Ghanaian Diaspora Organisations in the UK, Germany, and the Netherlands" examines how Ghanaian diaspora organizations operate across different European countries. It explores their roles in community development and transnational engagement, highlighting how cultural events, including festivals, serve as platforms for fostering international exchange and supporting development initiatives. Moreover, "The Sounding of the Notting Hill Carnival: Music as Space, Place and Territory" investigates the Notting Hill Carnival through the lens of music and performance. It argues that the carnival creates a unique cultural space where music defines identity, community, and territoriality. The authors explore how the event acts as a dynamic site for expressing and negotiating cultural and spatial identities, thereby influencing perceptions of diaspora and facilitating international dialogue about cultural heritage. Moreover, *"Guanxi and the Organization of Chinese New Year Festivals in England"* examines the organization of Chinese New Year festivals in England. The paper explores how these festivals not only reinforce cultural traditions among Chinese diaspora communities but also act as vehicles for building bridges between different cultural groups. However, the Algerian diaspora's organizations cultural engagement and initiatives in the host country that is the United Kingdom in this case is under-studied. A study entitled *Diaspora Activism and Citizenship: Algerian community responses during the global pandemic* explores the Algerian diaspora's collective solidarity in the UK and how such philanthropic activism fosters feelings of belonging and citizenship during times of unrest. But no research was done on the cultural events and activities and how they built bridges through which Algerians recreate feelings of belonging and contribute in defining global citizenship and mutual coexistence in the UK.

Theoretical Framework

The theoretical foundations of this research are located in the fields of migration studies, post-colonialism, cultural studies and ethnography. This research is about Algerian British cultural exchange used as a tool to foster communication and to build respectful and culturally grounded global citizenship, which fits with the transnational approach of migration studies. The critical lens which is going to guide our understanding of the different phenomena and concepts related to this cultural research relies in its ability to guide the study and making sense and interpreting the data.

It covers the postcolonial theory, the transnational approach to migration/ diasporic studies and global citizenship along with cultural studies theories.

Postcolonial theory

An approach in literary and cultural studies that examines the cultural, political, and social impacts of colonialism and imperialism. The theory can be used in our study to define the stereotypes challenged by these cultural platforms given the fact that Algerians living in the UK stand in a hybrid space from where they produce cultural identities. The study draws on Edward Said's concept of Orentalism (1978) and Homi K.Bhabha's theory of Hybridity (1994) to frame its analysis. Said demonstrates how the West constructed the "Orient" through stereotypical representations that emphasized exoticism, otherness and inferiority, thereby sustaining colonial authority and shaping cultural perceptions of colonized or postcolonial subjects . However, as Bhabha argues, colonial encounters also produce conditions of hybridity, where identities and cultures are negotiated in an "in-between" or "third space". This perspective disrupts the binary opposition between colonizers and colonized, showing instead how cultural exchange generates hybrid forms of identity and expression. Taken together, these frameworks allow for an examination of how narratives both expose the persistence of orientalist discourses and simultaneously reveal hybrid strategies of resistance and self-definition such as organizational initiatives by creating cultural platforms.

Transnationalism

As this research will deal with the dual belonging sentiment of Algerians living in the United Kingdom, transnationalism serves as a good lens to look into the practices. Transnationalism, which according to Vertove (2001) has become "over-used to describe too wide a range of phenomena (from specific migrant communities to all migrants, to every ethnic diaspora, to all travelers and tourists) (McEwan1), narrowly refers to "… migrants' durable ties across countries_ and, more widely, to capture not only communities, but all sorts of social formations, such as transnationally active networks, groups and organizations." (Baubök 9). So, in brief, transnationalism refers to any human activities and social institutions and organizations that extend across national boundaries. The concept acts as "an expansive paradigm that has reshaped the study of immigrants and diaspora populations" (Chaughary and Moss, 2019). Studying migration using this lens is the best way to reveal and display the cross-border movements of immigrants. This frameworks preserves and takes the duality of the Algerian immigrants' identity into consideration.

Cultural studies theory:

An interdisciplinary approach and "a plural field of contesting perspectives which through the production of through the production of theory has sought to intervene in cultural politics." (Barker 38). It seeks to explore culture as a site of meaning-making and as a tool of representation within the context of social power. For this, and as the theory examines culture as a resistance too against social constructions of perceptions, it can be relevant to our study in the sense that it studies the effects and functions of cultural events and festivals such as DzFest and how diaspora establishes global citizenship.

Global citizenship:

Globalization and migration have brought people around the world together. Consequently, global individuals now have a shared responsibility to contribute to the common good of the global

community instead of the local or the national one. Global citizenship emphasizes the idea that humans are interconnected regardless of race, ethnicity, nationality, or any other classifications. According to United Nation Academic Impact (n.d.) , global citizenship is the umbrella term that encompasses the social, political, environmental, and economic actions of globally minded individuals and communities on a worldwide scale. (Lissah 2) The concept can be relevant to the study as it explores the efforts made by the Algerian diaspora acts on a global level to promote a better understanding towards them as a minority in the United Kingdom.

Methodology

This research is going to be conducted under a qualitative approach within which participant observation during events conducted by Algerian organizations in diaspora or any institutions that work on cultural exchange between Algerian and Britain such as Culturama, and the British Council will be studied all along with semi-structured interviews with organizers of DzFest and Culturama, British Council officials in Algeria, attendees and community members from both countries. It will also rely on document analysis of event programs, selected literary texts, artistic catalogs, official reports, press releases, and policy documents from the British Council, and Culturama.

CONCLUSION

In conclusion, the paper has outlined the rationale, objectives and theoretical framework and methodology for examining how British-Algerian Cultural Exchange allows for the practicing of global citizenship. This study tends to explore how cultural platforms organized by the Algerian diaspora in the UK can foster, understand and redefine global citizenship. It will analyze the effects of such practices on cultural exchange and how this can spread cultural awareness. While empirical study is still to be conducted, the research is expected to provide new insights into migration and globalization studies, especially by highlighting the role of cultural exchange strategies in bridging different worlds. By addressing these areas, the project aims to contribute to ongoing debate on global citizenship and how diaspora contributes in its definition. Future stages of this research will involve collecting and analyzing data to confirm the proposed arguments, which could open further avenues for comparative and interdisciplinary exploration.

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Literature and the Making of Global Citizenship: Fostering Global Empathy for Palestinians in Isabella Hammad's The Parisian

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ABSTRACT: In contemporary era, literature plays a crucial role in advocating cross-cultural dialogue and understanding, especially in an age marked by political conflicts. Accordingly, this research seeks to cast light on global citizenship in Isabella Hammad's *The Parisian* that fosters cross-cultural empathy, particularly for historically marginalized Palestinian people. From a postcolonial perspective, mainly the ideas of Edward Said and Homi Bhabha, the research endeavors to argue that *The Parisian*, through the psychological journey of the protagonist Midhat Kamal, transcends borders and boundaries to promote dialogue and global communication. Hence, the results of the analysis unravel that Hammad's *The Parisian* gives a voice to Palestinian people to articulate their complexities as colonized people living in between the East and West. In France, Midhat is regarded as the "Other" shaped by Western stereotypes and misconceptions. Then, back in Nablus, he finds difficulty to reintegrate in his society. Thus, Midhat is not fully at home in either East or West. In this regard, Hammad portrays Midhat's displacement, hybridity and sense of longing for belonging. As a result, *The Parisian* offers readers a lens through which to understand the lived complexities of Palestinians. It demonstrates how to bridge gaps through giving a voice to silenced Palestinian people to express their psychological conflicts in English language to get global accessibility. Consequently, the ultimate result of the novel is to encourage people to transcend boundaries to get intercultural empathy and intellectual openness. In this case, literature bridges cultural divides and fosters global understanding of shared humanity.

KEYWORDS: Dialogue; empathy, global citizenship, hybridity, stereotypes

INTRODUCTION

The question of global citizenship, which is to belong beyond the confines of a single nation, has become central in discussions of globalization, cultural hybridity, and postcolonial identity. Literature, as a transnational medium, plays an essential role in articulating and contesting such ideas. This article explores the role of global citizenship in Isabella Hammad's novel *The Parisian* (2019), situating the narrative within postcolonial debates in relation to Edward Said's and Homi Bhabha's ideas. Isabella Hammad's *The Parisian* offers a particularly compelling exploration of this issue. Set in the early twentieth century, during the fall of the Ottoman Empire and the rise of the British Mandate in Palestine, the novel follows the journey of Midhat Kamal who moves to France before returning to Nablus. By following the trajectory of Midhat Kamal, a Palestinian who studies in France and later returns to his homeland, the novel dramatizes the tensions between belonging and non-belonging in the age of globalization. The novel's transnational scope, spanning France and Palestine, situates it as a site for reflecting on global citizenship. By examining the intersections of colonial modernity, cosmopolitan aspiration, and local rootedness,

Hammad raises critical questions about global citizenship and belonging in her novel *The Parisian*.

Global Citizenship: A Theoretical Framework

Global citizenship is often described as the recognition of shared humanity, the embrace of cultural plurality, and the commitment to justice beyond borders (Appiah, 2006). Unlike national citizenship, which is tied to state structures, global citizenship emphasizes transnational belonging and responsibility. In this regard, "We are no longer able to separate cultures into watertight compartments. The more we look into them, the more we find that they are hybrid, mixed, impure, and the product of mixing" (Said, 1993, p. xxix). Global citizenship is widely understood as an ethical and political orientation that recognizes the interconnectedness of peoples and places, transcending the boundaries of the nation-state. It combines an awareness of global interdependence with commitments to justice, human dignity, and cultural pluralism. In the words of Attfield, the term "originated with the Stoics … Being a 'cosmopolites' was a fundamentally ethical stance, without any specifically political implications" (2011, p. 2). Modern theorists argue that globalization, transnational institutions, and planetary challenges have made this ethical stance a pressing practical matter.

Appadurai stresses that global citizenship is not simply a top-down ideal but an active practice of "grassroots globalization," whereby marginalized groups link transnationally to resist "globalization from above" (2001, p. 23). In other words, global citizenship can be a vehicle for social justice rather than merely a cosmopolitan lifestyle.

Many scholars underline the role of education in cultivating global citizenship. Nussbaum (1997) argues that literature is a powerful tool for teaching empathy and cross-cultural understanding. Jenkins (2009) shows how participatory digital cultures can expand young people's horizons and skills for global civic engagement. These perspectives suggest that literature is not only a reflection of global citizenship but also a medium for its formation.

Postcolonial theory provides a useful lens for addressing these questions about global citizenship. Homi Bhabha's (1994) notion of hybridity highlights the "in-between" spaces where identities are negotiated, often under conditions of power asymmetry. Bhabha says: "It is the in-between space that carries the burden of the meaning of culture, and by exploring this Third Space, we may elude the politics of polarity and emerge as the others of ourselves" (Bhabha, 1994, p. 56). This emphasizes hybridity and cultural negotiation, key to the idea of global citizenship as a space beyond national boundaries. Similarly, Edward Said (1978) emphasizes how colonial discourse frames the non-European subject as "other," limiting access to cosmopolitan belonging. For Said, "The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences" (Said, 1978, p. 1). In addition, Said argues that imperial power "allowed the West to universalize its culture as though it were a global standard" (1993, p. 11). Thus, any serious account of global citizenship must grapple with colonial legacies and structural inequalities.

Applied to novels such as Isabella Hammad's *The Parisian* (2019), these theories help illuminate how characters struggle with multiple identities, colonial hierarchies, and transnational belonging. Midhat's "in-betweenness" dramatizes what Appiah calls "universality plus difference," while also

showing how imperial power limits access to genuine global citizenship. Thus, literature becomes both a mirror and a workshop for imagining more equitable global futures.

Isabella Hammad's *The Parisian*

Isabella Hammad's debut novel *The Parisian* is a richly layered historical and psychological narrative that traces the life of Midhat Kamal, a young Palestinian who travels to France in the aftermath of World War I. Based loosely on the life of Hammad's great-grandfather, the novel explores themes of identity, colonialism, displacement, and belonging.

The story begins when Midhat leaves Nablus to study medicine in Montpellier. There, he boards with a French anthropologist, Dr. Molineu, and develops a romantic attachment to the doctor's daughter, Jeannette. However, his discovery that Molineu has been secretly studying him as an "Oriental subject" devastates him, rupturing both his relationship and his trust. This incident marks Midhat's lasting sense of alienation and his difficulty in reconciling East and West.

Later, Midhat moves to Paris, where he cultivates a more cosmopolitan identity, dressing stylishly, socializing in intellectual circles, and gaining the nickname "the Parisian." Yet when he returns to Palestine, he struggles to reintegrate into his homeland, appearing foreign to his compatriots even as he remains marginalized in Europe.

Against the backdrop of the British Mandate in Palestine, nationalist uprisings, and the wider Arab struggle against colonial domination, Midhat's personal story reflects the tensions of a generation caught between tradition and modernity, nationalism and cosmopolitanism, rootedness and exile. Ultimately, *The Parisian* portrays Midhat's life as emblematic of the broader Palestinian experience under colonialism, showing how individuals wrestle with fractured identities, thwarted desires, and the quest for belonging in a rapidly changing world.

From the perspective of global citizenship, the novel dramatizes the tension between the ideal of cosmopolitan belonging and the reality of colonial hierarchies. In Montpellier, Midhat experiences intellectual and romantic connections across cultural lines, but these are undermined by Orientalist attitudes that reduce him to an object of study. In Paris, he reinvents himself as a cosmopolitan, earning the nickname "the Parisian," yet his identity remains fractured: to the French, he is still foreign; to his fellow Palestinians, he seems overly Europeanized.

Back in Palestine, Midhat witnesses nationalist uprisings and debates over self-determination. His inability to reconcile his French education with his Palestinian roots mirrors the difficulty of achieving true global citizenship under conditions of empire. The novel highlights how access to cosmopolitanism and global belonging is uneven privileged for Europeans but deeply restricted for colonized subjects.

Through Midhat's life, Hammad suggests that global citizenship is both an aspiration and a struggle: it requires cross-cultural dialogue, mutual recognition, and ethical responsibility, yet in the colonial context these ideals collapse under the weight of prejudice, dispossession, and unequal power. *The Parisian* shows how global citizenship might promise dialogue and belonging, but in practice, colonialism renders it fractured, exclusionary, and profoundly difficult for figures like Midhat.

The Other and the Limits of Global Citizenship in *The Parisian*

Isabella Hammad's *The Parisian* explores the lived experience of "the Other" through its protagonist, Midhat Kamal. The novel offers a vivid case study of what Bhabha calls the "ambivalence" of colonial identity: the colonized subject who is "almost the same, but not quite" (1994, p. 86). Although Midhat gains access to the European metropole, his Arabness continually marks him as different, and this difference follows him back home, where his Europeanized manners estrange him from his own society. This double displacement dramatizes the limits of global citizenship under colonial conditions.

One of the most striking episodes occurs when Midhat discovers that Dr. Molineu has been using him as an ethnographic case study. What he thought was hospitality turns out to be surveillance and objectification. It is stated: "He had thought himself a guest in the doctor's house; in truth he had been a specimen" (Hammad, 2019, p. 110). This moment mirrors Fanon's description of the colonized intellectual as simultaneously a participant and an object of study. In Fanon's words, the colonized person becomes "a prisoner caught in the illusion of being a 'man like any other'" (2008, p. 175). Midhat's realization crystallizes the moment when cosmopolitan ideals collapse into the logic of the civilizing mission.

Even Midhat's most intimate relationships are saturated with Orientalist fantasies. Jeannette's attraction to him is aestheticized difference rather than genuine recognition. The narrator says: "She loved his difference, his darkness, as though it were an adornment" (Hammad, 2019, p. 128). Here, Hammad dramatizes the process by which the colonized subject is turned into a symbol the exotic lover rather than treated as an equal partner. This recalls Said's argument that Orientalism is not simply a body of knowledge but a style of domination that "reconstructs" the East in the image of Western desire (1978, p. 3).

Back in Palestine, Midhat's French dress and accent alienate him from his own community. It is stated: "They laughed at his Parisian mannerisms, the way he held his cigarette … He felt himself to be no longer entirely theirs" (Hammad, 2019, p. 342). This illustrates Fanon's "double consciousness" of the colonized intellectual, who "no longer speaks in a single voice" (2008, p. 182). Instead of global citizenship producing seamless belonging, it produces a hybrid identity that is unsettled in both contexts.

Kwame Anthony Appiah's ethical ideal of "universality plus difference" (2006, p. xiii) offers a way to read Midhat's predicament: the novel invites readers to imagine a form of global citizenship that recognizes difference without turning it into Otherness. Yet Hammad shows how colonial power structures prevent that ideal from becoming reality. In this sense, *The Parisian* does not simply depict an individual biography but interrogates the very possibility of global citizenship under conditions of empire.

4-Midhat Kamal: Cosmopolitan Aspirations and Colonial Exclusions

Midhat Kamal embodies the contradictions of global citizenship. In Montpellier and Paris, he immerses himself in European culture, styling himself as a "Parisian." His fascination with fashion, philosophy, and cultural refinement reflects the allure of cosmopolitanism. Yet his experiences also expose the fragility of this identity.

A pivotal moment occurs when Midhat discovers that his French host has been using him as an object of anthropological study. This betrayal underscores the limits of his inclusion: while he aspires to cosmopolitan belonging, colonial structures reduce him to a racialized subject. As Bhabha might suggest, Midhat occupies a "third space" simultaneously included and excluded from European modernity.

When Midhat returns to Nablus, his European experiences set him apart from his compatriots. His identity as the "Parisian" marks him as different, even alien, within his homeland. His alienation reveals a paradox: global citizenship offers expanded horizons, but it can also lead to dislocation, a sense of belonging nowhere fully.

Colonialism, Modernity, and the Unequal Global

Hammad situates her narrative within a world where empires dissolve and colonial powers redraw borders. In such a context, global citizenship is not neutral but deeply shaped by power. While European elites may embrace cosmopolitan ideals, colonized subjects experience them under conditions of exclusion.

For Midhat, France represents modernity and possibility, but also hierarchy and prejudice. The colonial gaze frames him as exotic, other, and fundamentally outside the European community. This contradiction highlights the uneven distribution of cosmopolitan belonging: global citizenship is aspirational but inaccessible under imperial power.

The novel also examines global citizenship through its female characters. Fatima, Midhat's love interest, represents the intertwining of personal desire, national identity, and global aspiration. Her constrained position in Palestinian society contrasts sharply with Midhat's transnational mobility, raising questions about gendered access to cosmopolitanism. Thus, Hammad suggests that global citizenship must account not only for cultural hybridity and colonial power but also for gendered inequities. Without such attention, cosmopolitan ideals risk reproducing existing exclusions.

Beyond its characters, *The Parisian* functions as a literary act of global citizenship. Written by a British-Palestinian author, the novel circulates internationally, giving voice to Palestinian history within global literary discourse. In this way, it disrupts Eurocentric accounts of modernity and empire, reclaiming marginalized narratives for a global audience. As Kwame Anthony Appiah notes, literature fosters cosmopolitanism by enabling readers to engage with perspectives beyond their own. *The Parisian* exemplifies this role, positioning Palestinian history within a global framework and inviting readers into cross-cultural dialogue.

CONCLUSION

Isabella Hammad's *The Parisian* dramatizes the promises and contradictions of global citizenship in a colonial world. Through Midhat Kamal's journey, the novel reveals both the allure of cosmopolitan identity and its fragility under imperial hierarchies. While the dream of global citizenship offers a vision of shared humanity, Hammad reminds us that it remains unevenly distributed, shaped by power, gender, and historical trauma. At the same time, The Parisian exemplifies literature's role in enacting global citizenship, giving marginalized histories a voice in global discourse. Ultimately, Hammad's novel challenges us to imagine new forms of cosmopolitan belonging rooted not in exclusionary hierarchies but in justice, empathy, and

recognition of difference. Hammad's *The Parisian* dramatizes how colonial modernity produces an "in-between" subject whose experience of global citizenship is marked by ambivalence, exclusion, and desire. Midhat Kamal's trajectory from Nablus to Montpellier and back again maps not a smooth cosmopolitan passage but a jagged landscape of objectification and alienation. He occupies the "Third Space" where identity is negotiated rather than fixed. Thus, the novel performs an important pedagogical function: it forces readers to confront how the ideal of universality, celebrated by cosmopolitan theorists is compromised by colonial and racial hierarchies.This is precisely where literature becomes a vital medium for cultivating critical forms of global citizenship. Literature can develop the capacities for empathy and cross-cultural imagination that democratic and global societies require. Therefore, *The Parisian* pushes readers beyond mere sentimental cosmopolitanism toward a vision of global citizenship rooted in solidarity with those whose mobility and recognition are constrained. In this way, *The Parisian* belongs to a tradition of postcolonial narratives that challenge readers to reconceive global citizenship not as a privilege of the mobile few but as an unfinished ethical and political project.

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Exploring Global Citizenship in Algerian Primary school English Textbooks

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ABSTRACT: This study investigates the integration of global citizenship education in Algerian primary school English textbooks. Emphasizing the necessity of cultivating global citizens, the research evaluates the suitability of English language textbooks, My Book of English, for primary school learners in Algeria. The study assesses the alignment of textbooks with global citizenship values and standards. The research employs a qualitative approach, using evaluation checklists. Checklists are deployed to evaluate the integration of Global citizenship values in the three Primary school English textbooks *(My Book of English* 3PS, 4PS,and 5PSPreliminary findings suggest that Algerian primary school English textbooks contain several global citizenship themes, such as cultural diversity, social responsibility, and environmental sustainability. However, these themes are not consistently represented throughout the books, and some units lack clear connections to global citizenship.

KEYWORDS: Global citizenship, Primary school textbooks, My Book of English, Cultural Diversity, Social Responsibility.

The paper examines how Algerian primary school English textbooks integrate global citizenship education and how that integration aligns with pupils' ages and development. It frames global citizenship education as a response to a more interconnected world that asks schools to help learners think critically about interdependence and act responsibly for just, sustainable societies. It sets out universal principles—human rights, equality, social justice—while calling for sensitivity to local contexts and cultural diversity. Algeria's 2008 National Law of Orientation supports this orientation by highlighting multilingualism and intercultural exchange; the recent early introduction of English is positioned as a bridge to international knowledge and communities. Against that policy backdrop, the authors ask two practical questions: to what extent the series My Book of English for grades 3–5 incorporates global citizenship, and how those principles are adapted for children's ages.
The study uses a qualitative design. It analyzes each page of the three textbooks—3rd, 4th, and 5th year—using evaluation checklists that code for values associated with global citizenship: social justice, local culture, openness to the world and technology, cultural diversity, and environmental sustainability. It also explores the techniques the books use to introduce these values. The corpus includes six units in the 3rd-year book, eight in the 4th-year book, and six in the 5th-year book. The series aims for communicative objectives typical of modern language teaching, which, in principle, can host citizenship content through visuals, dialogues, and tasks.

The analysis of the 3rd-year book shows initial, mostly implicit inclusion of social justice, openness to the world, and a limited set of environmental cues. Visuals carry much of the load. In

Unit 1 "Me, My Family and I," a strip cartoon depicts children with different skin tones walking or playing together, suggesting racial tolerance and normalizing diversity in school life. Another image shows an Algerian family in a living room, anchoring local culture as a valid, visible reference point in English learning. A strip cartoon of a London child talking to a robot from Algeria signals openness to global interaction and modernity. In Unit 2 "My School," a picture of a student with a disability learning alongside peers codes for inclusive education and equal opportunity without heavy prose; elsewhere, a robot singing hints at technological curiosity. Environmental elements appear sporadically—such as families relaxing in a green park—but do not form a systematic theme. The pattern in grade 3 is clear: the values appear, but quietly and unevenly, often embedded in images and brief tasks rather than explicit instruction, which suits younger learners but risks inconsistency across units.

The 4th-year book broadens exposure but remains unbalanced in distribution across units. Social justice appears vividly in Unit 1 via a picture of a student with a disability learning with classmates, reiterating inclusive education. Local culture receives more attention: images and short reading dialogues show family ties, solidarity, empathy, and respect for national identity markers. Openness to the world shows up in a "Read and Discover" strip where an Algerian pupil converses with peers from various countries, modeling cross-border exchange. Technology and modern learning spaces emerge in Unit 3 "School" through role-play strips of pupils using computers and smart devices, normalizing digital participation as a form of global connectedness. Yet the analysis notes a gap: after Unit 1, social justice themes recede, leaving later units with little or no explicit reinforcement. Jobs and occupations appear in Unit 2, teaching respect for diverse work, but the coding suggests these do not consistently tie back to a broader global citizenship narrative. The upshot for grade 4: multiple themes are present, yet the emphasis clusters in a few units, weakening coherence and progression.

The 5th-year book places the strongest, most explicit emphasis on social justice, respect, and pro-social behavior, while making more direct links to local role models and environmental stewardship. Visuals and short dialogues again do the work. In Unit 1 "Jobs and Occupations," a role-play with a dustman models respect for all kinds of labor, pushing back against status hierarchies among professions. Another role-play features an interview with the Algerian scientist Dr. Haba (Habba), positioning a national figure as a source of pride and aspiration. This choice blends local culture and global scientific identity: an Algerian scholar becomes a symbol of participation in a wider knowledge community and shows that global citizenship can be lived from a local base.

Unit 2 "Hobbies" concentrates practical ethics and everyday care. A series of images portrays a child helping an older adult cross the street and children assisting a sanitation worker with cleaning—a concrete depiction of mutual respect and community service. Other visuals show people feeding animals and donating food, which reinforce social responsibility beyond immediate circles. Environmental care is more explicit here: scenes of children cleaning a forest and handling rubbish carefully place sustainability into routine actions that pupils can emulate. Technology appears as creative play—one pupil programs robots in free time—linking curiosity and making with future-facing competencies. These choices make the abstract idea of global citizenship

tangible: help others, care for shared spaces, respect all work, and build skills for a connected future.

Unit 3 "Hometown" turns to identity and pluralism. A reading strip shows children from different parts of Algeria introducing themselves, presenting internal cultural diversity as normal and worthy of curiosity. Another strip stages a friendly exchange between children from Algeria and Malaysia, signaling cross-national dialogue without drama or exoticism. Environmental themes in this unit are limited, suggesting that sustainability focuses more in Unit 2; still, the cumulative effect across the 5th-year book is a fuller picture of social responsibility, local pride, and openness to global peers.

Across grades 3–5, the findings converge on two core points. First, the textbooks include multiple global citizenship themes—social justice, cultural diversity, social responsibility, and, to a lesser extent, environmental sustainability and technology-enabled openness. Second, coverage is inconsistent at the unit level, with some themes densely present in selected units and absent in others. The authors read this unevenness as both a limitation for curriculum coherence and a possible byproduct of introducing complex values gradually to match pupils' developmental stages. The trajectory across grades supports the latter view: grade 3 starts with implicit, image-led cues; grade 4 adds more contact with diversity, family values, and technology but distributes them unevenly; grade 5 brings explicit social ethics, named local heroes, and actionable environmental habits. This arc suggests that designers aimed for age-appropriate scaffolding, even if the execution could be smoother.

The study's method—systematic page-by-page checklist coding—gives granularity to the review. Rather than judging tone or intent in the abstract, the authors point to specific images, tasks, and strips tied to values categories. That choice strengthens claims about presence or absence of themes, though it also shows how much the series relies on visuals to carry citizenship content. Visual reliance can work well for primary learners, but it may also need reinforcement through teacher prompts or brief text to make the intended values explicit. The tables the authors present illustrate where each value appears by unit, highlighting gaps that teacher guides or supplemental activities could fill.

The discussion connects these observations back to global citizenship education's aims. Citizenship isn't only about international content; it also involves local belonging, empathy, and responsibility. The books' strongest sequences model pro-social behavior in everyday Algerian settings—classrooms, homes, parks, streets—alongside glimpses of international peers and technology. This local-global balance fits GCED guidance that values both rooted identity and global awareness. However, the analysis calls for more consistent weaving of these values across all units, so pupils see them as a continuous thread in language learning rather than occasional extras.

The paper closes by restating the policy and social rationale. In a globalized, tech-enabled context, schools need to help young learners develop the skills and dispositions to live together across differences and to care for common goods. Algeria's education system has moved in that direction, introducing English earlier and articulating aims aligned with GCED. The textbooks reviewed

already contain material that supports these aims, but the integration is partial and uneven. Strengthening consistency could involve distributing social justice, cultural diversity, and environmental care themes throughout each book; linking visuals to short reflective questions or tasks; and explicitly connecting local role models and community actions to broader global concepts. Doing so would support progressive age-appropriate development while signaling to teachers and pupils that global citizenship is part of everyday classroom practice, not an occasional topic.

The study's hypotheses find partial support. The textbooks do incorporate global citizenship themes, and the intensity and explicitness of that incorporation increase with grade level, matching pupils' growing awareness and capacity to act. At the same time, variability across units suggests room to tighten curricular alignment. A practical implication is to augment teacher guidance with pointers to the values coded in each unit and to offer micro-activities—think-pair-share prompts, picture talks, short role-plays—that surface the values already implicit in the visuals. Another implication is to standardize at least a minimal presence of each value category per unit, so pupils meet social justice, cultural diversity, openness/technology, and environmental care regularly. The interview component mentioned in the methods points to deeper inquiry with teachers and designers that could reveal how the books were intended to be used and where teachers see opportunities or constraints when presenting global citizenship content.

Overall, the review paints a constructive picture: the series My Book of English plants important seeds of global citizenship through imagery, characters, and tasks that primary learners can grasp. It portrays diversity and inclusion as ordinary, encourages respect for all work, lifts local scientific achievement as a source of pride, and introduces basic environmental habits. To advance from scattered seeds to a coherent thread, the next revision cycle could balance the distribution of themes, add brief guiding text for teachers, and connect units horizontally so pupils revisit each value in age-appropriate ways. That incremental work would help align classroom experiences with Algeria's policy goals and with GCED's call for learners who are grounded locally and engaged globally.

Reflections on the Issue of Intercultural Citizenship in the Algerian Middle School Textbook: Content Analysis of My Book of English- 4

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ABSTRACT: Promoting intercultural citizenship among the new generation means orienting identity construction in these individuals. Necessary skills and values must therefore be meticulously worked on at the educational level. Effectively, the recent revisions of the Algerian national education curricula witness a shedload of focus on developing (intercultural) citizenship in learners. We, as foreign language educators and researchers, have developed a number of perspectives on the issue, particularly regarding the engagement of the English language programs and textbooks contents in the undertaking the topic. Accordingly, our primary objective revolves around the examination of the extent to which the English language manuals operate on taking hold of the opportunities offered by cultural differences in this globalised words. We therefore suggest a research study on the lines of a content analysis of fourth year middle school English language manual. The examination targets the book's contents standpoint vis-à-vis the sense of building bridges between cultures. It also focuses on whether or not the book effectively helps the learner be an international citizen. Our reflections try to develop final perspectives on the traits and qualities of the new generation Algerian citizen as aimed at by the book's contents (texts and images). Our analysis concludes with important evidence on the variety of topics proposed by the textbook, all full of intercultural implications. However, the contents represent a number of lacunas insofar as addressing global issues as well as stressing patriotism and local citizenship at the expense of interconnectedness with the global community.

KEYWORDS: Global citizenship; National education; School textbook; Patriotism; New generation's identity.

INTRODUCTION

Recently, understanding citizenship has been robustly influenced by the incessant changes in the meaning and conceptualization of both group membership and cultural affiliation. Nowadays, novel world realities prompt flexible handling of inter-group coordination and cultural bounds; the fact which urges forceful adaptations in the teaching methods and approaches, particularly when cross borders communication has generated a new version of citizenship, 'intercultural citizenship'. By this token, and while foreign language teaching is instrumental to new generation education, thus to orienting peoples and cultures' future, the Algerian education system has always funded rigorous efforts to the conceptualization of foreign language programs and textbooks. Unquestionably, EFL receives the lion's share in the process, especially with the new national orientation towards its promotion in educational and scientific domains.

Objective

Considering these facts, the research work proposes a content analysis of My Book of English, of fourth year middle school. The manual serves as a worthy sample for a qualitative study of citizenship and intercultural citizenship values as tackled by the English language curriculum, namely when one of its three stated objectives is to develop the sense of citizenship through discovering others' cultures (p.3). Therefore, discussing the role of the manual in instructing and establishing the value of citizenship when embracing intercultural communication is the objective of our study.

Research Methodology

This study adopts a qualitative content analysis approach to examine the extent to which the Algerian middle school English textbook, *My Book of English 4*, incorporates and promotes the values of intercultural citizenship. Content analysis is the primary method due to its suitability for systematically interpreting textual and visual data within educational materials. The analysis focuses on both linguistic content (texts, dialogues, comprehension passages, activities) and visual content (images, illustrations, captions) to uncover embedded cultural narratives, representations of self and other, and themes related to global citizenship, diversity, and patriotism.

Key Concepts

Citizenship and Patriotism

Citizenship can be simply defined as the membership to a sovereign (self-governing) state, sharing thus the same rights and duties with the community. Patriotism, on the other hand, goes beyond the notion of citizenship. In addition to be a citizen, we need to develop a sense of belonging and attachment to the national stands and values. This, therefore, augments care and sacrifice for the homeland.

Citizenship Education

Citizenship education aim is to prepare learners for citizenship at a local, regional and national level, but not beyond, not further than that. Citizenship education has 3 related purposes:

1. Social and moral responsibility: which enhances learning self-confidence and socially and morally responsible behaviour.
2. Community involvement: insights involvement in the communities and group membership, stressing members' service to the community.
3. Political literacy: learning about the institutions, problems and practices of democracy with an emphasis on how to make learners effective to the nation – this makes from **political literacy a** concept wider than political knowledge alone.

Intercultural Citizenship

Simply put, Intercultural citizenship encourages individuals and groups to interact and identify themselves with people of different cultures (i.e. It encourages communication across national boundaries, broadening thus the world populations' world views. This fact would foster "citizens' open-mindedness and co-existence in the globalised world. The emphasis should be on dialoguing (not only exchange of ideas) which Byram describes as: "the ability to interact and engage with the other people and their views of the world." (2015)

Theoretical Framework: Intercultural Citizenship Education

An increasing number of national governments and transnational organisations are publishing definitions and frameworks of intercultural (global) citizenship education.
One of its earliest definitions was the Oxfam definition, originally formulated in 1997, which states that a global citizen—with an emphasis on a range of levels—is someone who:

> is aware of the wider world and has a sense of their own role as a world citizen, respects and values diversity, has an understanding of the way the world works, is outraged by social injustice, participates in the community at a range of levels from the local to the global, is willing to make the world a more equitable and sustainable place, and takes responsibility for their actions (Porto & Byram, 2015).

Here we can underline the fact that the emphasis of global citizenship education targets the teaching of a specific range of international moral values aimed at building the knowledge, skills and sense of responsibility to act as a world member on the part of learners. Undoubtedly, the greatest part of intercultural citizenship education takes part in schools. And maybe, foreign language classes occupy the first position, especially belonging to an educational system. Therefore, these classes focus not only on developing communicative skills in the target language, but essentially on encouraging learners to take action in the world through their classroom activities. Foreign language teachers become thus educators rather than mere language instructors.

Byram's Model: Intercultural Communicative Competence

As we understand that in intercultural citizenship education, language is used for other purposes than practicing language skills which make people share commonalities in language and content. Here, we ask, how to reach this goal? SO, theoretically, we all the time refer to Byram's model of intercultural communicative competence model: Byram's model of intercultural communicative competence model: **5 levels of savoir (knowledge)**

1. Knowledge (**savoirs**): indicates the discovery of social groups, their cultures their practices in one's their own homeland as well as in their interlocutors' country(ies), and of the general processes of societal and individual interaction.
2. Skills of interpreting and relating (**savoir comprendre**): covers both the ability to understand a document or event from (or on) another culture and the skills to explain it in relation to documents or events from one's own.
3. Skills of discovery and interaction (**savoir apprendre/faire**): targets the ability to acquire knowledge about a different culture. It also targets the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
4. Attitudes (**savoir-être**): fosters curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
5. Critical cultural awareness (**savoir s'engager**): it is an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

In short, citizenship education at our level, ELT and EFL employs language learning as a tool to educate how to take action in the world. It is highly engaging and stimulating to the mind of learner.

Analysis and Discussion of my Book of English 4 Content

There is always a way we choose to influence our learners. However, our national education teachers are expected to respect and pursue the official curriculum, with reference to the school textbook. In the following, I will try to expose excerpts from 4th year middle school textbook and try to measure values of citizenship and patriotism in its content.

Using Byram's model as an analytical lens, the textbook is examined for its portrayal of:

- Cultural diversity
- Global themes and cooperation
- Local/national identity
- Democratic values and human rights

CONCLUSION

Results have diagnosed the accentuation of the book's content on the construction of learners' patriotic identity while enhancing cultural openness and cross-cultural communication:

- The textbook integrates language and context.
- The textbook's content presents learners with rich, authentic and critical material in English which instructs and educates.
- It relates world issues to the students' local context.
- It encourages learners to reckon similarities they share with members of other cultures.
- It supports tolerance and acceptance of diversity and openness to other cultures' world views.
- It gives importance to values of democracy and human rights and promotes principles of peace and international cooperation.
- At every level, there is a throwback to local "Algerian" national identity, serving as an omnipresent reminder to learners to value its glorious history and its personalities' devotion and sacrifice in the service of the nation.

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Global Citizenship Education in ELT: Aligning Global Discourses with Local Realities

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ABSTRACT: Global Citizenship Education (GCE) offers a transformative pedagogical framework that challenges conventional approaches to language education. Rooted in universal human rights and aligned with the United Nations' Sustainable Development Goals, GCE engages language teachers in a politically and ethically grounded project that transcends nationalist ideologies and embraces cosmopolitan values. This paper critically examines the discourses surrounding GCE, including its tensions with national citizenship and its entanglement with globalization. This paper contributes to theoretical discussions on how language education can align more closely with the aims of social justice, sustainability, and intercultural understanding. It encourages language educators to reflect on their ethical role in shaping learners not only as speakers of new languages but as globally engaged citizens. The paper proposes a vision of GCE as a form of pedagogical resistance and a way to foster critical awareness, civic engagement, and planetary consciousness in an increasingly interconnected yet unequal world. Though the paper does not offer empirical research, it adds value to the discussion by bringing together theoretical insights and critically examining GCE's tacit assumptions in English Language Teaching (ELT). It contends that the integration of GCE into ELT can be a means of pedagogical resistance whereby teachers and students can critically engage with concerns about power, inequality, and sustainability. The paper concludes by highlighting the necessity of grounding global agendas in local realities so that ELT can promote linguistic competence, ethical awareness, and active global citizenship.

KEYWORDS: Global citizenship education; Global south; Higher education; Intercultural competence, English language curriculum.

INTRODUCTION

Although the world has witnessed tremendous technological advancements over the past two decades, global disparities persist. Technological progress has brought these inequalities to the fore, prompting efforts towards sustainable and inclusive development, as demonstrated by initiatives such as the Sustainable Development Goals. However, alongside this progress, there has also been a worrying rise in nationalism, intolerance and violence. In this context, international organizations such as the UN and UNESCO are encouraging education systems to prepare the next generation to play their part in creating a sustainable world. This kind of education must address the ways in which historical issues such as colonialism have contributed to current global inequality. The GCE in higher education is designed to equip students with the skills to critically analyze systems of domination. Some scholars and institutions have already

started using GCE programs to meet this need. GCE is more than theoretical knowledge; it emphasizes commitment through action in the form of experiential learning like extracurricular activities, service learning, and international internships. This practical integration of GCE principles lies at the heart of education so that students become engaged global citizens.

This work aims to critically examine GCE's contribution to higher education as well as its potential to reconcile global responsibilities and regional cultures. To attain this aim, this paper establishes the following objectives:

1- To explore the theoretical foundations and current practices of GCE in higher education.
2- To address issues and controversies surrounding GCE, particularly those relating to national identity.
3- To evaluate the significance of GCE in equipping students with the skills and values needed for sustainable development.

This paper contributes to ongoing debates on the future of higher education by emphasizing the need for morally responsible and contextually sensitive GCE. It aligns with the UNESCO Education 2030 vision, which calls for equipping learners with skills for sustainable development. By addressing the tension between global and national dimensions, this research not only enriches theoretical discussions but also provides practical insights for policymakers, educators, and institutions seeking to foster global citizenship in their curricula. Ultimately, it underscores the potential of GCE to cultivate a generation of leaders who are critically aware, ethically responsible, and actively engaged in shaping a sustainable future.

Literature Review

The Global Discourse of Global Citizenship Education

The concept of global citizenship has become a popular yet confusing topic in educational policy (Oxley & Morris, 2013). The term "global" is vague, encompassing everything from personal adaptability to major political movements. While the word "citizenship" raises questions about a "citizen of the world" without a specific state (Davies, 2006). David Miller (2013) argues against the term entirely, proposing instead the phrase "globally concerned citizen" to describe a person who incorporates global issues into their state-based identity. Other frameworks, like the OECD's "global competence", also use broader terms that include concepts like intercultural education and democratic citizenship (OECD PISA, 2018). To understand GCE, we use a typology developed by Laura Oxley and Paul Morris (2013). The framework divides GCE into two main types of models: Cosmopolitan and Advocacy.

Cosmopolitan models focus on four key areas:

- The political, which relates to cosmopolitan democracy.
- The moral, which emphasizes human rights.
- The economic, which is often presented through the lens of international development.
- The cultural, focuses on shared symbols and cultural competence.

In contrast, **Advocacy** models are characterized by their focus on specific perspectives:

- The social, which highlights global civil society.
- The critical, which challenges inequality and oppression.
- The environmental, which advocates for sustainable development.
- The spiritual, which is centered on non-scientific connections to the world.

A notable weakness of this typology is that it was developed solely from English-language material, leading to a bias toward the Anglophone world (Oxley & Morris, 2013).

The Challenge of Local Realities

The changing nature of higher education and government policies, driven by economic liberation, has become a growing scholarly concern. The outcomes of this policy shift are linked to the globalization of neoliberalism, an ideology that has perpetuated inequality by advancing the economic needs of the rich at the expense of the poor (Chomsky 2019). Neoliberalism combines a political commitment to individual liberty with a devotion to the free market, opposing state intervention (Harvey 2005). Institutions like the International Monetary Fund (IMF) and the World Bank (WB) have been instrumental in promoting free-market practices, free trade, and cuts to social safety nets (Harvey 2005). As a result, higher education has moved away from its principles of being a vehicle for liberation, critical thinking, and social cohesion (Vally 2007, 41-42). According to Chomsky (2019), higher education under neoliberalism has become subservient to the market rather than the community. Its primary function is now to advance capital for elites instead of empowering disadvantaged communities. A neoliberal higher education system also endorses Western-centric knowledge, often overlooking Indigenous ways of knowing, which perpetuates a form of neo-colonialism in the Global South (Dawson 2019, 2). As Akçalı (2021) notes, neoliberalism's specific dynamism varies across contexts, so local perspectives must also be considered for a full understanding.

Framework for Aligning Global and Local Perspectives in Algerian EFL Classrooms

The integration of GCE in Algerian EFL teaching requires a framework that balances international rhetoric with realities on the ground. While international organizations such as UNESCO promotes GCE as a tool for ensuring sustainable development, human rights, and intercultural competence, its adoption for Algeria requires attention to the country's history, cultural identities, and socio-political dynamics. Here, the answer becomes to avoid a one-fits-all solution from a Western-centric perspective and instead create pedagogy that enables Algerian learners to critically engage with global issues from their positional context.

An important component of this framework is curricular integration. Topics of migration, climate change, human rights, and sustainable development can be introduced using English materials so long as with reference to Algerian contexts. For instance, desertification and water scarcity can be used as localized points of entry to discussions concerning global environmental challenges, while youth migration can be linked to foreign discussions on inequality and mobility. By integrating both global texts and local storytelling translated into English, students not only develop linguistic competence but also learn how to talk about the intersection of global issues and national interest.

Another aspect is pedagogic practice. Dialogic pedagogies and critical pedagogy can empower learners to challenge both global structures of power and local structures of inequality. Debates in the classroom, service and community learning projects allow students to experience the values of

active global citizenship and maintaining grounded in Algerian society. This experiential learning is consistent with the achievement of SDG Target 4 of United Nations, which seeks to instill the relevant knowledge, skills, and values for sustainable and peaceful development.

Lastly, the integration of global and local stances within Algerian EFL classes creates a two dimensional outlook: students are simultaneously Algerian citizens who share a sense of cultural identity and an extended global citizenry. This strategy not only reinforces intercultural competence but also promotes a critical awareness of neoliberal globalization and colonial legacies so that Algerian learners can become effective agents for working towards local development and global justice.

CONCLUSION

By aligning global discourses with local realities, Algerian EFL classrooms can become sites of critical engagement, where students develop the linguistic, cognitive, and ethical competencies needed to navigate global challenges while addressing Algeria's pressing social and cultural concerns. This framework encourages pedagogy of connection rather than replacement, empowering Algerian students to see themselves not only as citizens of Algeria but also as participants in the global community.

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Media and the Construction of Global Citizenship: A Critical Theoretical Perspective

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ABSTRACT: This paper explores the role of media in shaping global citizenship through a theoretical lens. Drawing on social identity, agenda-setting, framing, and cultivation theories, this study examines how media shapes awareness, dialogue, and identification with global values such as human rights, sustainability, and social justice. From a critical theory perspective, media is both a site for reproducing dominant narratives and a space for contestation, simultaneously enabling and constraining globally engaged citizenship. Further in-depth critical analysis highlights key mechanisms, including information dissemination, cultural exchange, norm diffusion, and digital mobilization through which media fosters a sense of belonging to a global community. At the same time, the paper addresses challenges such as the digital divide, misinformation, commercialization, and risks of cultural homogenization. In fact, while media possesses substantial potential to cultivate critical consciousness and solidarity, its impact is ambivalent and contingent upon access, literacy, and equitable representation. At the end, one could halo that strengthening media literacy and fostering inclusive participation are essential to harness media's transformative capacity for promoting authentic global citizenship.

KEYWORDS: global citizenship, social identity theory, agenda-setting theory, framing theory, cultivation theory.

INTRODUCTION

The twenty-first century has witnessed critical debates surrounding the meaning and practice of global citizenship. In contexts marked by transnational crises, including climate change, migration, pandemics, and armed conflict, calls for forms of civic identity that transcend national borders have grown increasingly urgent (Davies, 2006; Oxley & Morris, 2013). Central to these debates is the role of media, which serve not only as channels of communication but also as cultural spaces where identities, solidarities, and responsibilities are constructed and contested (Couldry & Hepp, 2017).

The concept of global citizenship remains highly debated within scholarly discourse. On one hand, it has been framed through the lens of cosmopolitan ethics, privileging individual rights, transnational mobility, and universal moral obligations (Nussbaum, 1997). On the other hand, critical perspectives foreground the political, economic, and cultural structures that mediate and constrain the lived experience of citizenship on a global scale (Shultz, 2007). Within this terrain, media cannot be understood as neutral transmitter of global knowledge or inherently emancipatory tools; rather, they are embedded in broader systems of power, commodification, and ideological production (Hall, 1997; Andreotti, 2011).

This paper explores the question: How do media construct discourses of global citizenship, and to what extent do these constructions reinforce or challenge dominant power relations?

Literature Review

The intersection of global citizenship and media raises critical questions regarding representation, inclusivity, and the ethical responsibilities of communication in a globalized world. This section shapes the theoretical ground for the current understandings of global citizenship in relation to media.

Global Citizenship: Conflicting Definitions

Global citizenship has been described as one of the most debated concepts in education, cultural studies, and political theory (Davies, 2006; Torres, 2017).Basically, it refers to the extension of civic rights and responsibilities beyond the nation-state, situating individuals within a global community (Appiah, 2006). However, this does not discard the divergent conflicting perspectives for many scholars. Liberal cosmopolitan approaches conceptualize global citizenship as a set of universal values and human rights grounded in rational morality (Nussbaum, 1997). In contrast, critical theorists argue that global citizenship is tightly related to the structures of power and inequality embedded in globalization (Shultz, 2007; Torres, 2017).

Oxley and Morris (2013) developed a typology distinguishing between cosmopolitan global citizenship, oriented around cultural empathy and mobility, and advocacy-oriented global citizenship, focused on social justice and structural change. This typology underscores the tensions between more individualistic, consumption-driven forms of global identity and more collective, justice-oriented forms. Recent studies emphasizes the need to problematizing global citizenship in light of global crises, arguing that the concept must be redefined to incorporate solidarity, sustainability, and decolonial perspectives (Andreotti & de Souza, 2012; Pashby, 2020).

Media in Global Civic Formation

Media is central to how global citizenship is constructed and imagined. Anderson's (1983) seminal notion of "imagined communities" established the idea that collective belonging is mediated through symbolic forms, particularly the press. With globalization, this concept extends beyond the nation, as global media foster transnational imaginaries (Rantanen, 2005).

Media function as knowledge-building spaces, disseminating information and constructing moral frameworks that influence how citizens understand their obligations toward distant others (Choi, 2016). Coverage of humanitarian crises, climate change, and migration exemplifies this dynamic, cultivating what Chouliaraki (2013) theorizes as cosmopolitan spectatorship. Concurrently, digital and social media platforms foster novel forms of civic engagement by enabling participatory practices that transcend national borders (Kahne et al., 2016; Kim & Ellison, 2021). Yet, Couldry and Mejias (2019) assume that global digital infrastructures are governed by powerful corporate actors, thereby raising critical questions about the asymmetries of voice, representation, and narrative authority that underpin discourses of global citizenship.

Critical Perspectives on Media and Global Citizenship

From a critical theoretical perspective, media representations of global citizenship are never neutral. While media can cultivate empathy and solidarity by enabling audiences to envision themselves as members of a global collective (Cottle, 2009; Nash, 2019), they simultaneously reproduce entrenched power asymmetries, often portraying populations in the Global South as passive recipients of Western benevolence or as victims of humanitarian crises (Chouliaraki, 2013).

On the other hand, scholars have also debated commodification of global citizenship. Advertising, entertainment industries, and even humanitarian campaigns often appropriate the language of solidarity for consumerist ends, such as "buy-to-give" campaigns that reduce global citizenship to lifestyle choices (Andreotti, 2011; Kapoor, 2013). In this sense, global citizenship becomes aligned with neoliberal logics, positioning individuals as consumers rather than agents of political transformation.

Furthermore, postcolonial perspectives provide a critical lens through which to interrogate the discourses of global citizenship. Andreotti and de Souza (2012) contend that dominant framings frequently perpetuate Eurocentric assumptions, thereby marginalizing epistemologies and experiences from the Global South. In response, calls for a "decolonial global citizenship" underscore the need to confront historical and structural inequalities, particularly as they are reproduced in media representations of global crises (Pashby, 2020; Goren & Yemini, 2017).

Although existing research has shed considerable light on the diverse ways in which media construct global citizenship, notable gaps persist. Few studies undertake systematic comparisons of the pedagogical, commodified, and often contradictory dimensions of media discourses across platforms. Moreover, much of the scholarship remains anchored in the Global North, with perspectives from the Global South markedly underrepresented (Goren & Yemini, 2017). This article seeks to address these lacunae by synthesizing critical theoretical insights and foregrounding the ambivalent role of media in simultaneously enabling and circumscribing practices of global citizenship.

Methodology

This study adopts a qualitative, critical-analytical approach underpinned by a critical theory framework to explore the role of media in shaping global citizenship. Instead of empirical data collection, the analysis is conceptual and theoretical, synthesizing insights from social identity theory, agenda-setting theory, framing theory, and cultivation theory to interrogate the mechanisms through which media catalyzes awareness, dialogue, and engagement with global values (Harshman, 2018; McKinley, Mastro, & Warber, 2014; Harwood, 2020; Elsayed, 2021).

The study adopts critical discourse and theoretical analysis to examine how media simultaneously reproduces dominant narratives and opens spaces for contestation, emphasizing the enabling and constraining dimensions of global citizenship (González-Valencia, 2022; Harshman, 2018). This approach combines deductive reasoning from established frameworks with critical reflection on the socio-political and cultural implications of media representations, allowing for a nuanced understanding of media as a site of ideological mediation rather than a neutral channel of communication.

A primary limitation of this approach is that, as a conceptual and critical analysis, it does not generate empirical generalizations. Its contribution lies in offering a well-established theorized framework for understanding the complex role of media in shaping perceptions, practices, and discourses of global citizenship (Harshman, 2018; Elsayed, 2021).

Discussion

The findings of this theoretical analysis highlight the complex and ambivalent role of media in shaping global citizenship. Drawing on social identity theory, media is shown to facilitate the construction of collective identities, enabling individuals to perceive themselves as part of a

transnational community and fostering empathy toward global issues (McKinley, Mastro, & Warber, 2014; Harwood, 2020). By providing narratives and symbolic representations, media contributes to the internalization of global values such as human rights, sustainability, and social justice, while simultaneously shaping in-group and out-group dynamics across cultural and national boundaries.

From the perspective of agenda-setting theory, media functions as a powerful mediator of attention, highlighting certain global issues while potentially marginalizing others (Elsayed, 2021). This selective focus can both promote critical awareness and reinforce dominant discourses, illustrating the tension between media's capacity to foster engagement and its role in maintaining structural inequalities. Framing theory further elucidates this dynamic. The way media constructs narratives around crises, aid, and development highly influences public perception, shaping whether audiences interpret global events as opportunities for solidarity or as distant, disconnected problems (Chouliaraki, 2013; Nash, 2019).

Cultivation theory complements this analysis by suggesting that repeated exposure to media narratives can normalize particular worldviews and behaviors, potentially embedding notions of global citizenship over time (Gerbner et al., 2002). However, the critical-theory lens underscores that these processes are not neutral: media reproduces existing power hierarchies, privileging perspectives from the Global North and marginalizing those from the Global South (Andreotti & de Souza, 2012; Pashby, 2020; Goren & Yemini, 2017).

Overall, this discussion highlights media's dual role: it is simultaneously a vehicle for empathy, dialogue, and transnational engagement and a mechanism through which ideological, structural, and cultural inequalities are reproduced. The interplay of theoretical perspectives demonstrates that cultivating authentic global citizenship requires critical literacy, inclusive representation, and reflexive engagement with the power dynamics embedded in media systems (Harshman, 2018; González-Valencia, 2022).

CONCLUSION

This study has interrogated the role of media in shaping global citizenship through a critical-theoretical framework, engaging with social identity, agenda-setting, framing, and cultivation theories. The analysis reveals that media functions as a paradoxical site of global engagement. It facilitates empathy, solidarity, and transnational identification, yet simultaneously reproduces structural hierarchies that privilege Global North perspectives while marginalizing voices from the Global South (Andreotti & de Souza, 2012; Chouliaraki, 2013; Goren & Yemini, 2017).

By conceptualizing media not as a neutral vector of information but as a space of ideological mediation, this study advances in understanding how global values, such as human rights, sustainability, and social justice, are represented, circulated, and contested. While the absence of empirical generalizations is a limitation, the critical-analytical approach provides an essential foundation for unpacking the enabling and constraining dimensions of global citizenship in an era of deepening mediatization (Harshman, 2018; González-Valencia, 2022).

Further inquiry must extend this conceptual critique through empirically grounded and cross-cultural analyses, particularly within Global South contexts, to capture the ways local actors negotiate, resist, or reshape dominant media narratives. Advancing such work is vital for articulating a decolonial and inclusive vision of global citizenship, one that foregrounds critical media literacy, equitable participation, and challenging the entrenched epistemic hierarchies.

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Bridging Cultures and Advancing Innovation: Contributions of the Arab Diaspora in the United States Across Science, Technology, and Literature

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ABSTRACT: In an increasingly interconnected world, individuals with varied cultural perspectives drive the transmission of knowledge and creativity across boundaries. This study looks into the role of Arab diaspora intellectuals in the United States in bridging cultures via contributions in a variety of sectors, including science, technology, and literature. The study, which is framed through the lens of global citizenship and intercultural communication in occupational settings, investigates how these individuals act as both cultural and intellectual mediators. It explores how Arab professionals overcome cultural challenges, adjust communication tactics, and integrate various perspectives to stimulate innovation. The research indicates that intercultural competency, collaborative problem-solving, and a feeling of transnational duty enable these intellectuals to address complex global concerns. This work highlights the importance of valuing diaspora contributions not only as technical expertise but also as cultural capital, to promote international relationships and advance sustainable global development.

KEYWORDS: Arab diaspora; global citizenship; intercultural communication; innovation; literature and technology; cultural mediation.

INTRODUCTION

The Arab diaspora in the United States serves as a community of intellectuals who have made important contributions across scientific and technological fields, as well as literature. These contributions advance technical and creative innovation and help mediate the complexity of cultural perspectives. In this article, we examine the critical function these intellectuals play as cultural and intellectual mediators. With theoretical approaches in global citizenship and intercultural communication, we investigate how Arab diaspora professionals negotiate cultural barriers, employ adaptable communication approaches, and develop innovation and sustainability while responding to culturally situated experiences. It is important to establish an understanding of the dual roles of the Arab diaspora intellectuals as innovators and cultural mediators, as this engages research with questions about their contributions to global knowledge exchange and cross-cultural partnerships.

Literature Review

Interdisciplinary scholarship on the contributions and experiences of the Arab diaspora has begun to emerge in academic discourse. Existing scholarship has studied identity, cultural adaptation, and literary agency from a complexity perspective in the Arab American experiences (Hammad, 2014). In the science and technology sectors, the Arab diaspora has been demonstrated to be an

important mechanism of knowledge generation and innovation in the United States (Mahroum et al., 2017). Existing scholarship seldom explores terms such as "disability" and "agency" in relation to how diaspora intellectuals act as cultural capital brokers and knowledge exchange in a transnational framework. Discourses on global citizenship have shown how diaspora communities often take up roles that extend beyond the nation-states by reporting forms of intercultural communication and collaborative solutions to global issues that we face (Cainkar, 2013). the role of cultural mediation in sustainable development—particularly through integrating diverse cultural knowledge—remains underexplored (Ward & Darraj, 1996). All of these perspectives and work exist, yet no explicit scholarship links them together through the lens of understanding the complexities of the Arab diaspora's contributions and significance in science, technology, and literature. This study aims to document and illuminate the interplay between technical expertise and cultural capital in the lived experiences of the Arab diaspora in the United States.

Methodology

The study utilized a qualitative case study design that focused on purposefully selected intellectuals from the Arab diaspora residing in the United States who had made significant contributions in the fields of science, technology, and literature. Participants were recruited intentionally to provide a diverse cross-section of professionals involved in cultural mediation and knowledge exchange activities. Data collection included review and analysis of participant publications and public discourse, and a review of relevant secondary sources, including organizational reports and community cultural archives.

The focus was on experiencing cultural challenges, adaptation strategies, and their understandings of their roles in global and transnational contexts. Thematic analysis was conducted following data coding, with special focus on intercultural communication, innovation motivators, and responsibilities of global citizenship.

Results

The results indicate that Arab diaspora intellectuals employ shared strategies to bridge intercultural practices toward innovation and engagement globally. For instance, participants report employing a high level of intercultural competence, which affords them the ability to maneuver between cultural expectations and professional norms. Participants modify speech styles in awareness of intended audiences, leading to shared meaning-making and collaborative solutions across disciplinary practices of knowledge.

In the sciences and technologies, diaspora professionals draw upon and integrate knowledge from their own cultural heritage history to contemporary practices of problem-solving for innovation, addressing global issues such as sustainability and public health. At the same time,–literary contributors may utilize their platform to demonstrate their own diasporic identity and cultural stories that foster intercultural dialogue and mutual understanding.

Further, a strong transnational sense of responsibility drives these intellectuals to act as cultural transformers and transnational agents of change between home and the United States. By engaging both the home country and the United States, the scholar practices global citizenship to enrich and

contribute to sustainable development goals through intercultural mutual respect and knowledge exchange.

Discussion of Findings

The study findings support the value of intercultural competency and cultural capital as agents of change within Arab diaspora networks in the U.S. These findings are consistent with previous scholarship that advocated for the multidimensional roles of diaspora in a complicated global context (Cainkar, 2013; Hammad, 2014). The findings illuminate that, in addition to technical skills, the Arab diaspora's capacity as cultural intermediaries can facilitate collaborative engagement and knowledge transfer across disparate cultural contexts.

Ultimately, this study expands our current understanding by integrating intercultural communication theories with actual innovation in the fields of science and literature, within a sustainable development framework. These findings suggest that policies and institutional practices fostering diaspora engagement and participation should acknowledge cultural mediation networks as assets and as part of the process to facilitate and move towards local and global sustainable development goals and objectives.

Some limitations are the qualitative design of the study and the small sample size. Future research could help extend this analysis by adding quantitative data, longitudinal responses, and/or accounting for a wider range of diaspora contributions in other work sectors and geographic regions.

CONCLUSION

This study demonstrates the considerable input of Arab diasporic intellectuals in the U.S. as cultural and intellectual mediators across scientific, technological, and literary domains. Their intercultural abilities and transnational commitment enable them to innovate and support sustainable global development and global citizenship. Understanding their dual contributions—technical expertise and cultural capital—can benefit policymakers, academic institutions, and international organizations seeking to expand globalization benefits and add to a collective approach and orientation that is culturally aware and inclusive.

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Sustainable Pedagogy in Practice: Integrating SDGs into Algerian EFL Teacher Education

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ABSTRACT: Algeria is redefining its educational policies to align with global sustainability goals. Teacher training institutions play a crucial role in preparing future educators to integrate the Sustainable Development Goals (SDGs) into classroom practice. This study explores how Project-Based Learning (PBL) can be utilized in an Algerian EFL context to foster both linguistic development and sustainability awareness among future teachers. The research was conducted at the École Normale Supérieure Al-Katiba Assia Djebar in Constantine, involving second and third-year EFL students enrolled in a listening and speaking course. Over one academic year, students engaged in English-medium projects focused on SDGs most relevant to the Algerian context—such as Quality Education (SDG 4), Gender Equality (SDG 5), and Decent Work and Economic Growth (SDG 8). Tasks included problem investigation, solution design, and the creation of English-language presentations and advocacy materials. Data were collected through a sustainability attitudes questionnaire, and the study adopted a descriptive approach, gathering qualitative insights from student reflections. Findings indicate that integrating SDGs through PBL significantly improved students' speaking and critical thinking skills while deepening their understanding of global challenges. Moreover, students reported feeling more confident in their ability to teach sustainability-related topics in their future classrooms. This paper proposes a scalable pedagogical model for incorporating Education for Sustainable Development (ESD) into Algerian EFL teacher training, arguing that language instruction can serve as a meaningful channel for cultivating global citizenship and educational innovation.

KEYWORDS: EFL; SDGs; project-based learning (PBL); teacher education; education for sustainable development (ESD); global citizenship.

INTRODUCTION

In an ever shrinking world, sustainable development goals appear to link various principles shared by humanity. Globalization entails the interconnectedness of countries through some aspects like economic integration, political collaboration, cultural exchange, and the ecological impact. These aspects are directly linked to the 17 global goals adopted by the UN to end poverty, protect the planet, and ensure prosperity. Hence, sustainable pedagogy proves itself as an important asset to help connect the learners to the global world. The global uptake of this pedagogical approach is accelerating since it is becoming an international trend in education. Algeria is joining the movement by integrating this pedagogy in teacher training curricular with the aim of preparing future teachers to promote sustainability through their teaching practices.

In this study, we aim to investigate the effectiveness of Project-Based Learning (PBL) in enhancing both English language skills and sustainability awareness among Algerian EFL teacher trainees

and to assess students' perceptions of their ability and confidence to teach sustainability-related topics in future classrooms. To achieve this, the present study follows a descriptive approach to analyze qualitative data gathered from an online questionnaire delivered to second and third year students at the Ecole Normale Supérieure Al-Katiba Assia Djebar, Constantine (ENSC). The study is based on two main research questions:

Q1. How does the integration of Project-Based Learning (PBL) around SDGs influence the linguistic competence and sustainability awareness of EFL teacher trainees in Algeria?

Q2. In what ways can EFL instruction serve as a platform for fostering global citizenship and critical thinking within teacher training programs in the Algerian context?

Literature review

Bridging the gap between teacher training and society

Teachers are said to be educators in the first place, that is to say, they participate directly in the upbringing of the child since his/her first steps to school. This direct contact with children of different ages makes their role in society more dynamic and responsive. Hence, relying on teachers to deliver the principle of the SDGs and raise learners' awareness about them should be first taught to the teacher trainees to invest in the future generations. Alcantud-Díaz & LLoret-Catalá (2023) revealed that incorporating SDGs into teacher training programmes is crucial due to the significant direct impact of teachers on society. According to Schina et al. (2020), all university programs should address the SDGs by educating students in sustainability. They also highlight the importance of higher education in achieving the SDGs and point out to the 2030 Agenda for Sustainable Development adopted by the United Nations Member States in 2015 which calls for peace and prosperity of human kind and the whole planet.

Approaches to integrate SDGs in teacher education

Throughout the literature, several studies tackled embedding SDGs in teacher training programmes using inquiry-based, project-oriented, and interdisciplinary learning which proved to nurture students' critical thinking, digital competence, and real-world problem-solving skills. These skills would help them address sustainability in their future classrooms (Albareda-Tiana et al., 2018; Schina et al., 2020; Alm et al., 2021; Guo et al., 2024). Additionally, service learning and educational robotics have shown success in increasing sustainability skills (García-Rico et al. 2021). In the same vein, Expósito & Sánchez (2020, p. 3) state that:

[T]he main criteria for embedding sustainability in curricula are related to the following competences:

- To understand how professional activity contributes or affects the sustainable development of the environment, society, and the economy, at all scales, in order to identify challenges and prevent risks and impacts. This implies learning to act ethically, to clarify one's own values, and to ask critical questions.
- To actively participate and work with others in interdisciplinary and transdisciplinary teams to achieve sustainable development.

Promoting these competences will result in raising the level of awareness about global issues and helps bring factual and robust solutions to real world problems.

Challenges of application in the Algerian context

In Algeria, the notion of SDGs is not gaining much interest like it is in other countries; however, related research reveals that despite the great interest of the government placed on education, we still find various practical challenges. SDG 4, which addresses quality education, is still not established especially in the technological shift that was imposed after the COVID-19 pandemic. Hadjeris (2021) argues that the equity plan by the UNISCO in different international education institutions during the pandemic proved to be impractical, a challenge also evident in Algeria. Moreover, Algeria's tendency to promote remote learning and provide new technologies in the classrooms may not meet the norms of equity and quality in education since not all students can have access to internet services and they do not have the same technological skills to deal with the sudden shift. Consequently, there is a need for professional development and potential reforms in curricula for a better integration of SDGs into EFL teacher education.

Effective pedagogical models for integration

More recent attention has been focused on service-learning as an appropriate pedagogical model to meet higher education needs and face global challenges with regard to our planet's sustainable development. Research by García-Rico et al. (2021) reveal that service-learning can lift and reinforce knowledge, understanding, sympathy and compromise to the SDGs and that it allows teachers to train socially critical experts and to grow towards a sustainable development.

Another study by Arikan & Zobra (2024) demonstrated the value and validity of literary works for educating pre-service teachers on integrating SDGs. Findings of this study show that pre-service teachers understanding of the SDGs deepened and their attitudes were positive after raising their awareness about the global goals through literary texts.

Another model was proposed by Al-Jarf (2025) at King Saud University to the students of Language Sciences using a class blog. Her model entails posting a topic for discussion weakly around one of SDGs from a local or global perspective. Students are required to interact with each topic by searching for videos and information about the topics and posting them for discussion. They are also required to react and comment on each other's' blogs, discuss the issues and provide solutions. This model can be used in EFL writing, speaking, and reading courses.

Methodology

This study followed a descriptive qualitative research design based on the sustainability attitudes questionnaire. This approach was selected to observe measurable changes in students' perceptions, in addition to the nuanced ways in which Project-Based Learning (PBL) raised linguistic development and sustainability awareness.

The research was conducted at the École Normale Supérieure Al-Katiba Assia Djebar in Constantine, Algeria. The participants were second and third-year EFL teacher trainees who enrolled in a listening and speaking course during their first and second years. A total of 50 students took part in intervention, which was designed around SDGs particularly relevant to the Algerian context (SDG 4: Quality Education, SDG 5: Gender Equality, and SDG 8: Decent Work and Economic Growth).

A sustainability attitude questionnaire was used to assess possible changes in students' awareness and perceptions of issues about sustainability. The questionnaire was delivered online and contained mainly close-ended questions across six sections with one open-ended question in the last one.

Data were collected through an online questionnaire after the students finished their academic year with their instructor. During this year, they engaged in collaborative projects where they inspected real problems, designed solutions, and created engaging presentations and art work in English.

The collected data were analyzed descriptively to identify general trends in students' awareness and attitudes, and thematically to discover frequent themes related to language improvement, sustainability awareness, and their expected teaching readiness.

The questionnaire was anonymous to ensure protection of their identity and participation was voluntary.

Results

The survey group is entirely female, mostly split between 2nd and 3rd year students (56% in second year and 44% in third year), and falls in the early adult range (19–25).

Over half of the respondents reported that they had no prior exposure to the notion of Sustainable development Goals. This suggests that the intervention may have served as an introduction for many of them. However, this does not neglect the fact that the topics discussed in the classroom, either by teacher instruction or in their oral presentation, are all related to the SDGs.

The Likert scale questions results are grouped in Table 1.

Table 1. Summary of Likert Questions (Q6 to Q16)

Q#	Question	Most common responses	Mean	Median
Q6	Improved writing skills	3–4	3.3	3
Q7	More motivated using English	4	3.8	4
Q8	Improved speaking and presentation skills	3	3.3	3
Q9	Learned new vocabulary	4–5	4.2	4
Q10	Clearer and critical understanding of SDGs	4	3.8	4
Q11	Increased awareness about global/local issues	4	3.9	4
Q12	Feeling of responsibility for sustainability	3–4	3.6	3.5
Q13	More interested in SDG topics	5	4.2	5
Q14	Confidence in teaching sustainability	4	3.9	4
Q15	Value of project-based learning	4	3.8	4
Q16	EFL good place to teach global challenges	4	3.9	4

Students' responses leaned positive with regard to their writing competence and boosting motivation when working on SDGs topics. However, most students placed themselves in the middle showing some improvement in their presentation skills. One of the strongest results in this section was observed in Q9 where students revealed their wide gain in vocabulary related to global and social issues. We can also see that the intervention gave students a boost in understanding the SDGs and developing their critical thinking which suggests that these real discussions over real

topics made students use their reasoning effectively to understand the world around them. The respondents' awareness seems to increase indicating that the PBL was fruitful in engaging students in global issues. Moreover, about half of the group felt more responsible after the intervention. Likewise, two-thirds of the students gave the maximum score (5) indicating their strong interest in learning more about the SDGs and most of them revealed that the intervention gave them more confidence in their teaching abilities with regard to sustainability-related content. Results also show that students recognize the value of using PBL to engage their future students in real-world issues and that the EFL classroom presents an appropriate setting for teaching global challenges.

Responses to the open-ended question "what did you enjoy most about working on SDG-related projects in English?" were very few as this section was not mandatory, so they were grouped under three main themes:

1. *Connection to real-world issues*: the respondents expressed that they valued the classroom discussions about global challenges in English.
2. *Teaching relevance*: they showed interest and awareness about the usefulness of these tasks for their future teaching practices
3. *Linguistic gains*: most responses turned around the gained vocabulary and the developed ability to communicate about real issues using the target language.

These results helped us gain insight about the students' expectations and preferences about the integrated PBL tasks.

Discussion of Findings

The survey in this study measured students' self-reported changes in language skills, motivation, awareness, and pedagogical perspectives among second and third year pre-service teachers. Results show that the integration of SDGs in the EFL classroom leads has strong gains on building vocabulary related to SDGs in addition to increased interest in topics that are going viral and are in the core of SDGs like topics about the escalating situation in Gaza following SDG 16. These results provide clear answer to the first research question and they align with previous research by Kwee (2021) who asserts that learning vocabulary through SDGs is a great opportunity for EFL learners to recall and reuse the words they learnt through elicitation and personalization and that their motivation is developed since the vocabulary they learnt was contextualized. The study, hence, suggests sustaining SDG themes to preserve high levels of motivation and vocabulary growth.

The neutral responses for writing and speaking (Q6 & Q8) suggest a need for explicit scaffolding in these two productive skills. The short period of the intervention may have affected the results; hence, the call for sustainable instruction in various subject matters.

The majority of EFL students start their Speaking courses somehow shy and anxious to express their opinion. However, in this course, the nature of the topics made them integrate gradually in the class atmosphere and build a critical understanding of the SDGs as revealed by the results from Q10 which indicate that students developed critical understanding of global issues and could communicate and express their ideas freely in such topics. This answers the second research question and aligns with research findings by Misiaszek (2019), Kwee (2021) and Ramadhan et al. (2024). This study also reveals future teachers' awareness about the pedagogical value of integrating the SDGs in PBL. They perceived SDG projects as valuable material for their future classes. This is a promising outcome related to the effects of experiential training for teacher readiness as yielded by the results of Lee (2019) and Ha et al. (2023).

Limitations of the study include the sample that is small and homogenous, all females with only two males who did not respond to the questionnaire, and only reliance on self-reports without pre/post comparison or control group. Future research may cover longitudinal effects of the intervention with pre/post designs to examine the effects on language gains and teaching confidence.

CONCLUSION

This study shows the effects of integrating SDGs in PBL in raising pre-service teachers' motivation, cultivating their vocabulary, and developing their interest in global issues, all along nurturing their critical thinking skills. Pedagogical practices can be informed by applying this approach in Listening and Speaking classes as well as writing instruction.

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Integrating Sustainable Development Goals into a Speaking Course for Algerian Pre-Service English Language Teachers

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ABSTRACT: Despite the growing emphasis on communicative competence in English as a Foreign Language (EFL) contexts, many learners still struggle with motivation and real-world application of speaking skills. This paper reports on a small-scale action research study that suggests a contextually relevant speaking course integrating the 17 Sustainable Development Goals (SDGs) adopted by United Nations member states in 2015 for a 3rd-year pre-service English language teacher class in Algeria. It is hypothesised that by incorporating SDG-related topics, content-driven, task-based speaking activities can improve learners' engagement, fluency, classroom leadership and critical thinking and promote their awareness and agency regarding global sustainability challenges. Grounded in communicative language teaching (CLT), content and language integrated learning (CLIL) and education for sustainable development (ESD), the proposed course aligns language learning with real-world issues and seeks to develop both linguistic competence and social responsibility through meaningful spoken interaction. The methodology followed in the present study comprises a needs analysis, course design based on Task-Based Language Teaching (TBLT), and qualitative evaluation using students' feedback. The findings demonstrate how SDG-integrated language training can both meaningfully engage students and equip them for future pedagogical, social, and global citizenship responsibilities. In the light of these results, some recommendations are made to insert ESD into the current pre-service English language teacher training programmes following the infusion approach for more pedagogically sound and socially transformative content-based speaking instruction.

KEYWORDS: Sustainable Development Goals (SDGs); Task-based Language Teaching (TBLT); Content and Language Integrated Learning (CLIL); Sustainable Development Goals 5SDGs); Education for Sustainable Development (ESD); global citizenship

INTRODUCTION

English language teacher education in Algeria is gradually expanding its scope from traditional language instruction to more interdisciplinary and socially responsible pedagogies. Still, speaking remains one of the most challenging skills for Algerian learners, partly due to insufficient practice opportunities and a focus on accuracy over fluency. At the same time, teacher education programmes often overlook global issues that future teachers will be expected to address in their classrooms. The Sustainable Development Goals (SDGs) represent a global framework that is more and more intersecting with education at all levels. Similarly, the integration of sustainability education into language teacher training is gradually gaining prominence globally. This research addresses a critical gap by proposing a course that merges communicative competence with sustainability awareness. The study is guided by the following question: To what extent can an

SDG-integrated speaking course improve the oral communication skills and sustainability engagement of Algerian pre-service English teachers?

Research Objectives

The main objective of this study is to design and propose a speaking course that:

1. Improves pre-service trainees' oral communication skills.
2. Increases trainees' awareness of the 17 Sustainable Development Goals.
3. Boosts critical thinking and action-oriented dialogue among future teachers.
4. Prepares trainees to integrate SDG-related content into their future language classrooms.

Literature Review

Speaking Skills in Language Teacher Education

Speaking is the most visibly social dimension of language use and a core outcome of English language teaching (ELT). Spoken language is a cognitively demanding, multimodal activity that integrates real-time processing, interactional management, and socio-pragmatic decision-making (Harmer, 2003). It is a core component of communicative competence (Canale & Swain, 1980). For pre-service and in-service teachers, speaking is not only a target skill for their learners; it is also the principal medium through which teachers orchestrate classroom interaction, model language, and enact pedagogy. Current teacher education therefore deals with speaking as both content (what teachers teach) and practice (how teachers teach), integrating theoretical foundations, task design, interactional pedagogy, pronunciation, assessment literacy, and technology-mediated communication (Koşar, 2020).

Quite often however, not all learners want to speak in EFL classes for a number of reasons, and many simply lack the motivation to do so, for motivation is a decisive factor in second language acquisition (Dörnyei, 2005) in general, and research has shown that motivation and contextually meaningful content can significantly enhance speaking performance (Dörnyei, 2005; Koşar, 2020). When learners see the relevance of tasks to their lives and values, they are more likely to participate actively and develop long-term interest (Ryan & Deci, 2000). Therefore, in teaching speaking, teachers must effectively stimulate and maintain students' motivation to learn

Education for Sustainable Development (ESD)

Education for Sustainable Development: An Overview

Education for Sustainable Development (ESD), also referred to as Sustainability Education (SE) or Education for Sustainability (EfS) and previously as Environmental Education (EE), has been introduced as education can play a vital role in achieving sustainable development. It aims to help and encourage learners to acquire and develop the necessary knowledge, understanding, skills, values, capabilities and dispositions to respond to the complex socio-ecological issues of the 21st century and to act for sustainable development (Evans, 2017; UNESCO, 2017). It has been suggested that ESD should not remain confined to environmental studies spheres but be mainstreamed across higher education curricula through sustainability themes such as poverty reduction, peaceful coexistence, gender equality, human rights, population education, … into all courses (Kumar, 2022).

Education for Sustainable Development (ESD) in Algeria

Algeria has formally embraced the 2030 Agenda following the UN General Assembly adoption of Resolution 70/1, *Transforming our World: the 2030 Agenda for Sustainable Development* on 25th September 2015 (United Nations General Assembly, 2015). Still, its initiatives towards vigorous sustainability in higher education (HE) only began to take concrete momentum after the 2019 Hirak movement (Bouherar and Salem, 2025). From 2020 onward, Algeria initiated a series of reforms that aim to establish a culture of innovation and sustainability in HE, strengthen student entrepreneurship and contribute to Algeria's broader goals of economic diversification and long-term development. To this effect, the government integrated some key sustainable economic strategies into HE such as encouraging student start-ups (Bouherar and Salem, 2025). A set of decrees and ministerial decisions were established, outlining regulatory mechanisms for these initiatives such as Executive Decree No. 20-254 (September 2020) which established a national committee to supervise start-ups, innovative projects, and incubators. Simultaneously, Algeria was committed to adopt policies aimed at equipping students and teachers with the skills needed to promote sustainability and address 21st-century challenges. The National Education Orientation Law of January 27, 2008 stressed the significance of sustainable development in schools, highlighting the need for teacher training programmes to incorporate these principles, and environmental topics like pollution, environmental health, renewable energy, and biodiversity have gained prominence in school curricula (Derbouz Rouibete, 2024)

Integrating SDGs in Language Education: A CLIL Approach

Integrating SDGs themes into language teaching can enhance motivation by linking language use to real-world issues (Jacobs & Cates, 2019). Such an approach addresses a basic principle of communicative language teaching which emphasises that languages are best learned by using them to communicate meaning, rather than by focusing on explicit learning of grammar and vocabulary. One way of achieving a focus on meaning is via content- or theme-based instruction, an approach known as Content and Language Integrated Learning (CLIL).

Content and Language Integrated Learning (CLIL) is a dual-focused approach to teach traditionally non-language subjects to students through a foreign language, or a language is used for the learning and teaching of both content and language. In the teaching and learning process, "there is a focus not only on content, and not only on language. Each is interwoven, even if the emphasis is greater on one or the other at a given time" (Coyle, Hood, & Marsh, 2010, p. 1). CLIL frameworks argue that language learning is most effective when embedded in meaningful, content-rich tasks. Global education provides "a wealth of content and themes for students and teachers to choose from" (Jacobs & Cates, 2019, pp.47- 48). The SDGs afford an exceptional framework for this, allowing students to engage with real-world issues through the target language (Haque, 2023; Karimova, 2025). Hence, incorporating ESD into teacher education is an indispensable step as it will equip future educators with the ability to embed sustainability issues in their own teaching practices (Barth et al., 2007). This integration promotes higher-order thinking, intercultural awareness, and critical discourse (Fried-Booth, 2020).

Pedagogical Approaches for ESD Integration

Research has identified several models for integrating ESD into language curricula. Among these, interdisciplinary approaches posit that sustainability should serve as a core component of

the language-learning process rather than a supplementary add-on (Yu, Guo, & Fu, 2024). A prominent example is the infusion model wherein sustainability themes are woven across existing courses instead of being confined to separate units. In contrast, stand-alone modules (quite often labelled "sustainability", "climate change," or "environmental management") deal with ESD as an explicit, concentrated subject, permitting deeper interdisciplinary and systems thinking (Mochizuki & Bryan, 2015). Finally, the experiential and community-based learning approach embraces real-world projects and aims to enable students to develop personal and professional skills. Research indicates that language curricula and pedagogies grounded in sustainable development (SD) strongly favour active and participatory and innovative methodologies and techniques, including role plays, simulations, debates, group discussions, critical incident analysis, stimulus activities, case studies, project-based learning, and collaborative research projects (Cotton, 2010; Tilbury, 2011; Winter & Cotton, 2013; Yu et al., 2024).

Task-Based Learning for Speaking Development

Task-based learning is an approach that makes the performance of meaningful tasks central to the learning process. It is informed by a belief that students learn a foreign language better if they were focused on doing a task or solving a problem instead of paying attention to formal linguistic aspects (Harmer, 2003). The aim of the task is to create a real purpose for language use and provide a natural context for language study. Students prepare for the task, report back after the task and then study the language that arises naturally out of the task cycle and its accompanying materials (Willis, 1996). TBL emphasises meaningful communication through real-world tasks (Ellis, 1996; Harmer, 2003). By designing speaking tasks around SDGs (e.g., debates on climate action, presentations on gender equality), students engage in purposeful communication while developing critical thinking skills (Roswani Siregar, 2022).

Methodology

Research Design

The study adopts a mixed-methods design. Preliminary data were collected through needs analysis questionnaires, interviews and document analysis of national curriculum standards / syllabus. Then, the course was designed based on TBLT principles, integrating SDG-themed speaking tasks and was piloted with a small group of students, followed by feedback collection.

Context and Participants

The study targets a 3rd-year pre-service English teacher class (ages 20–23) at an Algerian teacher training college (n=28). All participants voluntarily engaged in a needs analysis phase and course implementation process.

Data Collection and Analysis

First, a pre-course survey was conducted involving a needs analysis (NA) questionnaire to assess students' speaking needs, confidence, motivational factors, learning preferences and prior knowledge of SDGs. In addition, a curriculum/ syllabus analysis was performed to examine alignment opportunities between national EFL objectives and SDG content. Classroom observations took place during the course implementation to monitor engagement during SDG-based speaking tasks. Finally, post-course interviews were conducted with students to evaluate possible changes in motivation, oral proficiency and sustainability awareness. Quantitative data

from questionnaires were analyzed using descriptive statistics (frequencies, means) while qualitative data were interpreted through thematic analysis (Braun & Clarke, 2006).

Results and Course Design Proposal

Key Findings from Needs Analysis

The needs analysis revealed several important findings about the speaking course. A large majority of trainees (71%) reported low confidence in their speaking abilities, highlighting the need for more supportive and practice-oriented activities. At the same time, 82% expressed interest in learning about global issues through English. Despite this interest, 68% of trainees were unfamiliar with the Sustainable Development Goals (SDGs); however, 93% indicated a willingness to learn more about them. These findings underscore the importance of designing a course that promotes confidence, global awareness, and communicative competence through relevant and motivating materials.

Structure and Content of an SDG-Based Speaking Course for Pre-Service Teachers

Based on the NA findings, a speaking course structured around the integration of the SDGs to enhance both communicative competence and global awareness among trainees was developed. The course, which spans 12 weeks, is divided into two clearly defined phases that progressively shift responsibility from the teacher to the students while embedding sustainability themes into thematic units/lessons, each based on one of the SDGs. Phase 1 (Weeks 1–2) is dedicated to introducing the SDGs and the broader concept of Education for Sustainable Development (ESD). This teacher-centred phase establishes the foundation by familiarizing students with key sustainability topics while also equipping them with essential academic and communicative skills. Phase 2 (Weeks 3–11) introduces a task-based learning model, where students take an active role in preparing and delivering lessons focused on individual SDGs. Each session (1 hour and 30 minutes) explores one SDG, with two SDGs covered per week, ensuring broad thematic coverage. Lessons are structured into four interrelated components: *thematic input*, *output tasks*, *language focus* component and *reflection/action* element.

Findings and Discussion

The needs analysis revealed that many trainees lacked confidence in speaking and most of them had minimal exposure to sustainability content. Still, the findings confirm that Algerian pre-service teachers are both linguistically and affectively receptive to a speaking course that integrates meaningful, globally relevant content. During the course implementation, participants expressed high interest in combining language skills with real-world issues. Observations showed that the SDG-based thematic approach supported students' integrated skill development, improved their motivation and engagement through real-world connection, and enhanced their fluency and communicative strategies. In addition, it fostered reflective practice and global awareness among future teachers and appeared to prepare them to adopt transformative pedagogies, as revealed in follow-up interviews. This aligns with global calls for teacher education that bridges language learning and global citizenship (Byram, 2008; UNESCO, 2020; Ortín, 2021).

CONCLUSION, RECOMMENDATIONS AND LIMITATIONS

This research proposes an innovative context-responsive speaking course that blends communicative language learning and development with sustainability education for Algerian pre-

service English teachers. By aligning speaking tasks with the SDGs, the course empowers trainees to use English not just for academic success but also for civic engagement and global understanding. Future research could explore long-term impacts on teaching practices and student engagement. It is highly recommended to continue to pilot the course in other Algerian pre-service English teachers training contexts with continuous feedback loops. In addition, professional development should be provided for instructors on ESD and SDG content. Future adaptations could also extend the SDG integration model to other language skills (writing, listening, reading) and different year levels, offering a more comprehensive model for sustainability-informed language teaching. Nevertheless, it should be acknowledged that the proposed course has so far been piloted only in a limited classroom context, and its broader implementation would necessitate well-trained teachers and flexible teaching materials. Future research should therefore concentrate on evaluating the course's effectiveness in larger and more diverse settings, extending its application to additional language skills, and refining its components in light of systematic classroom feedback.

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Integrating Global Issues in English Master Programs in Algeria: Sustainable Development Goals (SDGs) Awareness, Opportunities, and Challenges

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ABSTRACT: Integrating the United Nations' Sustainable Development Goals (SDGs) into English Master's programs in Algeria is a crucial step towards equipping students with the tools to address global challenges. This study examines the awareness of SDGs among English Master's students at the Department of foreign languages, Skikda University, and explores the opportunities and challenges of integrating these global issues into courses. Using a quantitative research design, an online questionnaire was administered to students, revealing a significant gap in their knowledge: 65% of students are unaware of the professional and academic opportunities related to the SDGs. However, the findings also indicate that students are deeply concerned with global issues, with their primary interests aligning with areas such as gender equality, good health, poverty alleviation, and economics. While these findings highlight student engagement with certain societal needs, they also reveal a notable lack of focus on other critical SDGs, particularly those related to education, climate change, and the environment. This suggests that while students are concerned with global issues, a more balanced and comprehensive approach is needed to raise awareness across all SDGs. Therefore, a language-aware approach is essential for achieving the SDGs, and integrating related topics into English language courses can effectively empower students to address pressing global challenges.

KEYWORDS: English language programs; global issues; master students; opportunities and challenges; sustainable development goals.

INTRODUCTION

Sustainable Development (SD) has become the milestone of the 21st century in which all world stakeholders are trying to fulfil the needs of society. More precisely, the new Agenda for SD and its 17 Sustainable Development Goals (SDGs), adopted by the United Nations in September 2015, provide the understanding of 21st-century global concerns. SD deals, specifically, with themes that "determine the daily lives of people of all ages living in different living conditions" (Rieckmann, 2018, p. 62), which are better represented as the three "3Ps": People, Planet, and Profit (Gil & Berbegal, 2018). Additionally, the United Nations Department of Economic and Social Affairs (2018) discuss more detailed "Ps," and added other goals under the title of the five "5 Ps": People, Planet, Prosperity, Peace, and Partnership.

The primary goal of SD is to train the new generation to make a difference in themselves and about global issues. As the world evolves, education and training become a continuous process. An intercultural perspective is vital to help students adapt to rapid global changes (Leicht et al., 2018). As Pope and Patterson (2012) state "citizenship and environmental education are broadly tasked

with helping students develop the knowledge, skills, and attitudes needed to shepherd the body politic and natural world, respectively, into the future" (p. 1).

In an increasingly interconnected world, universities play a crucial role in preparing students to tackle complex global challenges. The SDGs offer a vital framework for this preparation, serving as a universal call to action to end poverty, protect the planet, and ensure prosperity for all. This study investigates the awareness and potential integration of SDGs into English Master's programs in Algeria, using the Department of Foreign Languages at Skikda University as a case study. We hypothesize that although students may have a general concern for global issues, their specific knowledge of the SDGs and their related professional opportunities is limited. A more structured, language-aware approach is necessary to bridge this gap.

This study tries to answer the following questions:

1. To what extent are students at Skikda University aware of SD and its goals?
2. Which SDGs do students consider most important?
3. To what extent are global issues that promote SD valued as topics in English as a Foreign Language (EFL) class?

Adapting to the 21st century is essential, and there is an urgent need to transform higher education. Integrating global issues into curricula, improving instructional practices, and motivating teachers are all crucial for this transformation.

METHODOLOGY

Research Design

To answer the research questions, this study employed a descriptive quantitative research methodology. The study was conducted at the Department of Foreign Languages, Skikda University, in Algeria, with first-year master EFL students.

Research Instruments and Sampling

The study was conducted using an online questionnaire which was distributed to first-year EFL master students during the academic year 2024/2025. The questionnaire, consisted of 12 questions across three sections. The first part assessed students' awareness about SDGs. The second explored which SDGs students perceived as most relevant to their country's needs. Last but not least, the third part examined the relationship between SD, English Language Learning (ELL), and English Language Teaching (ELT) from the students' perspectives.

The questionnaire went online in mid-April and it was active until the end of the month. During this time, a group of 60 students responded to the questionnaire survey. Initially, in order to have more reliable data by considering different topics that were learned during the students' educational experience, the list of the UN's 17 SDGs was offered to the students.

Data Collection and Analysis

The results were collected and analysed using SPSS version 26 statistical methods. The data analysis focused on the top three or five most frequently chosen SDGs, as determined by the questionnaire as they were the chosen goals by most of the future teachers. These were compared

to each other to identify trends. Based on our study's statistical analysis, discussions of findings were linearly incorporated within the study questions, synthesized, and summarized.

Although the participants' numbers do not represent the overall number of students in the department, the results are a great help in analysing the situation of the SD and the ELT role concerning the SD concept.

RESULTS

The collection of data took place in April 2025, and the findings for each research question posed are as follows:

Research Question 1: To what extent are students at Skikda University aware of SD and its goals?

Although SD is a new idea, the results reveal that 60.7% of students have some understanding of the notion. However, (39.3%) of them do not understand the concept. The responses that the students do not understand the SD concept urge to take immediate steps to promote SD among them. The responses of these questions unveil straightforward evidence about the first study question regarding the future teachers' awareness of the SD concept, which is shown in Table 1 bellow.

Table 1. Future teachers' awareness of the SD concept

Questions	**G1** No poverty	**G2** No hunger	**G3** Good health	**G4** Planet	**G5** Quality education	**G6** Environment	**G7** Gender equality	**G8** Climate	**G9** Clean Water
Tick five that you have some knowledge of.	40%	24%	44%	16%	56%	4%	20%	7%	10%
Which goals have you learned at school? Tick five	30%	23%	58%	12%	54%	9%	19%	8%	13%

Research Question 2: Which SDGs do students consider most important?

The template of the responses does not lead to variations in reporting when comparing the students' responses about the goals of which they have some understanding, as well as those goals that students have mostly learned about at school (Table 1). Table 2 illustrates the preferred goals compared to the goals they think they will need in life. The high percentage of the responses for the same goals confirm that the goals learned are needed in the course of a lifetime. The results shown in Table 2 respond to the second study question. As reviewed, Goal 4 Quality Education was considered the most needed for their future lives, and Goal 3: Good Health was seen as the most important for everyone to know.

Table 2. Students/future teachers consider to be important goals that they need to know

Questions	**G1** No poverty	**G2** No hunger	**G3** Decent work and economics	**G4** Planet	**G5** Quality education	**G6** Environment	**G7** Gender equality	**G8** Climate	**G9** Partnership
Which of these goals do you think you will need in life?	40%	24%	44%	16%	56%	4%	20%	7%	10%
Which of the goals do you think each person should know about? Tick three	30%	23%	58%	12%	54%	9%	19%	8%	13%

Research Question 3: To what extent are global issues that promote SD valued as topics in English as a Foreign Language (EFL) class?

Table 3. Global issues presented in EFL classes

Questions	**G1** No poverty	**G2** No hunger	**G3** Decent work and economics	**G4** Planet	**G5** Quality education	**G6** Environment	**G7** Gender equality	**G8** Climate	**G9** Partnership
These five goals are frequently discussed topics in my class.	40%	24%	44%	16%	56%	4%	20%	7%	10%

The findings presented in Table 3 indicate that the global issues students are most familiar with from their EFL classes are consistent with the goals they already prioritize. This suggests that classroom content plays a significant role in shaping their awareness.

DISCUSSION OF FINDINGS

This study reveals a significant gap in the knowledge of Sustainable Development Goals (SDGs) among master's EFL students, despite the fact that most of these prospective teachers

possess some basic understanding. A substantial portion of the participants (39.3%) lacked foundational knowledge, underscoring a critical need for integrating these concepts into their curriculum. The findings indicate that students in Algerian tertiary education prioritize Goal 4: Quality Education, Goal 3: Good Health and Well-being, and Goal 5: Gender Equality as the most important goals. Consistent with global perspectives, the data overwhelmingly shows that Quality Education is the most prominent goal among all SDGs. The third most prominent goals are Goal 1: No Poverty and Goal 17: Partnerships for the Goals.

Students recognize that English language learning provides a unique opportunity to advance the SDGs and apply them in an intercultural context. The results suggest that integrating Education for Sustainable Development (ESD) into English Language Teaching (ELT) exposes future teachers to the intellectual dimensions of the SDGs. Furthermore, teaching the SDGs in English classes facilitates comprehensive global learning, empowering students to better plan their lives and make meaningful contributions to their communities.

Specifically, the goals most frequently mentioned in English classes include Quality Education, Good Health and Well-being, Gender Equality, Zero Hunger, Decent Work and Economic Growth, and Partnerships for the Goals. The results confirm a strong positive correlation between local and global perspectives on the SDGs. However, students tend to focus on a limited number of goals, predominantly those related to social and economic issues. A notable finding is the lack of engagement with Planet-related goals such as Clean Water and Sanitation, Climate Action, Affordable and Clean Energy, and Sustainable Cities and Communities. This highlights a clear need to incorporate environmental sustainability topics more explicitly into the curriculum.

CONCLUSION

This study confirms that Algerian master's EFL students at Skikda University possess a foundational, though incomplete, awareness of the Sustainable Development Goals (SDGs). While a majority of students are familiar with the concept, a significant portion still lacks knowledge, highlighting a critical gap that must be addressed. Our findings show that students prioritize 'People' and 'Prosperity' focused goals, such as Quality Education, Good Health and Well-being, and Gender Equality, mirroring both national and global priorities. The research also demonstrates that English Language Teaching (ELT) is an effective vehicle for promoting Education for Sustainable Development (ESD). Students perceive EFL classes as a valuable platform for learning about the SDGs and preparing for future life challenges, indicating a positive correlation between English proficiency and a global mindset. However, the study reveals a key limitation: the focus remains heavily on a select few goals. This finding suggests a need for a more balanced curriculum that integrates environmental sustainability topics alongside the social and economic dimensions of the SDGs.

In sum, while there is a strong foundation for integrating SDGs into Algerian higher education, there remains a significant opportunity to expand the scope of this education. Future efforts should focus on a more holistic approach that ensures students are not only aware of the social and economic goals but are also prepared to tackle the urgent environmental challenges facing our planet. By doing so, we can better equip future generations of teachers to become agents of change for a truly sustainable future.

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Integrating Sustainable Development Goals (SDGs) into Algerian Higher Education: Opportunities and Obstacles in Fostering Global Citizenship

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ABSTRACT: In an era defined by interconnected global challenges such as climate change, inequality, and social injustice, the need for a globally conscious citizenry has become paramount. The Algerian educational system is a key player in this global effort. The 2030 Agenda for Sustainable Development, with its 17 Sustainable Development Goals (SDGs), offers a universal framework for addressing these issues. The growth of this agenda has been propelled by a global recognition that education must prepare learners to build a sustainable future. However, the success of this global vision depends on its effective implementation at the local level. Therefore, the integration of SDGs is not merely an addition to the curriculum but a central pillar for cultivating active and responsible global citizens. Yet educators' perspectives on this vital integration remain a complex and relatively unexplored area within the Algerian context. Hence, this study aims to investigate the diverse perspectives of university educators on embedding the SDGs into their teaching practices, examining both the perceived opportunities and the significant obstacles. The sample comprises fifteen educators from various departments at El Oued University. Data collection for this study is facilitated through semi-structured interviews conducted online. Data are analysed thematically. The findings are expected to indicate a strong duality in educators' perceptions regarding the integration of SDGs. Indeed, these attitudes are shaped by an interplay of factors including institutional policy, pedagogical readiness, resource availability, and disciplinary relevance. While many educators may appreciate the potential of SDGs to enhance critical thinking, connect local issues to global contexts, and foster empathy, concerns are anticipated regarding curricular overload, a lack of specific training, and the difficulty of assessing competencies related to global citizenship. A nuanced perspective reveals both the promise of the SDGs to transform education and the practical pitfalls hindering their implementation. Based on these findings, the research recommends that higher education institutions develop targeted faculty training programs and create clear institutional frameworks to effectively support the integration of SDGs into teaching and learning.

KEYWORDS: Sustainable Development Goals (SDGs); global citizenship; higher education; opportunities; obstacles; pedagogical integration

INTRODUCTION

In a world grappling with interconnected crises like climate change, inequality, and social injustice, fostering a globally aware populace is crucial. Algeria's education system plays a vital role in this endeavor, guided by the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs). There's a growing consensus that education must equip learners to create a sustainable future. However, the success of this global vision hinges on its effective local implementation, making SDG integration a cornerstone for developing engaged and responsible global citizens, rather than just an optional addition to the curriculum. Despite its importance, Algerian educators' views on this integration are still largely unexplored. Hence, this study aims to investigate the diverse perspectives of university educators on embedding the SDGs into their teaching practices, examining both the perceived opportunities and the significant obstacles.

Therefore, the current study is guided by this research question: What are the perceived opportunities and obstacles for Algerian university teachers when integrating the Sustainable Development Goals (SDGs) into their teaching to foster global citizenship?

The significance of this study lies in its exploration of the largely unknown perspectives of Algerian university teachers regarding the integration of Sustainable Development Goals (SDGs) into their teaching. By identifying both the opportunities and obstacles they encounter, the research will provide crucial insights into how to effectively cultivate global citizenship in Algeria, ultimately contributing to the successful local implementation of the global 2030 Agenda.

Research Methodology

To answer the aforementioned research question, a semi-structured online interview was conducted with fifteen educators from various departments at El Oued University. Data are analysed thematically.

Study Findings

The findings indicate a strong duality in teachers' perceptions regarding the integration of SDGs. On one hand, the participants see immense promise in the SDGs. On the other, they face very real, practical barriers.

I) **The Opportunities (The Promise of SDGs) :** The respondents who were optimistic about the SDGs highlighted three major benefits :

a) Enhancing Critical Thinking and Connecting the Local to the Global: educators feel the SDGs push students beyond rote memorization. They provide a framework to analyze how complex, global issues manifest locally. This directly «builds bridges» between the student's immediate reality and the wider world. This result aligns with Mori Junior et al. (2019) research.
b) Fostering Empathy and Intercultural Dialogue: the SDGs are inherently human-centered. Studying them requires students to understand the perspectives of people from different cultures, socio-economic backgrounds, and geographic locations, aligning with Oltra-Badenes et al. (2023) claims.
c) Empowering Students for Action-Oriented Learning: the SDGs are a call to action. The surveyed teachers see them as a tool to shift from passive learning to active, project-based

work that empowers students to be problem-solvers, supporting Catarci (2021) research findings.

II) **The Obstacles (The Pitfalls of Implementation):** the respondents' enthusiasm was often tempered by significant, practical obstacles that prevent widespread adoption.

a) Curricular Rigidity and Overload: the most common obstacle is the feeling that the curriculum is already packed. Educators feel pressured to cover official, ministry-mandated content and see the SDGs as an unsupported « add-on » rather than an integrated component.
b) Lack of Specific Training and Pedagogical Resources: many teachers support the what (the SDGs) but don't know the how. They lack training in Education for Sustainable Development (ESD) and don't have access to ready-to-use materials adapted to their specific discipline or the Algerian context. This point was also emphasized by Collazo Expósito & Granados Sánchez (2020) in their research.
c) Perceived Disciplinary Irrelevance: some respondents, particularly in the hard sciences or highly theoretical fields, view the SDGs as primarily a concern for the social sciences and humanities. They struggle to see the connection to their own subject matter.

CONCLUSION **AND RECOMMENDATIONS**

In this study, a nuanced perspective in the Algerian context reveals both the promise of the SDGs to transform education and the practical pitfalls hindering their implementation. Based on these findings, the research recommends the followings

- Institutional Support: The Ministry and University leadership should formally embed SDGs within official curricula, moving them from optional to essential.
- Targeted Faculty Training: Provide practical, discipline-specific workshops on how to teach and assess the SDGs. This should include sharing concrete examples and resources.
- Fostering Interdisciplinary Collaboration: Create platforms for educators from different departments (e.g., engineering and sociology) to co-develop projects, demonstrating that the SDGs are a shared responsibility.

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APPENDIX

The interview

1) To begin, what comes to mind when you hear the term 'Sustainable Development Goals' or global citizenship?

2) In your view, what is the university's role in preparing students to be active citizens in a globalized world?

3) Can you identify any specific SDGs that connect naturally with the subjects you teach? Could you give me an example?

4) How do you think integrating these topics could benefit your students, either academically or personally?

5) Have you ever tried to include a global issue or an SDG in your teaching? If so, how did it go?

6) What are the biggest challenges you face, or imagine you would face, in trying to bring these global topics into your classroom?

Mapping the Integration of Sustainable Development Goals in National Education Policies and Curricula across the MENA Region

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ABSTRACT: Education systems worldwide are increasingly expected to align with the 2030 Agenda for Sustainable Development, but the ways in which the Sustainable Development Goals (SDGs) are reflected in national policies and curricula vary considerably. This research examines how national education policies and curriculum frameworks across the Middle East and North Africa region (MENA) integrate the SDGs, with an emphasis on SDG 4 (Quality Education) and its links to Education for Sustainable Development (ESD). Using qualitative document analysis, Voluntary National Reviews (VRNs) and national education strategies are evaluated to map the scope (which SDGs appear in education policy) and the depth (how they are implemented through competencies, pedagogy, assessment, and teacher development). The study develops an evaluative rubric to distinguish between "symbolic", "partial", and "substantive" forms of SDG integration, offering insights for comparative education research and regional policy reform.

KEYWORDS: Sustainable development goals; Quality education; Education for sustainable development; curriculum frameworks; National education policies; Voluntary national reviews; MENA region.

INTRODUCTION

The 2030 Agenda for Sustainable Development has placed education at its center, especially through Sustainable Development Goal 4 (quality education), that stresses the need for equitable, inclusive, and lifelong learning opportunities for all people. However, to make this vision a reality, a shift in the overall educational system is needed in order to follow the principles of Education for Sustainable Development (ESD). In this regard, countries around the world have made different degrees of progress in integrating SDGs to their educational systems; such differences demonstrate both the chances and the obstacles in advancing transformative learning for sustainable development (SD).

The Middle East and North Africa (MENA) region offer a particularly relevant context to explore how sustainability in integrated in education. Due to its distinct socio-political settings, economic disparities, and reform-driven educational agendas, the region's interaction with SDGs is inconsistent. Although several countries have expressed rhetorical commitments to sustainability in policy papers and international forums, the degree to which these pledges result in meaningful curricular and pedagogical improvements remains unclear.

This research aims to outline and evaluate the incorporation of SDGs into national educational policies and curriculum frameworks within the MENA region. It looks at official policy documents, Voluntary National Reviews (VNRs), and curriculum strategies to find out which SDGs are included, how deeply they are built into the educational system. The coding levels of integration are: symbolic (rhetorical mentions without practice), partial (Some initiatives and projects, but not systemic or sustained), or substantive (translated into competencies, pedagogical

reforms, teacher professional development infrastructure and resources, monitoring/evaluation aligned with SDG targets).

Literature Review

Global Context for ESD and SDGs

According to UNESCO, "Education can, and must, contribute to a new vision of sustainable global development." (UNESCO, 2015) Moreover, ESD can be defined as education that aims to promote social reform through integrating SDGs awareness in all layers of educational systems in order to broadly achieve the 2030 Sustainability Agenda, rather than focusing only on delivering concrete sustainability concepts. That is to say, the goal of ESD is to implement social, environmental, cultural, and economic dimensions, which form the basis of sustainability, into educational processes, curricula, and policies. A defining feature of ESD is its holistic and values-based approach i.e. it is interdisciplinary, culturally and locally relevant, encourages critical thinking and collaborative learning and supplies students with necessary skills to take action throughout their lives. Consequently, the emphasis of ESD revolves around four main areas: widening quality basic education access and reducing dropout rates, realigning curricula to integrate sustainability, enhancing sustainability comprehension, and providing professional development to the entire labor force (UNESCO, 2012).

After addressing the global view and the conceptual framework of ESD, it is worth examining how Sustainable Development Goals are integrated in educational policies worldwide. In Europe, for instance, the Polish educational system integrates ESD principles into the national curriculum with a focus on social responsibility, environmental awareness, and economic sustainability. In order to foster a sustainable mindset in students, subjects like civics and environmental education are essential. In addition, Poland's National Strategy for Sustainable Development 2030 offers a set of frameworks about SDGs incorporation through education (Promoting Sustainable Lifestyles–PROSLIFE, 2022). While in Asia, ESD is addressed in the 10th Economic and Social Development Plan 2007-2016 of Thailand and is integrated into several subjects across Thai curriculum such as morality and ethics, history, and religion. Some of the outstanding initiatives are: Plant Genetic Conservation Project – which seeks to protect Thailand's plant biodiversity by gathering and preserving native genetic resources and encouraging their sustainable use – and Buddhist-Oriented Schools Project – which is considered as a good example of cultural integration of ESD through incorporating Buddhist principle and values that support sustainability into classrooms (SEAMEO INNOTECH, 2010).

Regional Perspectives: SDGs in the MENA Context

The Middle East and North Africa (MENA) region is culturally, economically, geographically, politically, and socially rich that well-positions it to strongly contribute to sustainability. Consequently, the region is witnessing a wide recognition of ESD in national policies and educational systems with many countries planning roadmaps, curriculum reforms, and teacher training programs. However, many substantively planned policies lack practical implementation in the region due to severe obstacles such as unstable financing, curricula gaps, inequitable access to education (the case of rural areas), and security and political conflicts and instability. Despite the constraints and the lack of necessary monitoring and implementation, initiatives are emerging as promising tools contributing to the region's sustainability (Onyeaka & Akinsemolu, 2024). As an example, the MENA Life Skills and Citizenship Education (LSCE) Initiative, launched in 2015

by UNICEF, promotes a holistic, lifelong, rights-based vision of education emphasizing citizenship and life skills. The program introduced twelve life core values to be learnt and sustained through all forms of instruction (UNICEF, n.d., Life Skills and Citizenship Education).

Methodology

This study adopts a qualitative document analysis design, focusing on official education policy texts and Voluntary National Reviews (VNRs) from countries in the MENA region. This design was selected because it allows for a systematic examination of policy and curriculum documents to uncover both explicit and implicit representations of the SDGs within national education systems. By mapping the overall scope of SDG mentions and evaluating the depth of their operationalization, the study identifies whether integration across the region is primarily symbolic, partial, or substantive.

The research focuses on countries within the Middle East and North Africa (MENA) region, a diverse geopolitical area where education reform and sustainable development agendas intersect in complex ways. The sample of documents includes:

- Voluntary National Reviews (VNRs) submitted to the United Nations by MENA countries;
- National education strategies and policies published by ministries of education;

Selection was based on availability, relevance, and recency (documents produced between 2015 and 2025, aligning with the 2030 Agenda).

The study employs a thematic evaluative rubric developed for this research. The rubric categorizes integration of SDGs along symbolic, partial, and substantive degrees, with indicators across different domains: Competencies; pedagogy; assessment; teacher development; infrastructure and resources; governance and policy commitment; equity and inclusion.

This rubric allows for consistent coding and comparative analysis across countries as follows:

- Symbolic integration: only mentions SDG 4 or broad principles without detailing these indicators.
- Partial integration: touches on 1–2 indicators but without systemic mechanisms.
- Substantive integration: clear evidence across multiple domains, especially pedagogy, teacher development, inclusion, and measurable outcomes.

Results

The MENA region, comprising Algeria, Bahrain, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen, was the focus of this study. Iran was excluded from the analysis because no relevant data, whether VNRs, national plans, or curriculum frameworks were accessible. Data was primarily extracted from VNRs and national strategic education policies/plans. The VNRs were obtained from the official United Nations Sustainable Development Knowledge Platform, while national plans and strategies were accessed manually through ministries of education websites, UNESCO, and official government portals. The collected documents were available in different languages, primarily Arabic, French, and English, reflecting the linguistic diversity of the region. Curriculum frameworks were initially targeted as a third source, but due to their limited availability online and time constraints, they were excluded from the analysis. In total, VNRs were obtained for 19 countries, while national strategic education policies/plans were available for 11 countries. Given the study's timeframe (2015–2025), in some

cases multiple national strategies from different years were analyzed to capture ongoing reforms and policy developments.

Table 1 illustrates the VNRs extracted from the MENA countries, year, and the mentions of SDGs. With respect to SDG 4: Quality Education, all VNRs; with the exception of Qatar and Tunisia; highlight the goal and emphasize the importance of promoting equity, equality, and universal access to education. In addition, the reviews of Jordan and Kuwait emphasize aligning quality education with labor market demands.

Table 1. Voluntary National Reviews (VNRs) of MENA Countries: Years of Submission and SDG Mentions

Country	*Year*	*Mention of SDGs*	*Country*	*Year*	*Mention of SDGs*
Algeria	2019	All SDGs	**Morocco**	2020	All SDGs
Bahrain	2022	All SDGs	**Oman**	2024	All SDGs
Djibouti	2023	All SDGs	**Palestine**	2018	All SDGs
Egypt	2021	All SDGs	**Qatar**	2021	SDGs: 1, 2, 3, 8, 10, 12, 13, 16, 17
Iraq	2019	All SDGs	**Saudi Arabia**	2023	All SDGs
Jordan	2017	All SDGs	**Sudan**	2022	All SDGs
Kuwait	2023	All SDGs	**Syria**	2024	All SDGs
Lebanon	2021	All SDGs	**Tunisia**	2021	SDGs: 1, 2, 3, 8, 10, 12, 13, 16, 17
Libya	2024	All SDGs	**UAE**	2022	All SDGs
Mauritania	2024	All SDGs	**Yemen**	2024	All SDGs

The second table presents the national education policies that were collected from 11 MENA countries.

Table 2. National Education Policies and Strategies of Selected MENA Countries (2015–2025)

Country	*Year*	*National Policy/Strategy*
Bahrain	2019-2022	الخريطة الاستراتيجية لوزارة التربية والتعليم 2019-2022
Djibouti	2017-2020	PLAN D'ACTION DE L'EDUCATION 2017-2020
Egypt	2027-2030	Education Sector Plan for Egypt 2023-2027
Iraq	2022-2031	National Education Strategy for Iraq 2022-2031
Lebanon	2023	National Policy on Inclusive Education for Children with Special Needs in Lebanon
	2021	Lebanon five-year General Education Plan 2021-2025
Mauritania	2022-2032	Lettre de politique du secteur de l'éducation et de la formation 2022 - 2032
	2022	STRATEGIE NATIONALE DE L'ENSEIGNEMENT SUPERIEUR A L'HORIZON 2030
Palestine	2025-2027	Educaion Development Strategy in Palesine 2025 – 2027
Sudan	2025-2027	SUDAN Transitional Education Plan (2025-2027)
Syria	2021-2023	The Medium Term Education Plan in the Syrian Arab Republic 2021-2023
Tunisia	2016	الكتاب الأبيض مشروع إصلاح المنظومة التربوية في تونس
	2016	المخطط الإستراتيجي القطاعي التربوي 2016-2020
Yemen	2020	Yemen COVID-19 Ministry of Education National Response Plan

The third table presents the depth of inclusion of SDGs within both the VNRs and the national policies.

Table 3. Depth of SDG Integration in VNRs and National Education Policies of MENA Countries

Country	*Type of document*	*Depth of Integration*
Algeria	VNR	Partial
Bahrain	VNR	Substantive
	N.P.	Substantive
Djibouti	VNR	Partial
	N.P.	Substantive
Egypt	VNR	Partial
	N.P.	Substantive
Iraq	VNR	Partial
	N.P.	Substantive
Jordan	VNR	Partial
Kuwait	VNR	Substantive
Lebanon	VNR	Partial
	N.Ps	Substantive
Libya	VNR	Partial
Mauritania	VNR	Partial
	N.Ps	Substantive
Morocco	N.P.	Substantive
Oman	N.P.	Partial
Palestine	VNR	Partial
	N.P.	Substantive
Qatar	VNR	Partial
Saudi Arabia	VNR	Substantive
Sudan	VNR	Partial
	N.P.	Substantive
Syria	VNR	Partial
	N.P.	Substantive
Tunisia	VNR	Partial
	N.Ps	Substantive
UAE	VNR	Substantive
Yemen	VNR	Partial
	N.P.	Partial

Discussion

The findings show that practically all MENA nations include the Sustainable Development Goals (SDGs) in their Voluntary National Reviews (VNRs), although the level of integration is very different. All VNRs except for those from Qatar and Tunisia focus on SDG 4: Quality Education, usually stressing fairness, equality, and universal access. Some countries, like Jordan and Kuwait, go farther by connecting education to the needs of the job market, which shows a practical

approach. But the overall trend in VNRs suggests a tendency toward symbolic or partial integration, where SDGs are mentioned a lot but not often turned into real skills, teaching methods, evaluation systems, or teacher training. This indicates that VNRs frequently function as higher political pledges rather than implementable educational reforms.

In contrast, national education strategies and policies show a higher level of substantive integration. Countries like Bahrain, Djibouti, Egypt, Iraq, Lebanon, Mauritania, Palestine, Sudan, Syria, and Tunisia clearly include SDG-related ideas in their long-term education plans. These plans cover things like inclusive education, teacher development, curriculum reform, and digital empowerment. Substantive features are particularly apparent when policies define measurable reforms, infrastructure enhancement, or initiatives aimed at vulnerable populations. However, a few countries, like Oman and Yemen, still show limited integration, even at the policy level. This shows that there are differences in competence and implementation across the region. The analysis reveals a distinct disparity between the rhetorical commitments in VNRs and the pragmatic, action-oriented measures present in national policies. This indicates that substantial advancement in aligning education systems with the SDGs in MENA is dependent more upon domestic policy frameworks than on international reporting mechanisms.

CONCLUSION

The findings emphasize that genuine advancement in integrating education with the 2030 Agenda in MENA relies on domestic education initiatives rather than merely international reporting. Countries that have developed long-term national education plans show a stronger commitment to SDG 4. These plans go beyond just talking about the goal and include real changes like building infrastructure, giving people access to technology, and including populations that are often left out. But the fact that it hasn't been implemented evenly across the region shows that capacity, resources, and political stability are still big problems. The study finds that the MENA area is moving toward education that is in line with the SDGs, but the depth of this integration is still unequal. There is an urgent need to close the gap between political promises and the realities of education on the ground.

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Challenging Inequality in Education: Higher Education Teachers as Catalysts for a Paradigm Shift toward Sustainable Development Goals 4 and 10

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ABSTRACT: Education plays an important role in promoting social equity and combating anti-egalitarian practices. The elimination of such practices is crucial to ensure equitable access to quality education and lifelong learning opportunities, as stressed in Sustainable Development Goal 4. An equitable and inclusive educational environment is not merely an ethical responsibility, but also a key milestone to achieve sustainable development. However, in developing countries, social inequalities are deeply rooted in rigid occupational hierarchies and limited economic mobility, and they affect upward mobility. Barriers like gender discrimination, socio-economic disparities, and social status-based exclusion affect students' academic potential and restrict their participation in higher education. The awareness of inequality extends beyond the gender gap to encompass systemic biases in access, experience, and success within educational and professional settings. Individuals are increasingly aware that, beyond the gender gap, there are differences in opportunities and experiences in the workplace. In this regard, educators play a fundamental role; their responsibilities extend beyond course delivery, to include promoting an inclusive environment and challenging all forms of stereotypes and discrimination. Drawing from the theory of Critical Pedagogy (Freire, 1970), which complements Mezirow's Transformative Learning Theory; it emphasizes the importance of creating interactive spaces where students and teachers engage in critical reflection and action. The integration of this framework helps educators achieve the basic elements of sustainability, including resilience and fairness. In alignment with Sustainable Development Goal 4 *"Quality Education"*, and Sustainable Development Goal 10 *"Reduced Inequalities",* this research insists on teacher training that empowers higher education teachers to focus their attention on a paradigm shift in HE institutions.

KEYWORDS: Critical pedagogy, Social equity, Transformative Learning Theory, Sustainable Development Goal 4, Sustainable Development Goal 10.

INTRODUCTION

Education is crucial in fulfilling equity, egalitarianism and sustainability, yet higher education institutions (HEIs) often reproduce inequalities which emerge through socio-economic, cultural and gender factors. These variables are persistent in developing countries, wherein rigid hierarchies block social mobility and restrict the effective role of education. The United Nations' 2030 agenda stresses the significance of education to achieve sustainability, particularly SDG 4, in which quality education is addressed, and Goal 10 where reduced inequalities are at the forefront. Moving beyond policy declarations toward tangible and inclusive practices within HE institutions is what is required to achieve these goals. In this context, teachers play a pivotal role which extends beyond course delivery to creating learning environments that challenge stereotypes, all sorts of bias, and boost fair treatment and resilience. This work is grounded in two separate frames of Freire, (1970), and Mezirow (1997), in which educators are considered as

catalysts for a paradigm shift. Through social justice, higher education teachers could contribute to promote anti-egalitarian practices, equity and sustainability, aligning such practices with SDG 4 and SDG 10.

Sustainable Development

Sustainable development refers to the process of meeting the needs of people in a way that does not reduce the ability of future generations to meet their own needs. It is encountered across institutions and industries, and higher education establishments are not an exception. The United Nations spearheaded 17 Sustainable Development Goals (SDGs). As maintained by Brundtland (1987) *"meets the needs of the present without compromising the ability of future generations to meet their own needs"* (p. 16). In this context, achieving sustainability will reflect the ongoing well-being of humanity. Education is crucial to achieving sustainable development. However, research on the challenges experienced by higher education institutions (HEIs) aiming to progress towards sustainability is scarce. The persistent challenges of the SDG framework are longstanding; their effective implementation demands a strategic assessment of institutional priorities, as higher education universities attempt to align their curricula with the holistic agenda of sustainability.

SDGs incorporation has accelerated the mainstreaming of sustainability-oriented values in higher education. It is noteworthy to mention that the SDGs are becoming a central point for partnerships and international collaborations, as universities worldwide seek to increase their expertise in optimizing the holistic agenda of sustainability. Despite the continuous progress of SDGs adoption in higher education institutions (HEs), a number of challenges persist. The aforementioned challenges include coordination to make sure that all parties are working together to share common sustainability objectives as well as the inclusion of voices and perspectives in decision-making, and evaluation of progress towards SDG targets (Ashida, 2022). In this prospect, achieving sustainability in HE institutions would entail that *"they foster interdisciplinary collaboration, community engagement, and innovative pedagogical approaches to address complex sustainability challenges"* (Leal Filho et al, 2020, as cited in, Lim 2024, p. 26)

As part of the 2030 agenda, and as we stated previously that the United Nations have created 17 goals of sustainable development which directly cover socio-economic challenges. These goals collaborate together to increase prosperity. As displayed in the figure, the first six goals target the fundamental needs of human beings including eradication of poverty, hunger, promoting health and well-being, accessibility to equal education, promoting gender equality, and provision of sanitation for all. Based on these goals, the next set are a continuity to the previous goals, aiming to promote decent job opportunities, advancing innovation, reducing inequalities within speech communities, promoting sustainable environments, protecting ecosystem and climate protection, emphasizing global partnerships, justice, peace, international cooperation and equity. The interrelated goals of sustainable development reflect a vision for an equitable and environmentally sustainable future. Their achievement entails effective collaboration between governments, communities and individuals at all levels. Their successful implementation depends not only on funding and policy, but also on collective responsibility and education.



Fig1. The 17 sustainable development goals

Redefining Equity in Higher Education

In developing countries, students' entry to higher education depends on the merit achieved from secondary school education. Nevertheless, educational quality receives limited consideration, which could hinder their success in reaching their potential, including recruitment, *"rethinking the conception of merit involves reconsidering the various assumptions historically considered to be necessary for access to higher education, giving way to new forms of inclusion and pathways to access and success to higher education."* (UNESCO, 2023, p. 05) In HE institutions, equity or substantive equality is perceived that performance and its outcomes must be similar across all students. In parallel, it confirms that factors such as gender, social class, race, ethnicity, and socio-economic background denote what students need in order to achieve such a purpose (Amaral, 2022). The OECD (2008) published a detailed report on Tertiary Education, with the purpose to achieve equity. The term 'tertiary education' is commonly used instead of 'higher education' to reflect the diversification of educational systems, which involve institutions beyond traditional universities, it is noteworthy to mention that traditional universities focus on academic degrees such as B.A., M.A., Ph.D., theoretical knowledge, besides a wide range of fields and disciplines as foreign languages, social sciences, etc. By contrast, institutions beyond traditional universities refers to post-secondary institutions that do not follow the known classic university model, and offers training and education, therefore,

> Equitable tertiary education systems are those that ensure that access to, participation in and outcomes of tertiary education are based only on individuals' innate ability and study effort. They ensure that the achievement of educational potential at tertiary level is not the result of personal and social circumstances, including of factors such as socio-economic status, gender, ethnic origin, immigrant status, place of residence, age or disability. (OECD, 2008, p. 13, as qtd in Amaral, 2022, p.25-26)

The concept of equality is associated with the idea that all individuals have the same rights, should have equal treatment, and should not be subjected to discriminatory practices. In contrast, the term 'equity' goes beyond equality by recognizing individual differences and providing support based on specific needs in order to ensure fair treatment and outcomes (Amaral, 2022). Bourdieu (1986) has explored three separate forms of capital, first, economic capital, which is associated with the socio-economic status of the family. Second, cultural capital which is related to knowledge, attitudes, skills and values, and third social capital which is tightly related to the speech community norms and principles that increase and enhance social collaboration (Fukuyama, 1999). The aforementioned forms of capital have an impact on people's cooperative learning paths, reinforcing diverse patterns of inequality, and will affect equitable access to higher education (Bourdieu & Passeron, 1977). The social pillar of sustainability is concerned with promoting equity, social justice and human well-being. It aims to create inclusive communities where each individual is treated fairly and has access to education, healthcare, safety, and opportunities for a good quality life (Kapelista et al. 2024). The Sustainable Development Goals (SDGs) offer a methodical roadmap that aims to build a resilient and sustainable future for humanity (Sathaye, Najam, and Cocklin, 2007). In fact, the purpose of reducing inequality within SDGs reflects the idea that societies cannot be typically prosperous only if disparities are carefully addressed and opportunities are shared equitably.

> The SDGs are crafted as a unified framework, aligning the international community's aspirations towards a shared vision of well-being, equity, and environmental preservation. At their core, these goals channel collective efforts to eradicate poverty in all its manifestations, fostering inclusivity and providing equitable opportunities for advancement. (Kapelista et al. 2024, p. 02)

Conceptualizing Social Justice in Education

Social justice in higher education involves challenging inequality and making sure that every student, regardless of their background, has the opportunity to lead, prosper and contribute to positive change. The realization of this vision entails achieving the structural barriers that continue to marginalize learners in HE institutions. Being aware of these factors is the first step to know how to overcome them. To illustrate the role of education, the figure below presents a conceptual framework of key issues and solutions related to social justice in HE institutions, especially in developing countries. It demonstrates social inequalities, occupational stratification economic barriers and gender, reduced mobility, and social exclusion, altogether they contribute to make education inequities persist. The frame also highlights the effective role of education as a driver of inclusion and social equity and a catalyst for sustainability, especially SDG 4 and 10. Furthermore, the inclusion of Freire's critical pedagogy and Mezirow's transformative learning theory provides a strong theoretical foundation that aligns with the concept of 'new egalitarianism' proposed by Mclaughlin and Baker (2007). This approach emphasizes the importance of questioning dominant

practices that perpetuate exclusion, and encourages a shift toward justice-oriented educational practices.

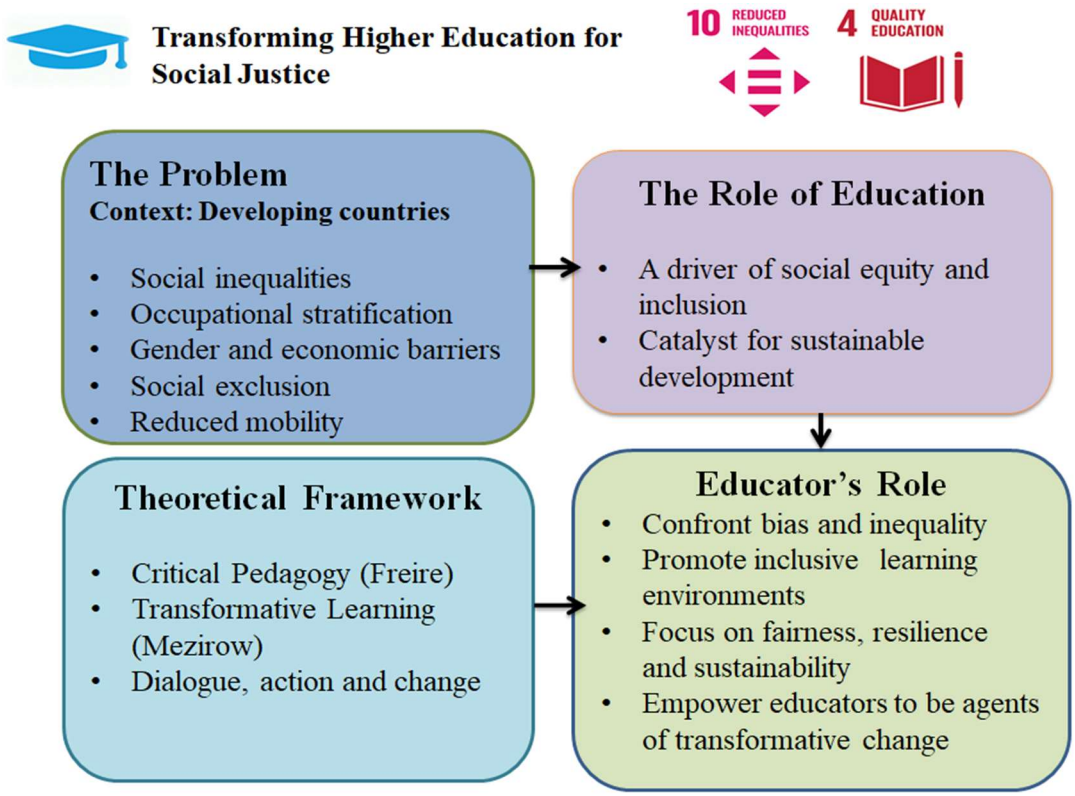


Fig2. Social justice in higher education

Pursuing justice refers to a socially fair distribution of essential social goods which requires two core principles. The first principle prioritizes equal basic rights and freedoms for all individuals. The second, which is subordinate to the previous principle, emphasizes equal opportunities, and holds that inequalities as unjust if they benefit the least advantaged members of society. Hence, true equality of opportunity must work to enhance the conditions of those who are experiencing the greatest social and economic deprivation (United Nations ESCWA, 2018). McLaughlin and Baker (2007) propose in their work the concept of "new egalitarianism" which typically challenge the traditional perspectives of equality, i.e., beyond wealth and income. In line with the multidimensional approach to equality, higher education should address not only disparities in access and resources but also pursue egalitarian outcomes in cultural representation, respect and power. This broader framework optimizes the potential of the teaching staff to be catalysts in realizing SDG4 and SDG10. The general conception of equality emphasizes the importance of cultural recognition and diversity within the learning contexts as McLaughlin and Baker (2007) claim, *an important element of the idea of equal respect is the liberal idea that every individual is entitled to equal rights and privileges of citizenship in the country in which they live, and indeed that we are all, in some sense, citizens of the world. But equality of condition is also about appreciating or accepting differences rather than merely tolerating them, and thereby questioning practices and cultures of majoritarianism and naive universalism* (p. 63-64) This perspective challenges higher education teachers to reflect on their teaching practices that marginalize certain

identities under the guise of neutrality. In this respect, the suggested framework motivate HE teachers to transcend the surface-level toward deeper forms of respect, where equality involves not only accepting differences but also valuing and appreciating them.

CONCLUSION

Higher education has the power to enhance equity, justice and egalitarianism. Nevertheless, various social-cultural obstacles continue to impair its potential. In accordance with SDG 4 and SDG 10, inclusive learning contexts are important to reduce inequalities and nurture resilience. Equity, as a concept, should be defined not only as the equal treatment of individuals, but as a support that responds to diverse needs. In fact, incorporating sustainability in HE institutions need ambition, collaboration, and commitment to social justice. It is worth mentioning that teachers' and students' recognition of the core meaning of social justice helps a lot in achieving the Sustainable Development Goals, especially goals 4 and 10. Hence, this study contributes effectively to the fields of Education for Sustainable Development, and Social Justice in Education. Further research should investigate approaches of applying these frameworks within higher education institutions, so as to better guide educational policies, curricula and teaching training, and position equity and sustainability as pillars of academia.

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Transition toward Sustainability: The Challenge, Promise, and Response to Pedagogical Practice for Global Citizenship Education

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ABSTRACT: Today, higher education not only provide the knowledge and skills the learners need to find a job, but also improve the competency learners need to be an active and responsible citizens. Among the many concepts related to global citizenship education, sustainability is key and teachers are central when it comes to the implementation of the sustainable development goals in classrooms. The call for sustainable development goals as a compulsory part of the curriculum has met with a varied response worldwide and the question of how the sustainable development goals can be integrated into teaching has been puzzling researchers of higher education. The aim of the present study is to explore teachers' perceptions and understandings of sustainable development goals in higher education. The data was collected through semi-structured interview distributed to fifteen teachers from the Department of English Language, Batna 2 University-Algeria. Findings show that teachers possess positive attitudes toward teaching sustainable development goals in higher education mostly due to the advantages that it offers. In fine, the present study concludes with recommendations to the pedagogy of teaching sustainable development goals in higher education.

KEYWORDS: Higher education; Citizenship Education; Sustainable Development Goals; Implementation; Curriculum,

INTRODUCTION

As the world gets increasingly more globalized, sustainable development goals remains a hotly debated concern in the teaching learning process. Its role in language teaching has always been a challenging issue for teachers in which their perspectives and attitudes are a turning point regarding the possibilities of integrating sustainability content into the educational curricula.

The relationship between sustainability and citizenship is mutually dependent. Teachers are supposed to teach nothing but language; sustainability issues is reserved for the parent, family or media. However, some teachers feel threatened in their skills and knowledge by too much emphasis on sustainability issues integration. Others think that the language classroom is not really the place to learn about certain sustainability concepts and issues. It is hoped that the present research paper regarding the practice and plausibility of integrating sustainability education in the curriculum will underscore proposals indicating the appropriate teaching strategies. The discussion of the present issue will be guided by the research questions stated below:

- What are the EFL teachers' perceptions of sustainable development goals education in higher education at Batna 2 University- Algeria?

- How sustainable development goals education can be integrated into teaching and learning process and what are the challenges associated with such integration?

Literature Review

The relationship between education and sustainability is widely issued by a number of teachers. They consider education as providing knowledge and skills and sustainability as a primary way of practicing those skills and principles. Obviously, education and sustainability are closely related in many sides (De Pauw et al., 2015). However, their link is not always seen as an inseparable link. Sustainable development goals education cannot stand by itself, independent of cultural norms and social realities. The relationship between education and sustainability can be both separable and inseparable act depending on how teachers view this connection. In this context, how sustainability is understood and integrated, is essential to the design of appropriate educational pedagogy. Studies have found that teachers and students feel confused by sustainability ideas, notions, and the uncertainty over the effectiveness of lectures given in the classrooms. (Lourdel et al., 2006). In this contextual framework, the role of the teacher therefore becomes that of a facilitator oriented toward empowering their students with sustainability competences. Accordingly, the present research paper tries to investigate teachers' perceptions, understandings and practices of sustainable development goals in their classrooms.

Methodology

The study was qualitative in its approach and employed an interview. The semi-structured interview was used to solicit in depth ideas on teachers' perceptions and understandings on sustainable development goals education; the present research paper was undertaken among fifteen teachers from the Department of English Language, Batna 2 University- Algeria. Random sampling was used to select the participants. The qualitative data gathered were organized, analyzed and interpreted through thematic analysis. In the development process of the interview, it was preliminarily addressed to three teachers to determine its validity.

Results

Table 1 shows teachers' basic information and the overall time of interviewing.

Table 1. General background about interviewed teachers

Data	Gender	Teaching Experience
Teacher1	F	9
Teacher2	M	5
Teacher3	F	12
Teacher4	F	12
Teacher 5	M	13
Teacher 6	F	6
Teacher7	F	9
Teacher8	F	5

Teacher9	F	7
Teacher10	F	8
Teacher 11	M	10
Teacher 12	M	6
Teacher13	F	5
Teacher 14	M	3
Teacher 15	M	6

Results are categorized on three themes, which were identified in the data of the present study and presented as main advantages and challenges regarding sustainable development goals in education. The themes are presented as:

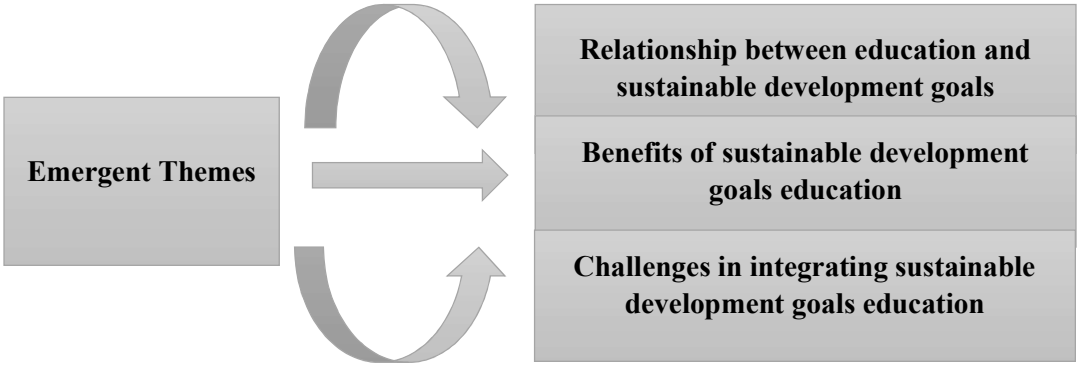


Fig1. Emergent themes according to interview' data

CONCLUSION

Sustainable development goals education is a process whereby teachers value the significance of integrating sustainable development goals education in curriculum form a state of awareness and consciousness for students to transfer what they learned into practice, and to ensure that they are raised as good citizens in society. Based on the findings of the present study, the major recommendations are that:

- Sustainable development goals education in Algerian institutions needs to be re-imagined and reconceptualized.
- The integration of sustainable development goals education in the curriculum can be achieved by a learning style that known as 'active learning'. Dewey (1915) stated that "give the pupils something to do, not something to learn; and the doing is of such a nature as to demand thinking; learning naturally results" (p. 3). Similarly, learner centered approach can play a central role in teaching sustainable development goals education in a smooth way as providing students with educational activities on some certain topics of sustainability education; it would motivate students to use apply that knowledge obtained in their daily life.

- Teachers need to be given effective training on sustainable development goals education that will help them to develop the knowledge and confidence to embed appropriate teaching technique to adapt with global transformation.
- Curriculum approaches to sustainable development goals education are not found in Algerian Universities' curriculum, so equipping teachers with guidance and needed materials is also required.
- Teachers need to implement emerging issues in their teaching practices.
- Teachers here are invited to integrate sustainable development goals education systematically across subjects and themes in social topics, civic competence, and global citizenship; They need to share experiences and good practices of sustainable development goals education "teachers need to have a sense of mission…to grasp the fullness of its moral and social aims" (Crick, 2000, p. 2)
- There should be a call for teachers to engage in action and collaborative research in order to develop their knowledge and pedagogical skills.
- The Algerian Ministry of higher education and scientific research should organize educational seminars and workshops that shed light on sustainable development goals education and equip teachers with appropriate guidance, techniques, and strategies to teach it.

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Teaching Sustainable Development Goals in EFL Classes: Challenges and Ways of Application

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ABSTRACT: Integrating the United Nations Sustainable Development Goals (SDGs) into English as a Foreign Language (EFL) classrooms offers an opportunity to enhance both language proficiency and global awareness. By embedding sustainability themes such as poverty reduction, environmental protection, and social justice into language instruction, learners are encouraged to develop critical thinking, intercultural competence, and a sense of global citizenship. Nevertheless, this integration faces challenges, including rigid curricula, learners' limited language proficiency, teachers' insufficient training, cultural sensitivities, and scarcity of resources. To overcome these barriers, educators may adopt approaches such as content-based and task-based instruction, project-based learning, the use of authentic materials, and cross-curricular collaboration. These pedagogical strategies make language learning more meaningful while equipping learners with the linguistic and cognitive tools necessary to engage with contemporary global issues.

KEYWORDS: Sustainable Development Goals, EFL teaching, global citizenship, content-based instruction, project-based learning, challenges in language education.

INTRODUCTION

The United Nations' 2030 Agenda for Sustainable Development has placed the Sustainable Development Goals (SDGs) at the forefront of global educational and policy discourse. Among these, Goal 4, which emphasizes inclusive and equitable quality education, underscores the transformative role of teaching in advancing sustainability. Within the field of English as a Foreign Language (EFL) education, the integration of SDGs offers a dual benefit: fostering linguistic competence while simultaneously cultivating learners' awareness of pressing global challenges such as climate change, social justice, gender equality, and peace. In this sense, EFL classrooms are not merely sites for language acquisition but also spaces where learners can engage with the values of global citizenship and intercultural responsibility.

Despite the potential benefits, embedding SDG-related content into EFL curricula presents significant challenges. Teachers may encounter structural barriers, including rigid curricula, insufficient instructional materials, and a lack of institutional support. Furthermore, pedagogical challenges such as students' varying levels of proficiency, cultural differences in the interpretation of sustainability issues, and limited teacher preparation in interdisciplinary teaching complicate the effective implementation of SDGs in language classrooms. These challenges raise important questions about the feasibility and sustainability of integrating such broad and complex goals into EFL contexts.

Nevertheless, recent scholarship suggests that the incorporation of SDGs into EFL education holds considerable promise in enhancing learner engagement and motivation by linking language

learning to real-world concerns. By embedding sustainability themes in language instruction, educators can promote critical thinking, intercultural communication, and the development of values consistent with global citizenship. Accordingly, this study seeks to examine the challenges associated with teaching the SDGs in EFL classrooms and to explore practical and pedagogically sound approaches for their application. The findings aim to contribute to the growing body of literature on language education for sustainable development, highlighting the intersection between linguistic proficiency and global awareness.

Although the Sustainable Development Goals (SDGs) have been widely acknowledged as a crucial framework for addressing contemporary global challenges, their integration into English as a Foreign Language (EFL) classrooms remains underexplored and inconsistently applied. While EFL teaching has traditionally emphasized linguistic competence, communicative skills, and intercultural awareness, there is growing recognition of its potential to also foster learners' engagement with sustainability issues and global citizenship. However, numerous obstacles hinder this integration, including rigid curricular structures, insufficient teacher training, and a lack of contextually appropriate teaching materials. Furthermore, the interdisciplinary and abstract nature of the SDGs poses difficulties for learners who are still developing linguistic proficiency. This situation underscores a critical gap in understanding the challenges faced by EFL educators in implementing SDGs, as well as the pedagogical strategies required to address these challenges effectively.

This study seeks to investigate the challenges of integrating the Sustainable Development Goals into English as a Foreign Language (EFL) teaching and to propose effective pedagogical approaches for their application. By examining the barriers faced by educators and identifying strategies that foster both language acquisition and sustainability awareness, the study seeks to contribute to the advancement of EFL pedagogy that aligns with the principles of global citizenship education and the United Nations' 2030 Agenda for Sustainable Development.

This study aims to address the two research questions listed below:

1. What are the main challenges encountered by EFL teachers in integrating the Sustainable Development Goals into language teaching?
2. What pedagogical strategies and practices can be employed to effectively incorporate the SDGs into EFL teaching?

This study adopts a mixed-methods research design, combining quantitative and qualitative approaches to examine the challenges and practices of integrating the Sustainable Development Goals (SDGs) into English as a Foreign Language (EFL) teaching. The sample consists of approximately 20 EFL teachers Mohamed Lamine Debaghine University Setif2, selected through purposive sampling to ensure diversity of experience and proficiency levels. Data were collected using two main instruments: questionnaires to gather quantitative data on teachers' awareness and challenges, semi-structured interviews with a sub-sample of teachers to gain deeper qualitative insights about the teaching practices and interactions. The data collection procedure was carried out in two stages: first, questionnaires were distributed; second, interviews were conducted and transcribed. Quantitative data from the questionnaires were analyzed using descriptive statistics to identify patterns and frequencies, while qualitative data from the interviews were subjected to thematic analysis to uncover recurring themes and insights. The combination of methods allows for triangulation of findings, ensuring both reliability and depth in addressing the research questions.

The analysis of the data collected from questionnaires, interviews, and classroom observations revealed several important insights into the integration of the Sustainable Development Goals (SDGs) in EFL contexts.

First, *the questionnaire results* showed that while the majority of teachers (72%) demonstrated a general awareness of the SDGs, only 38% reported actively incorporating them into classroom practice. The most frequently cited barriers were insufficient teaching materials aligned with the SDGs, limited time within rigid curricula, and a lack of training on how to connect sustainability topics with language learning objectives.

Second, *interview data* highlighted that many teachers acknowledged the relevance of SDGs for raising students' global awareness and motivation, but they expressed uncertainty about adapting complex sustainability concepts to learners with limited English proficiency. Several teachers also reported that students responded positively to lessons linked to real-world issues such as climate change and gender equality, suggesting that the integration of SDGs has the potential to enhance engagement and critical thinking. Learners, on the other hand, indicated that while they found sustainability topics interesting, they sometimes struggled with the vocabulary and abstract nature of the themes.

Overall, the findings suggest that although there is a positive attitude toward integrating the SDGs into EFL classes, actual implementation remains limited due to structural, pedagogical, and linguistic challenges. At the same time, the results indicate that when effectively applied, SDG-related content can enhance both language development and learners' awareness of global citizenship.

The findings of this study indicate that while EFL teachers recognize the importance of integrating the Sustainable Development Goals (SDGs) into their teaching, the actual application in classrooms remains limited. This aligns with earlier studies that point to a gap between teachers' awareness of sustainability issues and their pedagogical capacity to embed them meaningfully into language instruction (Cates, 2019; Goulah, 2021). The structural barriers reported such as rigid curricula and a lack of suitable teaching resources reflect systemic challenges that constrain innovation in language education, echoing the concerns raised by UNESCO (2020) about the need for flexible, interdisciplinary approaches in achieving SDG 4 on quality education.

Teachers' uncertainty about adapting complex sustainability topics to learners' linguistic proficiency further highlights the tension between language development and content integration. This finding resonates with research on Content and Language Integrated Learning (CLIL), where educators often struggle to balance subject matter complexity with students' language levels (Mehisto et al., 2018). The positive responses from learners, however, suggest that SDG-related themes, when contextualized appropriately, have the potential to enhance motivation and engagement. This supports the argument of Hadley (2020), who emphasizes that linking language learning with authentic, real-world issues promotes deeper learning and critical thinking.

The observation that SDGs were seldom explicitly referenced in classrooms, and often addressed only incidentally, demonstrates the need for intentional pedagogical strategies. When teachers purposefully integrated SDG-related content, lessons became more interactive and learner-centered, fostering not only language skills but also collaboration, problem-solving, and intercultural awareness. This finding underscores the potential of SDG integration to transform

EFL classrooms into spaces that nurture global citizenship, as envisioned by the United Nations (2015).

In sum, the discussion reveals a paradox: while there is strong recognition of the value of integrating SDGs in EFL education, practical implementation is hindered by structural, pedagogical, and linguistic constraints. Addressing these challenges requires targeted teacher training, curriculum reform, and the development of contextually relevant materials. Importantly, the study suggests that integrating sustainability themes is not merely an add-on to language learning but an opportunity to expand the scope of EFL education to meet the demands of an interconnected and rapidly changing world.

This study set out to examine the challenges and possibilities of integrating the Sustainable Development Goals (SDGs) into English as a Foreign Language (EFL) teaching. The findings revealed that while teachers generally demonstrate awareness of the SDGs and acknowledge their relevance to language education, practical application in classroom contexts remains limited. Key challenges identified include a lack of teacher training, insufficient instructional resources, rigid curricula, and the difficulty of adapting complex sustainability themes to learners with varying levels of English proficiency. Nonetheless, the study also found that when SDG-related content is intentionally incorporated, it can enhance student motivation, promote interactive learning, and foster global citizenship alongside language development. Based on these findings, several recommendations are proposed:

- *Teacher Training and Professional Development*: Educational institutions should provide targeted workshops and training programs to equip EFL teachers with the knowledge and skills required to effectively integrate sustainability themes into language instruction.
- *Curriculum Reform*: Policymakers and curriculum designers should consider embedding SDG-related content into EFL syllabi, ensuring that sustainability is not treated as an incidental topic but as an integral part of language education.
- *Development of Teaching Materials*: Contextually relevant and level-appropriate resources should be developed to help teachers link language skills with SDG themes. These materials should include reading texts, audiovisual content, and project-based activities that reflect real-world issues.
- *Pedagogical Innovation*: Teachers are encouraged to adopt learner-centered and task-based approaches—such as debates, projects, and collaborative problem-solving—that allow students to practice language skills while engaging critically with sustainability issues.

Future studies should investigate the long-term impact of integrating SDGs on students' linguistic competence and global citizenship awareness, as well as explore how digital tools can facilitate sustainability-oriented language learning.

In conclusion, the integration of the SDGs into EFL classrooms represents both a challenge and an opportunity. While barriers persist, the potential benefits for learners are substantial, as language education can be transformed into a platform not only for communication but also for preparing students to engage with the urgent global issues of the twenty-first century.

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Beyond the Syllabus: Surveying SDGs Education in Algerian Higher Education

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ABSTRACT: The integration of Sustainable Development Goals (SDGs) into higher education represents a critical pathway for addressing global challenges and fostering sustainable development consciousness. This study investigates the current state of SDG education within the Department of English Language and Literature at Batna-2 University, Algeria. This research uses a structured questionnaire administered to 45 teachers from the department of English, Batna-2 University. It examines teachers' awareness of SDGs, curriculum integration practices, resource availability, and implementation challenges. Results reveal moderate awareness levels, limited systematic integration, and significant resource constraints. Key challenges include lack of training, insufficient materials, and curriculum rigidity. The study found that while a significant proportion of respondents support SDG integration, only few of them feel adequately prepared to implement SDG-related content. These findings highlight the urgent need for comprehensive faculty development programs, curriculum reform, and institutional support mechanisms. The research contributes empirical evidence for policy makers and educational administrators to develop effective strategies for SDG implementation in Algerian higher education, contributing to the national commitment to the 2030 Agenda for Sustainable Development.

KEYWORDS: Sustainable development goals; higher education; curriculum integration; teacher awareness; educational policy

INTRODUCTION

The 2030 Agenda for Sustainable Development, adopted by the United Nations in 2015, represents a transformative framework for addressing the most pressing challenges of the world through seventeen Sustainable Development Goals (SDGs). Higher education institutions play a critical role in achieving these goals by fostering critical thinking, promoting sustainable practices, and preparing future leaders who can navigate complex global challenges (Leal Filho et al., 2019). The integration of SDGs into higher education curricula has become recognized as important for developing graduates equipped with the knowledge, skills, and values necessary for sustainable development (Salvia et al., 2019).

Algeria, as a signatory to the 2030 Agenda, has committed to implementing sustainable development principles across various sectors, including education. However, despite this commitment, there remains a significant research gap regarding how SDGs are being integrated within Algerian higher education institutions. This gap seems to be evident in foreign language departments, where the potential for SDG integration through critical discourse analysis, intercultural communication, and global citizenship education tends to be less explored. In this regard, intercultural communication and global citizenship education tend to be less explored. In this regard, it is noted by Kramsch (2014) that English language teaching, as a global lingua

franca, offers numerous opportunities for incorporating sustainability themes, cross-cultural understanding, and global citizenship concepts.

This study aims to investigate the current state of SDG education within the Department of English Language and Literature at Batna-2 University. In order to bridge the research gap, the study is guided by four actionable objectives, namely:

- To assess faculty awareness and understanding of SDGs,
- To examine the extent of SDG integration in current curricula,
- To identify available resources for SDG education, and
- To analyze challenges and barriers to effective SDG implementation.

Literature Review

SDGs in Higher Education: Global Perspectives

The integration of SDGs in higher education has recently gained attention. Leal Filho et al. (2019) conducted a comprehensive study across multiple countries, revealing that while awareness of SDGs among academic institutions is generally high, systematic integration remains limited. Their research identified key barriers including lack of institutional support, inadequate training, and resistance to curricular change. Salvia et al. (2019) examined SDG implementation in Latin American universities, finding that successful integration requires a whole-institution approach combining curriculum reform, research initiatives, and community engagement. Their study emphasized the importance of faculty development and institutional leadership in driving sustainable education practices.

SDG Integration in Language Education

The role of language education in promoting sustainable development has been recognized. Kramsch (2014) argues that language learning provides opportunities for developing intercultural competence and global citizenship awareness. Yu et al. (2024) state that English language teaching can incorporate sustainability themes through content-based instruction and project-based learning approaches. Recent studies have shown promising results for SDG integration in language curricula. In this regard, the integration of the SDGs in English language teaching, especially when supported by teacher training and resources, has shown positive results, including increased teacher motivation and enhanced student engagement (Kwee, 2021).

Methodology

Research Design

This study employed a quantitative survey research design to investigate SDG integration in the Department of English Language and Literature at Batna-2 University. The survey approach was selected to gather the needed data on faculty awareness, practices, and perceptions regarding SDG education.

Participants and Setting

The study was conducted at the University of Batna-2 within the Department of English Language and Literature. A total of 45 members participated in the study. Participants ranged from full-time and part-time teachers, with teaching experience ranging from 2 to 17 years.

Instrument

A structured questionnaire was developed based on existing literature and validated instruments from previous SDG studies (Leal Filho et al., 2019; Salvia et al., 2019). The questionnaire comprised four main sections:

- Demographic information,
- SDG awareness and knowledge,
- curriculum integration practices, and
- challenges and resource availability.

The instrument included both closed-ended and Likert-scale questions to capture quantitative data on attitudes and practices.

Data Collection and Analysis

The questionnaire was administered in paper format. Statistical analysis was performed using SPSS 28.0, including descriptive statistics and frequency analysis.

Results

Faculty Awareness of SDGs

The survey results reveal moderate levels of SDG awareness among faculty members. As shown in Table 1, 67% of respondents (n=30) reported being familiar with the SDGs, while 22% (n=10) had limited knowledge, and 11% (n=5) were unfamiliar with the goals. Among the specific SDGs, faculty showed highest awareness for Quality Education (SDG 4) at 89%, followed by Gender Equality (SDG 5) at 71%, and Reduced Inequalities (SDG 10) at 58%. Lower awareness was observed for marine and terrestrial ecosystem goals (SDGs 14 and 15) at 34% and 39% respectively.

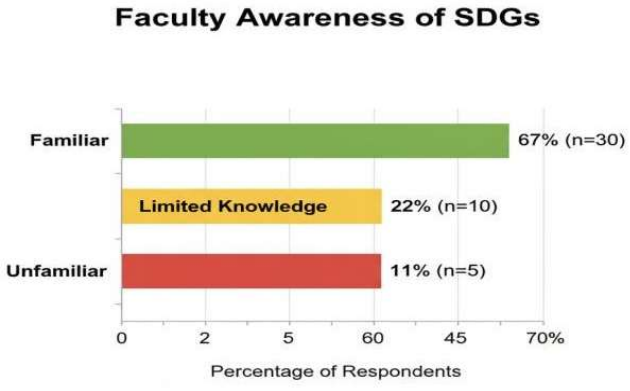


Fig1. Faculty awareness of SDGs

Curriculum Integration Practices

Analysis of current integration practices reveals limited systematic incorporation of SDGs in the curriculum. Only 23% of respondents (n=10) reported regularly incorporating SDG-related content in their courses, while 45% (n=20) occasionally include such content, and 32% (n=15) never integrate SDG themes. The most commonly integrated SDGs in English language courses were Quality Education (34% of respondents), Gender Equality (28%), and Peace, Justice and Strong Institutions (25%). Integration methods primarily included class discussions (67%), reading materials selection (52%), and project assignments (34%).

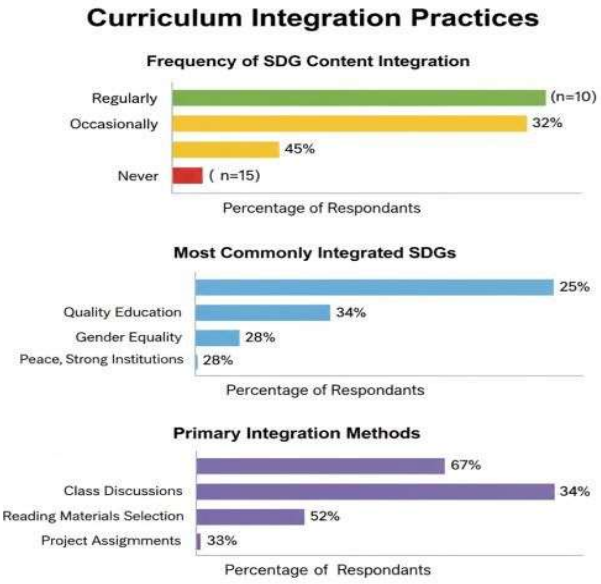


Fig2. Curriculum integration practices

Challenges and Barriers

Participants identified multiple challenges hindering effective SDG integration. The most significant barriers were lack of training (78%), insufficient teaching materials (65%), and curriculum rigidity (54%). Time constraints were cited by 47% of respondents, while lack of institutional support was mentioned by 43%.

Attitudes and Preparedness

Despite the reported implementation challenges, 89% of respondents expressed support for SDG integration in their teaching. However, only 31% felt adequately prepared to incorporate SDG content effectively. This gap between willingness and preparedness highlights the need for targeted professional development initiatives.

Discussion of Findings

Awareness and Knowledge Gaps

The work suggests a moderate level of SDG awareness among participants (67%). However, this level falls below the awareness rate reported in European institutions (Leal Filho et al., 2019),

suggesting a need for enhanced awareness-raising initiatives in the Algerian context. The higher awareness of education-related SDGs (SDG 4) compared to environmental goals reflects participants' familiarity with their immediate professional domain. This pattern suggests that SDG education initiatives should build on existing knowledge while expanding awareness of interconnected sustainability challenges.

Integration Challenges and Opportunities

The limited systematic integration of SDGs (23% regular integration) reflects broader challenges in curriculum reform within Algerian higher education. The predominance of occasional integration (45%) indicates teachers' interests and initiatives but suggests lack of institutional frameworks to support a more holistic implementation. The preference for discussion-based integration methods aligns with communicative language teaching approaches but may limit the depth of SDG engagement. More structured approaches, such as project-based learning and service learning, could enhance SDG integration effectiveness (Yu et al., 2024).

Professional Development Needs

The gap between support for SDG integration (89%) and perceived preparedness (31%) represents a critical area for intervention. This finding echoes Kwee (2021), who emphasized the importance of targeted training in enabling effective SDG integration in language education.

Institutional Implications

The identified challenges, particularly curriculum rigidity and lack of institutional support, highlight the need for systemic approaches to SDG integration. Successful implementation requires not only faculty development but also administrative commitment and policy reform (Salvia et al., 2019).

CONCLUSION

This study provides valuable insights into the current state of SDG integration within the Department of English Language and Literature at Batna-2 University. While participants demonstrate moderate awareness of SDGs and strong support for integration, significant gaps exist in systematic implementation and preparedness. The findings open the door for opportunities and challenges that reflect broader issues in Algerian higher education reform.

Key recommendations emerging from this research include: (1) development of comprehensive faculty training programs focused on SDG integration strategies, (2) creation of dedicated teaching resources and materials adapted to the local context, (3) curriculum review and reform to enable systematic SDG incorporation, and (4) establishment of institutional support mechanisms including policy frameworks and resource allocation.

The limitations of the study include its focus on a single department and reliance on self-reported data. Future research should expand to multiple institutions and incorporate classroom observation and student perspectives. Longitudinal studies tracking the impact of SDG integration initiatives would provide valuable evidence for policy development. Despite these limitations, this research hopes to contribute significant empirical evidence to inform national higher education policies and practices. The findings support the development of targeted

interventions to enhance SDG implementation, ultimately contributing to Algeria's commitment to the 2030 Agenda for Sustainable Development and fostering a generation of sustainably-minded graduates prepared to address global challenges.

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Promoting Sustainability Awareness through a Blended English Course for Biotechnology Learners

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ABSTRACT: Recently, sustainability has become a global concern all over the world for it impacts social, economic and environmental systems. Education, for instance, plays a crucial role in raising awareness and preparing future professionals to be sustainable. However, sustainability is often overlooked in English language teaching, including English for Specific Purposes (ESP) where the topic can be covered in relation to some disciplines. Consequently, students might be less engaged with sustainability due to the limited exposure to its different concepts in English. This study attempts to integrate sustainability content into a blended ESP course designed for second-year biotechnology learners. It aims to reinforce both students' language skills and sustainability awareness. In addition to onsite interaction, devoted primarily to discussion and practice, the course used the online learning platform Moodle to deliver online content such as scientific texts, videos, and quizzes. Pre- and post-tests were used to examine students' language performance, whereas a post-course survey was given to the participants to assess changes in their sustainability awareness and attitudes. The major findings revealed that a blended ESP course embedding several sustainability themes not only enhances students' English proficiency, but also increases their sustainability knowledge and enthusiasm to adopt sustainable practices in the future.

KEYWORDS: Sustainability; blended learning; biotechnology; ESP pedagogy; English learning

INTRODUCTION

Sustainability is witnessing a global interest in the 21st century as it highly influences economic, social and environmental sectors worldwide. Higher education plays a vigorous role in preparing learners develop the skills and knowledge needed to address sustainability concerns and to connect it with various disciplines. English courses designed for biotechnology learners, for instance, mostly focus on scientific vocabulary, grammar, and writing but rarely incorporate sustainability themes. The present study intends to integrate sustainability into a blended ESP course via topics related to biotechnology in order to strengthen both students' language proficiency and sustainability awareness. The study, hence, seeks to answer the following questions:

1. To what extent does the integration of sustainability themes into a blended ESP course improve biotechnology students' language skills?
2. How can students' awareness and attitudes towards sustainability be affected in a blended ESP course?
3. What are students' perceptions of learning English through sustainability-related content in a blended course?

Thus, it is hypothesised that integrating sustainability themes into a blended ESP course will improve students' English proficiency and their awareness and attitudes towards sustainability. The significance of this study stands in showing that language teaching can simultaneously develop students' language proficiency and raise their mindfulness of global concerns.

Literature Review

Blended Learning and ESP in Algeria

Higher education in Algeria has recently witnessed remarkable changes. It tries to shift from entirely face-to-face instruction to online or blended learning. According to Rao (2019), blended learning is an advanced educational approach that basically combines traditional face-to-face teaching with digital instruction, including online and mobile activities that facilitate access to several educational resources for both teachers and learners. Yet, like any approach, online education has some disadvantages such as inadequate training, cultural diversity, technological and pedagogical issues, and time management problems (Islam, Beer, & Slack, 2015). This view is supported by Muxtorjonovna (2021) who believes that fully online teaching has many drawbacks such as social isolation and low engagement. She, hence, recommends blended learning as the best alternative to balance the strengths of online and onsite modes.

Many studies on ESP in the Algerian context reveal that teachers face many challenges as they are generally asked to immediately design a suitable syllabus despite the lack of proper training, resources, time, or even clear objectives, as clearly argued by Missoum (2023). In their turn, Boukersoul and Sadoune (2024) state that Algerian teachers have a limited training in ESP syllabus design, with a modest deployment of technology, resulting in students' poor engagement. However, Boudinar (2023), emphasises that blended learning is more effective than traditional teaching and that it was positively perceived by students mainly due to its flexibility, feasibility, accessibility, and efficiency. Thus, previous studies on blended learning in ESP contexts show its potential in improving learners' performance despite its difficulties about ensuring efficient interaction, engagement, and assessment.

Sustainability in Higher Education

Universities play a central role in promoting sustainability by preparing students and future professionals to strategically support the United Nations' Sustainable Development Goals (SDGs). Consequently, integrating sustainability into syllabi enables universities to function as a catalyst for a global reform at different levels such as public health, economic growth, sustainable productions (Žalėnienė & Pereira , 2021). The United Nations adopted the 17 SDGs in 2015 as a universal background with the aim of supporting global economic, social, and environmental sustainability by 2030. These goals cover a wide range of interconnected issues such as poverty, education, equality, climate change, etc. (United Nations, 2025).

Fruitful sustainability education necessitates prior knowledge, learner engagement, critical thinking, and the use of diverse teaching methods to improve students' problem-solving skills, sense of agency, and active participation in global issues (Seatter & Ceulemans, 2017; Yu, Guo, & Fu, 2024). However, limited awareness and institutional constraints constitute a problem in integrating sustainability (Azizah, Mustofa, & Retnaningdyah, 2025). This viewpoint is reinforced by Huot and Em (2024) who emphasise the key role of ELT in promoting sustainability. They claim that incorporating it into ELT curricula can both develop students' linguistic performance and improve their sustainable awareness through different teaching methods.

To sum, research demonstrates that integrating sustainability into higher education has a positive impact on students. It enhances their skills and attitudes. However, many challenges remain such as teachers' readiness, students' engagement, the lack of materials and resources, and language teaching objectives misalignment with SDGs. This highlights the importance of examining how sustainability can be embedded in language classes effectively, seeking to overcome these challenges and targeting the development of students' linguistic competences and sustainable practices.

Methodology

Research Design

The present study employs a mixed-methods design combining quantitative and qualitative data. It tries to examine the effects of integrating sustainability themes into a blended-ESP course for biotechnology students. To reach this end, a pre-test and a post-test are used to evaluate the students' English language performance. As far as sustainability is concerned, students' awareness and perceptions are investigated through a post-course survey.

Participants

The study was conducted at the Higher National School of Biotechnology, in Constantine, Algeria. A total of 48 second-year students participated in the study, with a pre-intermediate level of English proficiency. All the participants are familiar only with the basic concepts of biotechnology as they are enrolled in preparatory classes.

Course Design

The main objective of designing an ESP blended course is to include sustainability themes relevant to biotechnology combined with online materials that focus primarily on developing students' language skills. Asynchronous online learning resources such as scientific texts, videos, and quizzes were delivered via Moodle platform. Discussion forums were also created to enable students to engage easily and flexibly with online content. Face-to-face sessions, however, focused on practice on grammar and technical vocabulary, communicative tasks, and writing workshops. Various sustainability themes were covered throughout the course such as environmental pollution, global warming, antibiotics and resistance, food nutrition and well-being.

Data Collection Tools

In this study, three research tools were used to evaluate the efficiency of the designed course: pre-test, post-test, and post-course survey. The pre-test and the post-test were administered to the participants in the classroom, each with one hour duration. The pre-test was administered before the training, while the post-test was administered after the training, which was delivered over 12 weeks, in order to compare the participants' outputs and examine the influence of the course on their performance. The tests consisted of multiple-choice questions, fill in the blank exercises, and short answer questions based on the course content and focusing on reading comprehension, grammar, and vocabulary. In addition, an online post-course survey, created on Google Forms, was delivered on the platform at the end of the course seeking to evaluate students' awareness and attitudes towards sustainability. Additionally, it tries to assess the participants' perceptions of learning sustainability through a blended ESP course. The survey consisted of multiple-choice questions, Likert-scale items and open-ended questions.

Data analysis

Quantitative data from the pre-test and the post-test were analysed using SPSS version 27 to compare means, offering descriptive statistics and paired sample t-test to measure the participants' improvement in language skills. The post-course survey, however, was analysed descriptively identifying students' awareness and attitudes regarding sustainability-related content course.

Results

All the participants (48) completed both tests. The obtained data indicate that the average pre-test score was 11 (SD = 3.40), whereas the average post-test score increased to 12.9 (SD = 2.87). This shows that most of the students performed better in the post-test. Few students, nonetheless, either maintained or slightly decreased their scores, compared to the pre-test. A paired sample t-test was carried out using SPSS to compare means and evaluate the statistical differences between the two tests. The results revealed that a statistically significant improvement in students' grades was observed after the course (t (47) = -6.06 with a less than .001 sig. value). This suggests that the integration of sustainability topics into a blended ESP course is fruitful and positively affects students' language skills.

The gleaned data from the post-course survey showed a clear progress in students' knowledge, attitudes and engagement with sustainability themes. Prior to the course, the majority of learners reported little knowledge of sustainability, contrary to afterwards in which the greatest majority reported a notable improvement and higher confidence level in discussing topics related to sustainability in English. It is worth mentioning that the informants showed more interest in particular topics such as biodegradable plastics, and vaccine development compared to other topics like renewable energy and wastewater treatment. This shows the complexity of the instructor's role in selecting the most suitable topics to encourage the students to participate in the classroom.

As far as students' attitudes are concerned, a large proportion indicated stronger motivation towards sustainability, reporting they were likely to adopt sustainable behaviours in their life. Moreover, the overwhelming majority (82%) supported integrating sustainability into ESP courses. However, they preferred texts and discussions over the other activities since they permit them to connect English with global issues enthusiastically. They also suggested adding more videos, case studies, and interactive activities to be more engaged.

Discussion of the Findings

The major findings of the current study reveal the effectiveness of integrating sustainability into an ESP blended course for biotechnology students. As reported by the majority of the students, it has a positive effect on their motivation and confidence. It also promoted greatly their language skills. It is worthy to mention that students' suggesting the use of more videos and interactive activities in the post-course survey indicates the importance and positive influence of multimedia and collaborative tasks in enhancing learning. These results align with previous studies that have demonstrated the benefits of blended learning in ESP contexts as it improves learners' language proficiency and engagement better than traditional teaching methods which relay purely on face-to-face instruction (Boudinar, 2023; Susanto, 2022). Besides, students' positive perceptions in this study can be attributed to the flexibility and accessibility nature of blended learning. This is closely in accordance with Muxtorjonovna's study that highlights the advantages of blended learning in supporting learner autonomy and motivation (2020).

It should be noted that connecting sustainability themes with ESP pedagogy corresponds with the current global trends in education. The inclusion of real-world themes into language classrooms supports the process of learning by strengthening language mastery and critical thinking (Yu, Guo, & Fu, 2024). This study, nonetheless, presents a number of limitations. For instance, the sample size was rather small and restricted to one discipline, which is biotechnology. This prevents generalising the obtained results. In addition to that, the treatment period was short making it hard to identify the long-term effects of the course on the participants. Relying on the participants' reported responses in the post-course survey can be biased since they might not mirror their actual behaviour. Therefore, future studies should seek out solutions or alternative methods to overcome the previously stated constraints. For instance, involving diverse and larger samples with a longer interval of intervention can be an option to explore students' true sustainable practices. Evaluating the usefulness of digital innovations such as Artificial Intelligence (AI) and gamification could afford insights for a powerful sustainability-focused ESP course.

CONCLUSION

This study demonstrates that the integration of sustainability themes into a blended ESP course for biotechnology students can effectively improve their language skills and global awareness. In the light of the major findings of this study, several recommendations can be made in order to maximise the significance of incorporating sustainability topics into ESP courses. It is essential to enhance teacher training in both ESP and sustainability. A great emphasis should be placed on collaboration between ESP and subject-matter instructors for the sake of bridging the gap between languages and disciplines. Teachers need also to reinforce their courses with interactive activities and multimodal resources like videos and project-based assignments to promote learner motivation and engagement in the course. Creating appropriate resources, allocating sufficient time to teachers and subjects, and institutional support are necessary components for a successful insertion of sustainability in courses.

Regarding its nature, sustainability seems to be strictly connected to scientific disciplines, which makes it especially compatible with ESP pedagogy. Yet, its relevance is broader as it can extend beyond ESP, and offer valuable implications for EFL teachers. To illustrate, in written expression, students can explore sustainability and work on its issues through essays. In oral expression, students can engage in different group discussions, debates, or even prepare presentations on global challenges. Techniques like note-taking, summarising or reading strategies can be practised using authentic texts. So, further studies can delve deeper into the most appropriate ways to integrate it in EFL classes, or any other discipline. To conclude, this approach can enhance students' linguistic skills and critical awareness of global concerns. Nevertheless, teacher training, institutional support and collaboration between language and subject teachers are required to successfully design adequate courses.

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From Goals to Action: Pedagogical Pathways for Teaching Sustainable Development in the Classroom

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ABSTRACT: In a world increasingly shaped by global challenges such as climate change, social inequality, and geopolitical instability, education must evolve to empower learners as global citizens capable of bridging borders and building shared futures. This paper investigates how the United Nations Sustainable Development Goals (SDGs) can be effectively translated from global frameworks into meaningful classroom practices that cultivate critical thinking, intercultural understanding, and social responsibility. Despite the prominence of the SDGs in educational policy, many teachers struggle to move beyond superficial textbook references or isolated activities. The aim of this study is to explore pedagogical pathways that allow educators to integrate the SDGs in ways that are transformative, student-centered, and locally relevant. Using a qualitative case study approach, the research drew on classroom observations, semi-structured interviews, and project-based learning artifacts from three secondary schools in Algeria piloting SDG-related initiatives. Findings reveal that experiential, interdisciplinary, and participatory teaching strategies foster deeper engagement with global issues and empower students to act as local change agents. When students connect global goals to local realities such as water scarcity, gender equity, or digital access, they develop a sense of agency and belonging as global citizens. Teachers, in turn, emerge as cultural mediators and pedagogical innovators. The paper concludes that the classroom can become a transformative space where global frameworks are reimagined as local actions, and where education serves as a bridge across disciplines, borders, identities, and generations.

KEYWORDS: Sustainable development goals; pedagogy; global citizenship education; intercultural mediation; Algeria; participatory learning

INTRODUCTION

Education has long been regarded as a cornerstone for human development. In the 21st century, it faces renewed urgency in the face of climate change, widening inequalities, and political unrest. The United Nations Sustainable Development Goals (SDGs), adopted in 2015, offer a global blueprint for addressing these challenges. While the SDGs have been widely endorsed in policy frameworks, the real test lies in translating them into classroom practices that shape the next generation's mindset and capabilities.

In Algeria, as elsewhere, references to the SDGs are often included in official curricula or occasional activities, yet they rarely move beyond surface-level engagement. Teachers frequently struggle to integrate the goals in ways that resonate with students' lived realities. This gap underscores the significance of the present study, which aims to explore how the SDGs can be reimagined as pedagogical pathways that empower learners to act as local and global citizens.

The study was guided by three objectives:

1. To examine how teachers and students perceive the relevance of the SDGs in their classrooms.
2. To identify teaching practices that foster meaningful engagement with global goals.
3. To propose models for integrating the SDGs into student-centered and locally relevant learning.

The significance of this research extends beyond the Algerian context. It contributes to the broader field of global citizenship education by offering insights into how abstract global agendas can be localized in classroom pedagogy.

Literature Review

Over the past two decades, education has been increasingly positioned as a cornerstone for building sustainable and inclusive futures. The launch of the United Nations Sustainable Development Goals (SDGs) in 2015 marked a turning point, reinforcing the idea that schools are not only spaces for knowledge transmission but also key platforms for shaping active global citizens (UNESCO, 2015). Within this framework, Global Citizenship Education (GCE) has emerged as a complementary paradigm that responds to the realities of globalization and the growing need for cross-cultural competence. GCE emphasizes cultivating critical thinking, empathy, and a sense of shared responsibility among learners (Andreotti, 2011; Torres, 2017). In practice, it aims to empower students to see themselves as interconnected with others, capable of engaging with global challenges while rooted in their local contexts.

Despite the prominence of both ESD and GCE in international policy, research indicates that their practical integration in classrooms remains uneven. As Rieckmann (2017) notes, while the SDGs appear frequently in curriculum frameworks and government strategies, they are often limited to surface-level mentions in textbooks or celebrated through symbolic activities such as school awareness days. This tendency results in a fragmented approach, where the transformative potential of the goals is rarely realized in sustained teaching and learning practices. The literature, therefore, highlights an urgent need to move beyond rhetorical commitment toward pedagogical innovation that bridges the gap between global frameworks and local educational realities.

A consistent theme in the scholarship is the importance of pedagogy as the medium through which global goals become tangible for students. Experiential and project-based learning approaches have received particular attention for their ability to connect abstract concepts to lived experience. Thomas (2020) shows that when learners are actively engaged in hands-on projects such as water conservation initiatives, school gardens, or digital storytelling about sustainability issues they begin to see the relevance of global challenges in their immediate environment. Such approaches not only promote deeper learning but also foster agency, encouraging students to envision themselves as change agents.

Nevertheless, as Bourn (2020) cautions, educators often face significant barriers in adopting these innovative methods. Lack of training, limited access to resources, and rigid curriculum structures constrain teachers' ability to experiment with participatory and interdisciplinary strategies. This challenge underscores the critical role of teacher preparation and institutional support in achieving meaningful integration of the SDGs. Teachers are not mere transmitters of information; they are

cultural mediators who interpret global frameworks in ways that resonate with local realities. Without equipping them with the necessary skills, knowledge, and confidence, even the most ambitious policy goals risk remaining aspirational rather than actionable.

Another important strand of research explores the intersection between GCE and intercultural learning. Because sustainability challenges are inherently global, they require an orientation that transcends national borders and fosters intercultural understanding. Scholars of GCE argue that classrooms should be designed as microcosms of global society, where dialogue, empathy, and collaboration are practiced daily. This perspective aligns closely with the broader objectives of the SDGs, which call for inclusive and equitable education that nurtures respect for diversity. However, integrating intercultural dialogue into classroom practice remains a complex task. It demands pedagogical strategies that not only encourage students to value difference but also critically examine issues of inequality and power that shape global relations (Andreotti, 2011).

While much of the literature focuses on contexts in Europe, Asia, and North America, there remains a noticeable gap in studies that examine how the SDGs and GCE are localized in underrepresented regions such as North Africa. This imbalance creates the risk of imposing universal models that do not account for diverse cultural, social, and institutional realities. For example, Algerian classrooms face unique challenges linked to issues such as water scarcity, gender equity, and digital access concerns that may not always mirror the priorities emphasized in Western curricula. By documenting how educators and students in Algeria engage with SDG-related initiatives, the present study contributes to filling this gap and broadening the global conversation.

Taken together, the literature points to several key insights. First, the integration of the SDGs into education cannot be achieved through policy mandates alone; it requires pedagogical pathways that are experiential, interdisciplinary, and participatory. Second, teacher agency is central to this process, as educators must navigate the tensions between global frameworks and local contexts. Third, intercultural understanding and critical global awareness are not peripheral but essential dimensions of sustainability education. Finally, there is a pressing need for more localized research that highlights how these global ambitions are interpreted and enacted in diverse educational settings.

By engaging with these debates, the present study positions itself within an evolving body of scholarship that seeks to transform classrooms into spaces of global learning and local action. In focusing on Algerian secondary schools, it offers a concrete example of how students and teachers can bridge the gap between policy rhetoric and practical reality, embodying the spirit of the SDGs in ways that are contextually meaningful and pedagogically innovative.

Methodology

This research followed a qualitative case study design, chosen for its ability to capture the depth and complexity of classroom practices related to the SDGs. The study was conducted in three Algerian secondary schools that were piloting SDG-oriented initiatives.

Population and Sampling

A purposive sampling strategy was used to involve 12 teachers and 60 students who were directly engaged in sustainability-focused activities. This ensured that participants could provide meaningful insights into both the opportunities and challenges of integrating SDGs in everyday teaching.

Data Collection

Multiple sources of evidence were combined to enhance validity. These included classroom observations, semi-structured interviews with teachers and students, and the collection of project-based learning artifacts such as posters, group presentations, and written reflections.

Data Analysis

The materials were examined through thematic analysis, allowing the researcher to identify recurring teaching strategies, patterns of student engagement, and obstacles faced by educators.

Ethical Considerations

Participation was voluntary, and informed consent was obtained from both teachers and students. Anonymity and confidentiality were guaranteed, and results were shared with participants to respect transparency.

Limitations

While the focus on three schools provided rich, context-specific insights, the findings cannot be generalized to all Algerian schools. Nevertheless, the case study highlights valuable practices and challenges that may inspire broader applications.

Results

The findings of this study revealed three major pathways through which the Sustainable Development Goals (SDGs) were meaningfully integrated into secondary classrooms: experiential learning, interdisciplinary approaches, and participatory pedagogy. These pathways were not mutually exclusive; rather, they often overlapped, reinforcing one another to create transformative learning environments.

Experiential Learning

Across the three schools, hands-on projects proved to be the most powerful entry point for engaging students with global challenges. For example, learners at School A designed and implemented a water conservation campaign, which included monitoring daily consumption and raising awareness among peers. By the end of one semester, the school recorded a measurable reduction of 15% in water waste, demonstrating that classroom discussions can translate into tangible, real-world outcomes.

At School C, students developed an e-waste recycling initiative in collaboration with local waste management authorities. Over 200 kilograms of discarded electronics were collected and

redirected toward proper recycling channels. Such initiatives fostered not only environmental awareness but also a sense of ownership among students, who began to perceive themselves as agents of change rather than passive learners.

Figure 1 illustrates a student-designed poster on water conservation, created during SDG project week, highlighting the creativity and advocacy potential of these experiential activities.

The diverse projects are summarized below:

Table 1. Example of sustainability-related classroom projects across schools

School	Project Theme	SDG Focused On	Student Outcome
School A	Water conservation campaign	SDG 6: Clean Water and Sanitation	Reduced school water waste by 15% in one semester
School B	Gender equity digital campaign	SDG 5: Gender Equality	Social media awareness project with 1,200 local views
School C	E-waste recycling initiative	SDG 12: Responsible Consumption and Production	Collection of 200 kg of e-waste for proper recycling

Source: Author's field data, 2025

These projects underscored that when students connect global goals to immediate, local concerns, their learning becomes more personal and impactful.

Interdisciplinary Approaches

Another key finding was the role of interdisciplinary teaching in reinforcing the relevance of the SDGs. Teachers deliberately bridged subject boundaries to show the interconnectedness of global issues. For instance, geography lessons on water scarcity were linked with environmental science experiments on water filtration. Similarly, literature classes included texts that addressed themes of social justice and equality, which were then discussed in relation to SDG 5 (Gender Equality).

This blending of subjects not only enriched students' knowledge base but also helped them see the SDGs as complex, interwoven challenges rather than isolated topics. Students reported that learning about sustainability across different disciplines made the issues feel both urgent and relatable. Teachers, too, reflected that this approach revitalized their lesson planning, encouraging creativity and collaboration among staff.

Participatory Pedagogy

Finally, participatory pedagogies emerged as a central element in SDG integration. Instead of being passive recipients of knowledge, students were encouraged to debate, collaborate, and co-create knowledge around global issues. Classroom discussions frequently evolved into debates on pressing topics such as climate change or digital access, with students articulating their own perspectives and proposing solutions.

A striking example came from School B, where students developed a digital campaign on gender equity. The project combined technical skills (graphic design, social media management) with civic engagement, reaching more than 1,200 local viewers online. Students expressed pride in seeing their work extend beyond the classroom and contribute to community dialogue.

Teachers observed that such participatory strategies not only nurtured critical thinking and communication skills but also fostered a deeper sense of responsibility and empathy among learners. Importantly, students who were previously disengaged became more active when given opportunities to express their voices and see their contributions valued.

Discussion and Findings

The study shows that SDG integration works best when students connect global issues to their own local realities. For example, linking water conservation to local shortages helped students view sustainability as a personal responsibility rather than an abstract idea. This supports Rieckmann's (2017) claim that contextualization is crucial for meaningful global education.

Teachers were central in this process, acting as mediators and cultural brokers. By blending the SDGs into everyday subjects such as using literature to discuss social justice they helped students see how global goals intersect with their own lives. This finding aligns with Bourn's (2020) emphasis on teachers' role as intercultural mediators.

At the same time, the study revealed systemic barriers. Rigid curricula and limited resources often restricted teachers' ability to experiment with participatory and project-based methods. This mirrors global trends, where SDG references in policy often fail to translate into deep classroom practice (UNESCO, 2015).

The implications are clear: policymakers should support teachers with training and resources that encourage participatory, interdisciplinary approaches. Small grants, partnerships, and flexible curricula could give teachers the tools to sustain innovative projects.

Future research could explore larger samples and digital tools, such as how social media or AI might expand students' engagement with SDGs. Long-term studies might also examine whether SDG-based education shapes students' future civic actions.

In short, the findings affirm that classrooms can be transformative spaces, but teachers need systemic support to bridge the gap between global frameworks and local action.

CONCLUSION

This study illustrates that the integration of SDGs into classroom practice is not only possible but transformative. When students connect global goals with local issues, they develop both critical awareness and a sense of agency. Teachers, when supported, become innovators who reimagine their classrooms as spaces of intercultural dialogue and social action. The SDGs, far from being distant policy agendas, can inspire meaningful pedagogical practices that empower young people as global citizens. For Algeria and beyond, this research demonstrates that sustainable development begins in the classroom, where the seeds of global responsibility are planted.

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Global Issues in the EFL Classroom: A Pathway to Student Engagement and Global Awareness in Algerian Universities

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ABSTRACT: English language classrooms today must prepare students not only to communicate effectively but also to think critically about the world around them. This paper explores how integrating global issues—such as climate change, gender equality, youth unemployment, and digital transformation—into English as a Foreign Language (EFL) instruction can enhance both student engagement and global awareness in Algerian universities. Adopting a content-based and communicative approach, it shares classroom practices in which learners explore topics like "clean water access," "sustainable cities," and "the future of work," while simultaneously developing vocabulary, reading comprehension, speaking fluency, and critical thinking. These activities were implemented in both English for Specific Purposes (ESP) and general EFL classes, using short articles, infographics, and videos as input, followed by discussion, collaborative tasks, and project-based learning. Reflections from instructors and feedback from students suggest that when global themes are made locally relevant, learner motivation and participation significantly increase. Students became more confident in expressing their opinions and more conscious of their role as future global citizens. The paper concludes by proposing a practical framework that helps EFL teachers select accessible global content, adapt it to varying proficiency levels, and implement interactive and reflective tasks. Aligning EFL instruction with global challenges—particularly those represented by the UN Sustainable Development Goals—offers a meaningful path to cultivating both language competence and civic-mindedness in Algerian learners.

KEYWORDS: global issues; English language teaching; student engagement; Algerian universities; sustainable development

INTRODUCTION

The 21st century has brought about unprecedented global challenges, ranging from climate change and migration crises to digital transformation and social inequalities. Higher education institutions are increasingly expected to equip students with the skills necessary to navigate these complex realities. For Algerian universities, where English is taught as a foreign language, this responsibility becomes particularly pressing: language instruction must transcend the limits of grammar and vocabulary and prepare students to act as informed, responsible, and engaged global citizens.

The integration of global issues into the English as a Foreign Language (EFL) classroom is consistent with international educational trends emphasizing the United Nations Sustainable Development Goals (SDGs). These goals highlight the interconnectedness of environmental, social, and economic issues, and their adoption in education allows learners to contextualize their language acquisition within real-world challenges.

This paper argues that embedding global issues into EFL teaching in Algerian universities fosters both linguistic competence and civic awareness. Specifically, it examines classroom practices

where global themes were integrated into reading, speaking, and project-based activities, drawing on reflections from teachers and feedback from students. The overarching aim is to demonstrate how EFL classrooms can become transformative spaces where learners not only acquire language skills but also cultivate the mindset of global citizenship.

Literature Review

The relationship between language learning and global citizenship has been the subject of increasing scholarly attention. According to Byram (1997), language education should contribute to learners' "intercultural communicative competence," which entails understanding not only linguistic forms but also cultural perspectives. More recent studies (Cates, 2002; Risager, 2007; UNESCO, 2015) have expanded this argument, suggesting that language education is an ideal platform for engaging students in global concerns such as sustainability, human rights, and peace building.

In the Algerian context, several scholars (Benrabah, 2013; Ouaras & Talahite, 2019) have emphasized the dual challenges of linguistic diversity and the demand for internationalization. English, although not the primary foreign language in Algeria, is increasingly seen as a gateway to academic mobility and global participation. Integrating global themes into EFL instruction, therefore, responds to both pedagogical and socio-political needs.

Moreover, Content and Language Integrated Learning (CLIL) and task-based approaches have been found effective in promoting deeper engagement (Coyle, Hood&Marsh, 2010). When learners are exposed to meaningful, real-world topics, their motivation increases, and they are more likely to see the relevance of English to their own lives and futures.

This body of research highlights a gap: while much has been written on EFL and global issues in other contexts, limited empirical attention has been given to Algerian higher education. This study contributes to filling that gap by offering classroom-based reflections on integrating global issues into Algerian EFL settings.

Methodology

This paper draws on a small-scale, practice-based study conducted in Algerian universities between 2023 and 2025. The approach was qualitative and reflective, combining classroom observation, student feedback, and teacher reflections.

Participants

The study involved approximately 120 undergraduate students enrolled in English for Specific Purposes (ESP) and general EFL courses at the Higher School of Management and Digital Economy. Students ranged from first to third year, with varying levels of English proficiency.

Instructional Design

The pedagogical framework combined a content-based approach with communicative activities. Lessons were designed around selected global issues aligned with the UN SDGs, including:

- Climate change and clean water access (SDG 6&13)
- Sustainable cities and communities (SDG 11)

- Gender equality in education and employment (SDG 5)
- The future of work and digital transformation (SDG 8&9)

Each lesson followed three stages:

1. Input: Short authentic materials (articles, infographics, videos).
2. Processing: Vocabulary building, comprehension questions, group discussions.
3. Output: Collaborative projects, debates, reflective writing.

Data Collection

Data were collected through informal student surveys, classroom observations, and reflective notes by instructors. Students were asked to comment on their engagement, motivation, and perceived learning outcomes.

Results

Findings revealed that integrating global issues into EFL lessons had a positive impact on student engagement and motivation. Three main outcomes emerged:

1. Increased participation: Students reported greater willingness to contribute during discussions when the topics related to real-life issues that affected their communities.
2. Improved language skills: Activities that required analyzing infographics, debating, or presenting group projects led to measurable improvements in vocabulary, speaking fluency, and critical thinking.
3. Heightened global awareness: Students demonstrated increased sensitivity to global challenges. For instance, discussions on climate change often led to connections with local environmental problems, such as water scarcity in Algeria.

   Representative student comments included: "I feel more motivated when learning English through topics that matter in our daily life" and "Discussing global problems helps me realize we are part of a larger world."

Discussion of Findings

The results confirm that integrating global issues into EFL teaching can enhance both language acquisition and learner motivation. These findings align with Cates (2002), who argued that global education in language classrooms provides a dual benefit: linguistic competence and civic consciousness.

From a pedagogical standpoint, the content-based communicative framework proved adaptable to varying levels of student proficiency. While advanced students engaged in debates and project-based learning, less proficient learners benefited from visual materials and guided discussions.

Importantly, contextualizing global issues within the Algerian reality amplified their relevance. For example, while discussing "sustainable cities," students connected the theme to urban challenges in Algiers, Constantine, and Oran. This localization bridged the gap between abstract

global themes and students' lived experiences, thereby reinforcing the significance of global citizenship.

Nevertheless, challenges were also noted. Some students initially resisted discussing unfamiliar international topics, perceiving them as irrelevant to language learning. Additionally, limited access to technology (e.g., reliable internet in classrooms) sometimes hindered the use of multimedia resources. These constraints highlight the need for institutional support to fully realize the potential of global issues in EFL pedagogy.

CONCLUSION

This paper has argued that incorporating global issues into EFL instruction provides a meaningful pathway to student engagement and global awareness in Algerian universities. Drawing on classroom experiences, it demonstrated how content-based, communicative tasks around themes such as sustainability, gender equality, and digital transformation can simultaneously foster linguistic competence and civic-mindedness.

The findings suggest several implications:

- Teachers should select global themes that resonate with local contexts.
- Interactive and project-based methods are particularly effective for engaging learners.
- Institutional investment in resources (digital tools, teacher training) is necessary to sustain such initiatives.

Future research could expand this practice-based study by systematically measuring learning outcomes and comparing results across different Algerian universities.

By aligning EFL instruction with global challenges and the SDGs, Algerian higher education can contribute not only to producing competent language users but also to nurturing proactive global citizens.

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Teaching the SDGs in Higher Education: Pathways to Global Citizenship

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ABSTRACT: The 2030 Agenda for Sustainable Development positions the 17 Sustainable Development Goals (SDGs) as a blueprint for reimagining education in the 21st century. SDGs urge higher education institutions to cultivate not only academic excellence but also social responsibility and global citizenship. SDG integration approach redefines universities' mission from transmitting knowledge to developing technical and ethical frameworks necessary for addressing global challenges. This paper examines innovative approaches to embedding the SDGs into university curricula, with a particular focus on how students can critically connect global challenges to local realities. Drawing on frameworks such as Education for Sustainable Development (ESD), project-based learning, and critical pedagogy, the study highlights teaching strategies that foster critical thinking, intercultural awareness, and collaborative problem-solving within diverse academic disciplines. The study argues how integrating SDG-related themes enhances student engagement, empowers learners to act as agents of change, and nurtures competencies essential for sustainable and inclusive futures. The research concludes that teaching the SDGs in higher education is not an "add-on" but a transformative pathway to rethinking the mission of universities in preparing ethically responsible and globally minded graduates.

KEYWORDS: Sustainable Development Goals (SDG); Higher Education; Education for Sustainable Development (ESD), global citizenship, transformative learning.

INTRODUCTION

The global landscape of the 21st century presents unprecedented challenges that transcend national boundaries and disciplinary silos. Climate change, inequality, poverty, and social injustice demand a new generation of graduates equipped with both technical expertise and ethical consciousness. The United Nations' 2030 Agenda for Sustainable Development, with its 17 Sustainable Development Goals (SDGs), provides a comprehensive framework for addressing these interconnected challenges while simultaneously offering higher education institutions an opportunity to fundamentally reimagine their educational mission.

Traditional higher education models, primarily focused on knowledge transmission within disciplinary boundaries, are increasingly inadequate for preparing students to navigate complex global realities. The SDGs challenge universities to move beyond conventional academic silos and embrace a more holistic, transformative approach to education that integrates sustainability, social justice, and global citizenship into the very fabric of curricula and institutional culture.

This paradigm shift represents more than curricular reform; it constitutes a fundamental reconceptualization of higher education's role in society. Universities are called to become

catalysts for social transformation, producing graduates who are not merely knowledgeable professionals but ethical leaders capable of addressing the world's most pressing challenges. The integration of SDGs into higher education curricula offers a pathway to achieve this transformation by connecting academic learning to real-world applications and fostering competencies essential for sustainable and inclusive futures.

This paper explores innovative approaches to embedding the SDGs into university curricula, examining how students can be empowered to critically connect global challenges to local realities. Through an analysis of pedagogical frameworks such as Education for Sustainable Development (ESD), project-based learning, and critical pedagogy, this study investigates how SDG integration can enhance student engagement, develop critical thinking skills, and nurture global citizenship competencies across diverse academic disciplines.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The Evolution of Higher Education's Social Mission

The concept of higher education's responsibility to society has evolved significantly throughout history. From the medieval university's focus on preserving and transmitting knowledge to the modern research university's emphasis on knowledge creation, institutions have continuously adapted their missions to meet societal needs. The emergence of sustainability discourse in higher education represents the latest evolution in this ongoing transformation.

Scholars such as Sterling (2004) and Wals (2014) have argued for a fundamental shift from transmissive to transformative education, emphasizing the need for learning environments that cultivate critical thinking, ethical reasoning, and systems thinking. This transformation aligns closely with the SDGs' call for education that prepares learners to create sustainable societies and address global challenges through local action.

Education for Sustainable Development (ESD) as a Pedagogical Framework

Education for Sustainable Development emerged from the intersection of environmental education and development studies, offering a comprehensive approach to learning that integrates ecological, social, and economic dimensions of sustainability. UNESCO's ESD framework emphasizes the development of competencies such as systems thinking, anticipatory thinking, normative competency, strategic competency, collaboration competency, critical thinking competency, self-awareness competency, and integrated problem-solving competency.

These competencies align directly with the skills and knowledge required to address the SDGs effectively. Rieckmann (2018) demonstrates how ESD pedagogy can serve as a bridge between theoretical understanding and practical application of sustainability principles, making it an ideal framework for SDG integration in higher education curricula.

Critical Pedagogy and Transformative Learning

Paulo Freire's critical pedagogy offers essential insights for SDG integration by emphasizing education's role in developing critical consciousness and empowering learners to become agents of social transformation. This approach challenges traditional banking models of education and promotes dialogue, reflection, and action as fundamental components of learning.

Transformative learning theory, as developed by Mezirow (2000), complements critical pedagogy by focusing on how learners can critically examine their assumptions, engage in reflective discourse, and develop new perspectives that guide transformed action. These pedagogical approaches are particularly relevant for SDG education, which requires students to question existing systems, challenge conventional thinking, and develop innovative solutions to complex problems.

Project-Based Learning and Experiential Education

Project-based learning (PBL) provides a practical methodology for implementing SDG-focused curricula by engaging students in authentic, real-world problems that require interdisciplinary collaboration and sustained inquiry. Research demonstrates that PBL enhances student motivation, develops critical thinking skills, and improves retention of learning outcomes.

The integration of SDGs through project-based approaches allows students to experience the interconnected nature of global challenges while developing practical skills for addressing local manifestations of these issues. This methodology supports the development of global citizenship competencies by connecting classroom learning to community engagement and social action.

Methodology and Pedagogical Approaches

Integrated Curriculum Design

Effective SDG integration requires a systematic approach to curriculum design that moves beyond superficial additions to existing courses. This study identifies several key strategies for meaningful integration:

- ✓ Cross-disciplinary Integration: Rather than confining SDG content to specific sustainability courses, effective integration weaves SDG themes throughout diverse academic disciplines. For example, engineering programs can examine how technological solutions address SDG challenges related to clean energy, sustainable cities, and responsible consumption. Business programs can explore how entrepreneurship and innovation contribute to economic growth while promoting social equity and environmental protection.
- ✓ Scaffolded Learning Progression: SDG integration benefits from a carefully designed progression that begins with foundational understanding and builds toward complex application. First-year courses might focus on developing awareness of global challenges and understanding SDG frameworks, while advanced courses engage students in sophisticated analysis and solution development.
- ✓ Local-Global Connections: Effective SDG pedagogy helps students recognize how global challenges manifest in local contexts and how local actions contribute to global solutions. This approach develops students' capacity to think globally while acting locally, a fundamental competency for global citizenship.

Innovative Teaching Strategies

- ✓ Participatory Action Research: Students engage in research projects that address local sustainability challenges while connecting to broader SDG themes. This approach develops research skills while fostering civic engagement and social responsibility.

- ✓ Simulation and Gaming: Complex sustainability challenges can be explored through simulations and games that allow students to experience the interconnected nature of global systems and practice decision-making in complex, uncertain environments.
- ✓ Community Partnership Learning: Partnerships with local organizations, government agencies, and community groups provide authentic contexts for applying SDG knowledge while developing professional competencies and civic engagement skills.
- ✓ Intercultural Dialogue: Global learning is enhanced through structured opportunities for students to engage with diverse perspectives, whether through international partnerships, multicultural classroom discussions, or community engagement with diverse populations.

Assessment and Evaluation Approaches

Traditional assessment methods may be inadequate for evaluating the complex competencies developed through SDG education. This study advocates for assessment approaches that capture both knowledge acquisition and competency development:

- ✓ Portfolio Assessment: Students compile evidence of their learning journey, including reflective essays, project documentation, and examples of community engagement that demonstrate their developing understanding and capabilities.
- ✓ Competency-Based Assessment: Evaluation focuses on students' demonstration of specific competencies such as systems thinking, critical analysis, collaboration, and ethical reasoning rather than solely on content knowledge.
- ✓ Peer and Self-Assessment: Students develop metacognitive skills through structured opportunities to evaluate their own learning and provide feedback to peers, fostering self-directed learning and collaborative competencies.

CONCLUSION

The integration of Sustainable Development Goals into higher education curricula represents a fundamental transformation of universities' mission from knowledge transmission to social transformation. This shift requires universities to embrace their responsibility for preparing graduates who are not only professionally competent but also ethically conscious and globally engaged.

The evidence presented in this study demonstrates that SDG integration enhances student engagement, develops critical competencies, and empowers learners to become agents of change. However, realizing this transformative potential requires sustained institutional commitment, innovative pedagogical approaches, and systematic cultural change.

Universities that embrace SDG integration position themselves at the forefront of higher education's evolution, fulfilling their responsibility to address society's most pressing challenges while preparing graduates for leadership in an increasingly complex and interconnected world. The SDGs provide not merely a framework for curricular content but a vision for reimagining higher education's role in creating sustainable and equitable futures.

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21st Century Politico-Aesthetic Re-Education during the Arts & Humanities' Ostracism: Freire's Pedagogy, Technology as Enframing, and Planetarity the Ethos

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ABSTRACT: The geometry and geneology of existence are, per Derrida, incompatible with the postulated and popularised Anglican « globalisation » implying a circular configuration moving in a centripetal motion. So, for a more compatible denomination, 'mondialisation' supersedes. A term seconded by Édouard Glissant for instance. Such contemplation is true of the art's and humanities classes. And, as it were, the soul reaper has embarked on axing said department reminiscent of the 1984 speculative novel *Amalgamemnon*. Somewhat consistent with the former, Gayatri-Spivak advances Planetarity as an ethos congruent with all bodies of living organisms– human and natural and technological. This fosters a friendly praxis within an environment under the threat of spiritual apathy, and unhealthy homogenisation whose remedy is opacity. Being per se is reified, the world in a word has taken up the shape of a « standing-reserve » for the cutting-edge Capitalist apparatus. However, what technology offers, as prima facie, is a mode of enframing reality, unconcealing yet still running the risk of forgetfulness, occlusion operated by political calculation. This does not preclude an orinetation towards collaborating in the art of poiesis. It is Freire's thinking through t a pedagogy of oppression that foregrounds the hope of reaching education's liberational force. Via a methodological triangulation, this paper intends to design an educational framework that aligns with the state-of-arts in our world, particularly the war on arts and humanities. The pharmakon convergence warrants a « re-education » that discloses to young learners their autonomy as subjects, attentive to the dynamic truths.

KEYWORDS: Re-ducation; truth(s); planetarity; enframing; (sym)poiesis; autonomous subject; opacity

INTRODUCTION

The phrase 'pedagogy of the oppressed' could galvanise the contemporary subject into a revolt against the commodification of education embroiled in the post-truth, technocratic, neo-liberal age in such manner as the verbivore narrator of Christine Brooke-Rose's *Amalgamemnon* (1984) does. Paulo Freire's book of the same title published in 1968 refracts to the current assaults Arts and Humanites programs and departments are toiling against, against the current. In fact, Freire's primary concern is the soi-disant 'thrid-world' systems of education, Brazil being his particular locus of focus. In light of 21st century progressive stunts, his concern is compounded in a global scale. Now a so-called posthumanism, funding cuts and overall disinvestment on social sciences following an already waning appeal vis-a-vis a steady STEM promise of labour. That, it is anodyne to enunciate, gathers momentum against the backdrop of slow ecological destruction, thus the two

conjoin in his methodological analysis. This paper's immediate objective is to delineate a radical reinvention of perception and praxis by blending Gayatri-Spivak's planetarity with an education attentive to the positivist, annihilating work at play on the environment-- pedagogical and natural, but over and above, corporeal. First and foremost is the fulfilment of the right to maintain opaque, untranslateable traits in a parasitic setting, and then to be present in the event as an independent and active subject insofar as to recognise the truth of the moment, its volatility and instability withal. Hence, a *sine qua non* for an embodiment of this ethos is an autonomous subject that only a revised education possesses the potential of invigortaing. The long-term aim can be pinned down in a re-education project to reconfigure the contemporary climate through the arts and humanities, with an established awareness of diversity, given the long drawn-out affinties to the becoming of the natural world, interest in eco-friendly potentials of technological enframing, and merging the power of mythos towards what Haraway calls a sym-poiesis. This complex compels the question concerned with the possiblity of its flowing through an immanent reality fraught with throttling politics and late-stage-capitalism logic. To be actualised, the proposed framework outlining a movement of plural participants in a relational world, not of collisions but coordination, neccesitates a rigorous evaluation wherein this study finds its significance. The Arts disclose the reality of reflection, of oppresions for he sake of illustration, by working twofold; on theory, the politco-aesthetic and, therefore, on activism, i.e. the practical, hence its axing constitues the very inhibition of truths.

Literature Review

What follows is a critical consulation of recent relevant scholarship that treats one, or more, of the axes this study is concerned with. Scholalrly production is replete with marking the precipice that humanities and arts are edging to, eclipsed by interests and apparatus corresponding to the high-tech industry, and lifestyle. Norton (2023) underlines this issue in his article "The Decline of the Humanities" and its underlying causes, latent and manifest. Similarly, and most recently, Sarpong (2025) looks at the de-funding issue from a neo-liberal lens charting the inequalities compared to STEM faculties as symptomatic of a "market-driven" (p.12) higher education, pushing its graduates to the margins of employment. He exorts "the awareness that disciplinary differences contribute to a well-rounded, innovative and responsible research ecosystem." (Sarpong, 2025, p.13) in response to the systemic prejudice and flagrant hierarchy.

Subsequently, digital humanities studies surface to replace the dying latter, however scarce the former. For example, in *Exploring Digital Humanities*, Sanjay et al. (2023) beckon to the "ever-increasing usages of ICT in…the arts" which introduce "features of the sciences" (iii). A fact not to be taken pejoratively, but signals to the challenges faced by the scholar-as-operator in humanities fields. What this book misheeds, better yet attenuates, is the subtstance of art resultant from an ICT processed composition, and almost-inevitable AI intervention. Even moreso is the danger that it poses to the concept sensitive fields of social sciences and humanities. While creativity can indeed see a bright future, imagination is at the stake to suffer the brunt of it. The greater loss, however, can be pinned down in the freedom that art and humanities have enjoyed to a considerable degree. To buttress this argument, AI infiltration and digital echo-chambers are the ultimate Foucauldian panopticon. The censorship that has been accompanying the online-documented, live-filmed genocide taking place in real-time via arbitrary policymaking, shadow-banning, reports, and surveillance should stand as solid witness against parrhesia, even raw reality, pure and simple. So, much less, subversive and unbridled in nature that art and philosphical

discussions are. Computer as policed medium can hardly reach the potentials of the arts, to say nothing of allowing its fows.

The topic gathers into its gamut Freire's pedagogy in a globalised, still startified, world to recalibirate the contemporary individual under an education not altogether liberated, on the one hand.In the opening chapter of Badiou's *Handbook of Inaesthetics* (2005, designated as IN) entitled "Art and Philosophy" written in 1994, he maintains, in explicit terms, that "the only education is an education by truths" (p.14). His philosphy, as expounded in *Being and Event* (1988*)*, decides the subject's autonomy, indeed being-becoming-subject, lies in their fidelity to the event,which agitates and grants them agency, therefore action, consequence of concentration and connaissance leading to enquiry and discovery of truth, as it were, from the outset of their 'encounter' with a situation. By the same token, in the opening lines to Freire's *Pedagogy of Freedom* (1996), a step forward 30 years apart from the springboard *Pedagogy of the Oppressed* (1968) after a revisi(tas)ion in the *Pedagogy of Hope* (1992), "the autonomy of the students" is the progressive perspective he seeks to cultivate against what he denominates that "the scourge of neoliberalism, with its cynical fatalism and its inflexible negation of the right to dream differently" as inculpated with the injustices incurred upon the "wretched of the earth" (pp.1-3). The model he advances is the open-minded teacher aware of the human as learner, an ethic intrinsic to pedagogy, to furnish a fecund ground for liberation.

On the other hand, an ethic that concerns itself with the urgency of environemnetal threat inside the classroom is called for. To note this paper is being written while an imperial war rains on Palestine according to geopolitical, capitalist gambles, not uncoupled from ramifications on the natural physis, radiation is one instance. In this regard, Spivak foregrounds not only a vision, but praxis, of planetarity, perused in brevity here. The notion figures in an issue from "Translation and the Untranslateable" published in 2015 but its inception goes back to a paper from 1997, 'Imperatives to Re-Imagine the Planet'. In her own words, planetraity refers to the "environmental planet-speak […] It can accommodate the policy of saving the resources of the planet" as it does the "untranslatable" (Spivak, 'Planetarity', 2015, p.290). Essentially, planetarity is an alternative to the discourse of globalisation.

The foregoing can be deemed supplemental to Heidegger's worry over the technocratic capitalist use of nature as a "standing-reserve" commodity, though generous in giving, now is on the brink of exhaustion exhibitng symptoms of malady, to the world's nihilstic indifference. A reversal of fortune to a better world would be a resort back to technology as instrumental in disclosure, in the un-concealing of existence, for an attentive being-in-the-world with care-- keyword. In my ecamination of the situation, I found the overarching epithet the "anthropocene" circulating in the humanities and arts in a state of obsoloscence. Humanisim, post-humanism, and trans-humanism wrangle a war of words. It is the "neganthropocene" that ought to be reckoned with today, welcoming into its scope of bieng the technological, a worldview in arrears to Bernard Stiegler since 2018.

An addendum to Spivak's ethos given an unhealthy, homogenising globalsation process, is a nod to the human Other, the differences that ought to be preserved against interpretation, to borrow from Susan Sontag a darling expression. What has triggered this trouble is the proportionate rise of translation with the officilisation of De Facto English. Thus, for Edourad Glissant a movement towards mondialisation and mobilisation must not occlude or liquidise our integral, particular opaque traits in the process, or even for the purpose, of translation (*Tout-monde,* 1993). In a similar

vein, Badiou holds in spite of language's power to bestow identity on being, "being is in excess of language" (Clemens & Feltham, 2004, "An Introduction to Alain Badiou's Philosophy").

To this end, the eventual exclusion of the arts and humanities signifies a singular situation -- *the end of history,* i.e. capitalist realism a la Mark Fisher, is nearing its fulfillment, so to accelarate it, any theoretical, academic activity on the counter-current must cease. Still with Spivak, her work does a great deal for in the hopes of a revitalisation of the specialty on board throughout her 2012 book *An Aesthetic Education in the Era of Globalisation*, covering a whole plateau of the territory in light of the troublesome blocking. A notion yet to be spread over the humanities and arts is Haraway's sympoiesis which transpires in her book *Staying with the Trouble* (2016) and viable a measure to be taken and worked with for re-educating in the 21st century. What (w)rests, is an appropriation of the very apparatus used against these fields to reveal the truths of this event and reinvent perception out of this synergy of a world, and, neccesarily, its alternative as well.

Methodology

An appraisal of the state-of-the-arts touching on the decline of the humanities, arts, and social sciences adhered this study to a triangulation setting pluriversal terms of education. Given the globalised issue, the setting is rather universal, with considerations of discrepencies between different geo-political spaces. The mode of meta-analysis of mainly qualitative data is deductive to design a re-education that coordinates the theories and renders a method in line with the contemporary changes inclined to solve the problem at issue. Quanitative data is only replicated insofar as the rate of decline and distribution of funding is examined. An ethical consideration must be clarified here; given the time constraint, the statistics are dated to a year or couple years back. That said, this should not negate the problem since the issue if anything is deterriorating per the plethora of recent reports as we have been witnessing during the Trump administration.

Results

The arts and humanities are in constant ostracism as a govermental measure to accelerate neoliberal hegemony and actualise capitalist realism to structure a technocratic, oligarchic hierarchy exacerbating the employment crisis while also exploiting the environment's natural organisms. It comes as no surprise that this result is concurrent with the observable rise of anti-intellectualism, after a gradual domestication of critical theory.

Discussion of Findings

The results suggest a direct strike at academic critical discussions of the status quo, the disclosure of truths in critical theory circles that these departments house, and so weakening the autonomy of the subject, a reaction or even recognition of oppression withal. Consequently, the preclusion of activity and dynamism in these fields is to block circulating reinvented and revolutionised visions of an alternative reality. In doing so, any possibility or potential evaporates in simultaneity with the waning of collective thought and waxing of insular individuation. What lies at stake after the assassination of political aesthetics in the 21st century is the death of imagination, the prime motor for change, the kernel for liberation. While this paper finds its purpose in shedding light on the precarious situation and building a framework for 21st century re-education orientated towards revealing truths and working with the differences to revitalise the departments, its limit is found in its broad context.Therefore, a critical look at the particular departing from this premise, grounded in the present moement, would augment this account.

CONCLUSION

Without recapitulation this study arrives at the conclusion that it is time that the arts and humanities amalgamate 21 century concerns amidst accelartaion for a rigorous and effective re-education. A framework that fosters, first and foremost, autonomous subjects aware of the surrounding situations, at the macro-level, the global asphyxiating neoliberal atmosphere, and at the micro-level, the assassination of university faculties that have long been the site for conceptualising revisionary, revolutionary ideas and scheme curricula for activism. Therefore, a la Freire's pedagogical thinking, the re-education called for here is one that practices the disclosing of truths and an ethic that cares for the different species of the planet, human and nature while preserving the colourful opaque veins that keep its liveliness circulating, not succumbing to translation. Over and above is, however ubiquitous its parasitic use, technology whose instrument be co-opted and imbued with a spirit harmonious with the open-minded, attentive being-in-the-world. That is, by recognising its pharmakon quality, the malleable essence, techne can not only enframe reality, but also can become incorporated in the process of creativity, a sym-poiesis as it were. Hence, it is this aesthetic flow of synergies that should accompany 21st century re-education, a revival in its own right and a reminder of the power inherent to collective thinking and imagination that reside at the very heart of the Arts & Humanities departments.

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From Theory to Practice: Ways to Integrate ICC in EFL Classrooms

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ABSTRACT: In today's globalised world, EFL classrooms do not only aim to develop the learners' linguistic competence but also seek to enhance intercultural awareness and sensitivity. Although the literature has widely discussed the pivotal role of intercultural communicative competence (ICC), many teachers fail to move beyond abstract concepts and find themselves unable to put these concepts into practice. To address this gap, the present study reviews workable classroom activities discussed in the literature, highlighting their application and pedagogical advantages. Strategies such as role-plays, comparative cultural tasks, and authentic material analysis can serve as effective ways of enhancing the learners' cultural awareness and communicative skills across different cultures. This study further highlights the role of EFL teachers as intercultural mediators, who should integrate ICC into EFL classrooms rather than waiting for top-down directives, hence preparing the learners interculturally to navigate in a world of globalisation.

KEYWORDS: EFL; ICC; cultures; intercultural awareness; intercultural sensitivity

INTRODUCTION

In today's globalised world, teaching languages is no longer restricted to developing the learners' linguistic competences; it also involves enabling the learners to interact effectively and appropriately with people from diverse cultural backgrounds, which requires intercultural communicative competence (ICC). Despite the recognised importance of ICC, EFL teachers still struggle to systematically integrate intercultural elements into their classrooms, thus: leading the students to develop their linguistic skills and their level of intercultural awareness often remains limited.

Literature Review

As the traditional communicative competence was not enough to meet the needs of the new era, Byram (1997) introduced the concept of ICC which consists of several components: knowledge of other cultures (*savoirs*), skills of interpreting and relating (*savoir-comprendre*), attitudes of openness and curiosity (*savoir-être*), and critical cultural awareness (*savoir s'engager*). Other scholars, including Deardorff (2006), emphasises that ICC cannot be achieved instantly; it requires practice and experience, which can be developed through on-going interaction with people from different cultural backgrounds. Such interactions enable learners to reflect, adapt their behaviours and cultivate empathy to respect and share emotional perspectives.

In EFL classrooms, scholars such as Sercu, Bandura, Castro, Davcheva, Laskaridou, Lundgren, Garcia, and Ryan, (2005) and Young and Sachdev (2011) have insisted on the fact that the integration of ICC can foster many aspects of learning, including learners' motivation, cultural awareness, and the development of the necessary communication skills in intercultural contexts.

However, there is often a gap between theories, as many teachers remain uncertain about how to operationalise ICC in classroom practices.

Methodology

As the researcher aims to identify practical ICC classroom activities, the present qualitative, descriptive study; therefore, selected activities that have been applied and evaluated by previous researchers based on various sources, published between 2001 and 2015. To ensure rigor and focus, some selection criteria were taken into consideration, including relevance, credibility, recency, and practicality. Moreover, to ensure comprehensive, systematic, and meaningful review, two main stages were focused upon: categorisation of classroom strategies to provide thematic coherence and analysis of pedagogical advantages to highlight why these activities matters in practice.

Discussion of Findings

The existing literature agrees on the fact that practical ICC activities can help the students to be more culturally aware and can easily navigate better at intercultural communication. This concept is better illustrated in the following titles:

Role-plays

Many scholars such as Sercu (2005) believes that role-plays are frequently used to develop ICC skills, as they can simulate real-life intercultural encounters. For instance, greetings, requests, and refusals are pragmatically loaded situations, where the social meaning of language is prioritised over the literal words. In such situations, what matters most is how something is said, since it can heavily be influenced by parameters like cultural norms and politeness strategies, which most often overlap. In greetings, for instance, cultures vary in formality and physical contact, thus activities of greetings will be a good option to enable the learners to negotiate meaning, practice turn-taking, and apply pragmatic strategies. Similarly, Lázár, Huber-Kriegler, Lussier, Matei, and Peck (*2007)* showed that role-plays, when combined with guided reflection, increase learners' confidence and motivation to interact across cultures.

Comparative cultural tasks

Many scholars (Byram, 1997; Liddicoat and Scarino, 2013) see that using comparative cultural tasks can prove well in EFL contexts, as the students would have an opportunity to contrast local traditions with those of target cultures. Such activities would further promote the learners' critical cultural reflections, encouraging them to analyse the similarities and differences of the different cultural situations and trying to relate them to their own cultural norms. Thus, developing greater openness toward diverse cultural practices. Byram (1997), for instance, proposed cultural activities which contain various topics such as festivals, social rituals, or politeness strategies to foster the learners' openness and empathy. Similarly, Liddicoat and Scarino (2013) found that comparative cultural tasks enable the leaners to stop thinking about people from other cultures in a fixed way by developing their ability to see cultures as heterogeneous and dynamic rather than homogeneous and static, thus strengthening intercultural sensitivity.

Authentic material analysis

Similar to the previous activities, this activity has been also identified as an effective practice. Baker (2015) emphasised that exposing learners to real life cultural situations—such as films, advertisements, or online forums—enables them to be more reflective. For example, discussing a

cultural norm related to family roles or gender expectations, analysing slogans or images in advertisements, paying attention to tone or body language in online conversations through online platforms. All of them help learners to identify implied cultural norms and communication skills (Byram, Nichols, & Stevens, 2001).

Concerning the aforementioned cultural activities, Sercu (2005) and Young and Sachdev (2011) reported that teachers often lack the necessary training required in designing intercultural tasks. However, the recurring advantage noted in the literature is that these activities can be easily be implemented in classroom due to their flexibility and adaptability.

CONCLUSION

To conclude, the literature demonstrates the theoretical importance of ICC in EFL contexts; however, this importance can remain vague and abstract unless translated into classroom realities. Researchers have emphasised the importance of various experiential learning activities that can urge the learners to engage in authentic, reflective, and participatory ways to better raise their intercultural awareness and raise their communication skills across cultures. The most frequently cited strategies in the literature are role-plays, comparative cultural tasks, and the analysis of authentic materials, each of which offers a number of advantages for fostering the learners' ICC skills.

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From Text to Dialogue: Pedagogical Strategies for Fostering Intercultural Fluency and Responsible Global Citizenship in the EFL Literature Classroom

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ABSTRACT: In an increasingly interconnected world, developing competencies such as intercultural fluency and responsible global citizenship is essential. Literature, as an authentic pedagogical tool, provides learners with opportunities for cross-cultural exploration and global engagement. However, conventional teaching methods in the English as a Foreign Language (EFL) literature classroom often underutilize literature's potential to foster these competencies. This qualitative study employed a mixed-methods approach using questionnaires and semi-structured interviews with ten EFL literature teachers and thirty-four students. The results revealed that strategies such as comparative literary analysis, critical cultural discourse, and collaborative projects significantly enhanced learners' ability to interpret cultural nuances, reflect critically on their own perspectives, and engage responsibly with global issues. Challenges included limited teacher training, curriculum constraints, and a lack of institutional support. The findings underscore the transformative role of literature in cultivating intercultural competence and offer practical recommendations for EFL pedagogy and curriculum design.

KEYWORDS: Global citizenship; intercultural communication; EFL literature classroom; pedagogical strategies; intercultural fluency

INTRODUCTION

The twenty-first century is marked by rapid globalization, increased mobility, and constant intercultural encounters. For learners of English as a foreign language (EFL), developing intercultural fluency and a sense of global citizenship is no longer optional but necessary for meaningful participation in today's interconnected world. Literature provides an authentic window into cultural experiences, perspectives, and worldviews. Yet, in many EFL contexts, its pedagogical use is restricted to linguistic and stylistic analysis, neglecting its potential to promote intercultural competence and global citizenship. This paper investigates the role of pedagogical strategies in the EFL literature classroom in fostering intercultural awareness and responsible engagement with global issues. The introduction presents the research background, states the problem, and sets the aims and objectives.

Literature Review

Previous research highlights literature's dual role in enhancing both language proficiency and cultural awareness. For example, Collie and Slater (1990) note that literary texts provide "genuine cultural material" that engages learners' imagination and empathy. More recent studies emphasize literature's capacity to cultivate global citizenship through critical reflection and intercultural dialogue. However, gaps remain regarding how EFL teachers systematically employ strategies that promote intercultural fluency within literature-based instruction. This study addresses this gap by

exploring teachers' and students' experiences with literature-based pedagogical strategies designed to foster intercultural competence.

Research Objectives

- To identify pedagogical strategies employed in EFL literature classrooms to promote cross-cultural understanding.
- To explore how these strategies facilitate critical reflection and engagement with global issues.
- To examine the challenges that teachers face when implementing such strategies.

Methodology

This study followed a mixed-methods design to capture both numeric trends and in-depth perspectives. The sample included ten EFL literature teachers and thirty-four undergraduate students enrolled in literature courses. Questionnaires, administered to both groups, gathered quantitative data, while semi-structured interviews, conducted with teachers, provided qualitative insights. Questionnaire responses were analyzed using descriptive statistics, and interviews were transcribed and analyzed thematically.

Results

Quantitative Findings

Table 1: Students' perceptions of literature activities (N = 34)

Statement	Agree (%)	Neutral (%)	Disagree (%)
Literature helps me understand other cultures	82%	12%	6%
Comparative analysis improves my intercultural fluency	76%	18%	6%
Literature motivates me to think about global issues	71%	20%	9%

Teachers also reported that collaborative projects, such as group discussions on cross-cultural themes, were highly effective (90% agreement).

Qualitative Findings

Three major themes emerged from teacher interviews:

- **Comparative Literary Analysis:** Teachers noted that comparing texts from different cultures encouraged critical reflection.
- **Critical Discourse on Representation:** Teachers emphasized guiding students to question stereotypes and cultural portrayals.
- **Collaborative Learning Projects:** Group projects stimulated intercultural dialogue among students.
- **Challenges:** Teachers highlighted three barriers to implementing these strategies:
  - Lack of professional training in intercultural pedagogy.
  - Curriculum constraints limiting innovative practices.
  - Institutional focus on linguistic outcomes over global competencies.

Discussion

The findings confirm literature's capacity to foster intercultural fluency and global citizenship. Students' strong agreement with the value of literature-based strategies illustrates the importance of integrating comparative and critical approaches into EFL classrooms. The qualitative findings resonate with Freire's (1970) notion of critical pedagogy, where learners are empowered to question assumptions and engage actively with texts. Additionally, the emphasis on collaborative projects supports Vygotsky's (1978) theory of social constructivism, highlighting the role of dialogue in meaning-making. However, the challenges reported reveal systemic barriers, similar to Baker (2018), who found that institutional priorities often marginalize intercultural aims.

CONCLUSION

This study demonstrates that literature, when taught with intentional pedagogical strategies, significantly enhances students' intercultural fluency and capacity for responsible global citizenship. Strategies such as comparative analysis, critical discourse, and collaborative projects are particularly effective. However, challenges persist, including limited training and curricular constraints. Future work should explore scalable professional development programs for teachers and the integration of intercultural learning outcomes into EFL curricula. Preparing students for the demands of an interconnected world necessitates moving beyond language proficiency toward the cultivation of intercultural dialogue and global responsibility.

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Negotiating Interculturality Online: Algerian University Students' Challenges and Strategies in Digital Communication

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ABSTRACT: Intercultural digital communication is increasingly central to the experiences of Algerian university students, providing opportunities for language learning and cultural exchange while also exposing them to persistent communicative and cultural challenges. This study investigates how Algerian students navigate such encounters, focusing on the platforms they use, the barriers they face, and the strategies they employ to sustain interaction. Data were collected through an online questionnaire completed by 60 students from different universities. The results show that Instagram and language exchange applications were the most widely used platforms, with students primarily engaging for language learning, socializing, and cultural exchange. While participants generally expressed comfort and positive attitudes toward intercultural communication, they frequently encountered obstacles such as difficulty understanding idioms and slang, misinterpreting humour, and experiencing stereotypes or biased attitudes. Issues of formality and occasional miscommunication further highlighted the complexities of online interaction. To address these challenges, students relied on adaptive strategies, including clarification requests, simplified language, and multimodal cues such as emojis. Many also emphasized the importance of cultural awareness and avoided sensitive or controversial topics to ensure respectful exchanges. The study concludes that Algerian students approach digital intercultural communication as a dynamic and negotiated process. Their practices reflect creativity and resilience, underscoring the need for curricula that integrate intercultural competence, digital literacy, and critical reflection to prepare learners for equitable participation in global contexts.

KEYWORDS: Intercultural communication; digital interaction; Algerian university students; language learning; cultural awareness

INTRODUCTION

Intercultural communication has traditionally been framed through static cultural models, yet the rise of digitally mediated interaction has disrupted these assumptions. Online platforms such as social media, gaming environments, and virtual classrooms have created spaces where cultural boundaries are blurred, and interlocutors draw on multiple identities simultaneously. This fluidity highlights the need to rethink interculturality as a dynamic and negotiated process rather than a fixed set of national or cultural traits.

Language proficiency stands at the centre of this negotiation, functioning not only as a communicative skill but also as a marker of power and access. English, in particular, opens opportunities for education and employment, while also reinforcing hierarchies that privilege certain norms over local linguistic practices. For Algerian students, the pursuit of English proficiency reflects both a gateway to global participation and a daily struggle with the pressures

of linguistic inequality. At the same time, online intercultural encounters are marked by challenges such as misunderstandings, stereotypes, and communicative asymmetries. These barriers often hinder students' confidence and participation, yet they also stimulate creativity and adaptation. Algerian students frequently develop strategies such as translanguaging, humour, and multimodal expression to overcome communicative gaps and assert agency in intercultural exchanges.

This study situates these dynamics within the lived experiences of Algerian university students. It examines the challenges they face in digital intercultural interactions, the strategies they employ to negotiate meaning, and the implications for rethinking intercultural competence as adaptive, dialogic, and critically engaged with issues of language and power.

Literature Review

Early conceptualizations of intercultural communication, such as Hall's (1976) distinction between high- and low-context cultures, highlighted the extent to which meaning is conveyed through implicit versus explicit cues. Indeed, these models remain influential, however, they are limited in accounting for the dynamic and fragmented nature of digital communication. In online spaces like social media platforms, participants are not bound by a single cultural framework but instead negotiate multiple cultures and overlapping identities simultaneously. This inevitably push speakers to use adaptive strategies that go beyond static cultural dimensions, as Shuter (2012) notes, "Exploring the intersection of new media and intercultural communication theory has the potential to refine and expand twentieth-century theories of intercultural communication grounded in a face-to-face paradigm."

In that line of thought, the notion of culture in this study rejects essentialist views of culture that portray identities as homogenous and bounded as in nations but adopts Holliday (2011) views of culture being dynamic, heterogeneous, and emergent from everyday interactions, where individuals negotiate hybrid identities shaped by local, global, and digital influences. In an interconnected global era, communication heavily relies on practices such as emoticons, memes, and code-switching, which all allow people to navigate cultural diversity creatively. These practices highlight intercultural competence that involves the ability to co-construct meaning in interaction, often across fluid and unpredictable online contexts.

On the global scale, language proficiency and cultural competence often operate within broad structures of power. For instance, Phillipson (1997) presents the theory of linguistic imperialism that demonstrates how the dominance of English reinforces and dictates global hierarchies. More recent work extends this to "linguistic neo-imperialism," where English continues to assert global authority through educational and economic systems (Zeng & Yang, 2024). For Algerian students, English proficiency offers access to academic and professional opportunities but also imposes pressure to adopt Anglocentric norms that privilege "native-like" standards. Such expectations, as Pennycook (1994) notes, often marginalize local expressions and diminish linguistic creativity that are and should be as legitimate as their native-like counterparts.

Methodology

This study adopted a quantitative research design to examine Algerian university students' experiences of intercultural digital communication. The target population consisted of undergraduate and postgraduate students from different Algerian universities, with participants

recruited through purposive sampling to ensure they had prior engagement in online intercultural interactions. Data were collected exclusively through a structured questionnaire that included closed-ended items designed to measure students' perceptions of linguistic challenges, cultural misunderstandings, and strategies for managing online interactions. The questionnaire was distributed electronically to maximize accessibility and reach a wide pool of respondents while ensuring anonymity. Responses were coded and analyzed statistically using descriptive and inferential techniques to identify trends, correlations, and significant patterns in the data.

Results

The findings of this study are based on responses from 60 Algerian university students who completed an online questionnaire. The data reveal insights into participants' demographic profiles, online intercultural interaction habits, the challenges they encountered, and the strategies they employed to overcome them, as well as their overall attitudes toward such communication.

Participants

Most respondents were female (76.7%) and between the ages of 21 and 26. Participants were evenly distributed across licence, master's, and doctoral programs, and the majority reported either upper-intermediate or advanced levels of English proficiency. More than fifths of the sample had prior experience in online intercultural communication. While most were enrolled at the University of Ahmed Zabana in Relizane, students also came from other Algerian universities. The majority were specializing in English-related fields, although a smaller number were pursuing translation, finance, midwifery, or computer science.

Online Interaction Habits

Of the 49 students with prior experience in online intercultural communication, Instagram and language exchange applications such as HelloTalk, Lingbe, Interpals, and Duolingo emerged as the most frequently used platforms, followed by Facebook. Less common were WhatsApp, online gaming platforms, Skype, Zoom, and Discord, while Telegram, TikTok, and Snapchat were rarely chosen.

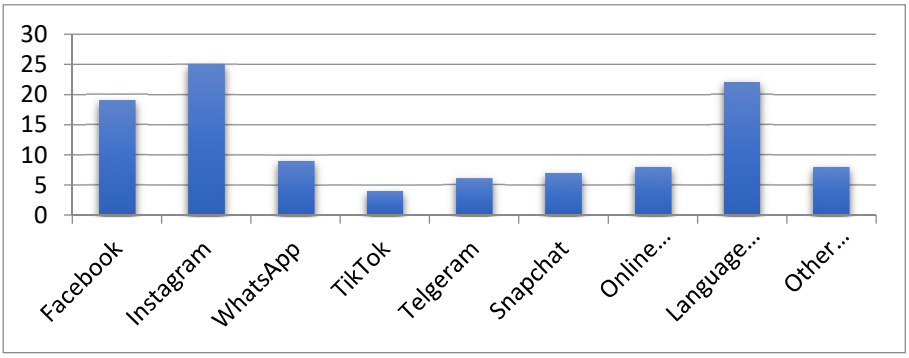


Fig1. Platforms used for online intercultural communication.

Motivations for engaging in online communication were diverse, but language learning (59.2%) was the most common, followed by socializing (55.1%) and cultural exchange (51%). Fewer students used these platforms for academic collaboration (24.5%), professional development

(20.4%), or gaming (12.2%). Interestingly, 42.9% of participants had engaged in such exchanges for more than two years, indicating that these were often long-term and sustained interactions.

Table 1. Purposes of online intercultural communication

Purpose	N	%
Socializing	27	55.1%
Learning languages	29	59.2%
Academic collaboration	12	24.5%
Gaming	6	12.2%
Cultural exchange	25	51%
Work / Professional development	10	20.4%

Challenges in Online Communication

Despite their generally positive experiences, participants reported several difficulties. Understanding idioms and slang from other cultures was the most recurrent challenge, typically occurring "sometimes." Message misinterpretation, difficulties in selecting the right level of formality, and problems interpreting emojis or symbols were also mentioned. Cultural barriers, including stereotypes, biased attitudes, and humour, further complicated exchanges, though these were generally experienced less frequently.

Table 2. Frequency of challenges experienced in online intercultural communication.

	Always	Often	Sometimes	Rarely	Never
I struggle to understand idioms and slang used by people from other cultures	0%	18.4%	57.1%	22.4%	2%
My messages are frequently misunderstood or misinterpreted	0%	6.1%	26.5%	49%	18.4%
I find it difficult to choose the right level of formality in messages	0%	8.2%	42.9%	34.7%	8.2%
I misinterpret the meaning of emojis or symbols	0%	8.2%	28.6%	28.6%	34.7%
I experience stereotypes or biased attitudes during conversations	6.1%	16.3%	38.8%	24.5%	14.3%
I find humour from other cultures difficult to understand	10.2%	8.2%	38.8%	28.6%	14.3%

Coping Strategies

Participants employed multiple strategies to manage these difficulties. Asking for clarification was a common approach, often complemented by simplifying language and using shorter sentences to ensure clarity. Many emphasized the importance of learning about their interlocutor's culture and deliberately avoiding sensitive or controversial topics. While translation tools and emojis or images were used occasionally, they were not the primary means of overcoming misunderstandings. These strategies reflect participants' adaptability and awareness in navigating intercultural exchanges.

Table 3. Frequency of strategies used to overcome communication challenges.

	Always	Often	Sometimes	Rarely	Never
I ask for clarification when I do not understand something.	38.8%	20.4%	30.6%	8.2%	2%
I simplify my language or use shorter sentences to be clearer.	36.7%	28.6%	22.4%	10.2%	2%
I try to learn about the other person's culture.	44.9%	38.8%	10.2%	6.1%	0%
I avoid sensitive or controversial topics.	36.7%	24.5%	26.5%	8.2%	4.1%
I use emojis or images to help explain ideas.	24.5%	20.4%	38.8%	14.3%	2%

Attitudes and Perceptions

Overall, participants expressed strong comfort levels and positive attitudes toward online intercultural communication. Nearly half reported feeling comfortable, while a significant proportion felt very comfortable. Only a small minority indicated discomfort, and none expressed strong negativity. Similarly, participants' general attitudes were overwhelmingly positive or very positive, with neutral responses accounting for only a minority.

When asked to identify their main challenges, students pointed to language barriers, cultural differences (particularly in humour and religion), and the risk of misinterpreting tone or nonverbal cues. Some also mentioned technical issues and the absence of face-to-face interaction. To overcome these, they emphasized improving language skills, building cultural awareness, and adopting clear and empathetic communication strategies. Patience, open-mindedness, and confidence were described as essential qualities for sustaining successful online intercultural exchanges.

Discussion of Findings:

The findings of this study underscore the dynamic and negotiated nature of intercultural communication in digital contexts, challenging static cultural models. Algerian students' use of platforms like Instagram and language exchange applications reflects the hybrid and fluid identities described by Holliday (2011), where participants draw on multilingual repertoires and digital practices to navigate cultural difference. Their strategies asking for clarification,

simplifying language, avoiding sensitive topics, or using emojis demonstrate intercultural competence as emergent, situational, and adaptive, echoing Shuter's (2012) call to move beyond static cultural dimensions. Language proficiency surfaced as both an enabler and constraint. Most participants reported upper-intermediate or advanced English, which facilitated communication but also placed them within broader structures of linguistic inequality. As Zeng and Yang (2024) theory of neo-imperialism suggests, English proficiency grants access to global opportunities while reinforcing Anglocentric hierarchies. The challenges students reported misunderstanding idioms, uncertainty with formality, or stereotypes mirror findings by Ghaffour and Chehri (2024), who note that intercultural competence is often underdeveloped in Algerian EFL curricula, leaving learners to negotiate unequal communicative conditions.

Yet, the study highlights not only barriers but also agency. Students engaged in translanguaging, multimodal expression, and sustained online interactions. These practices show how learners creatively bridge gaps, transform intercultural encounters into opportunities for growth, and assert ownership of their identities. Such findings resonate with Khenioui and Boulkroun's (2023) work on English-medium instruction in Algeria, which emphasises the tension between opportunity and inequity.

CONCLUSION

The findings affirm that intercultural competence in digital contexts is not about conforming to fixed cultural norms but about dynamically negotiating meaning across shifting identities and communicative practices. For Algerian students, this process involves creativity, resilience, and critical engagement with global and local linguistic resources. Recognising and supporting these practices in educational settings is essential for fostering equitable and empowering forms of intercultural exchange.

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Intercultural Competence in English Language Education: A Pathway to Empower Global Citizenship

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ABSTRACT: In today's increasingly interconnected world, the English language has become indispensable in global communication. Therefore, English language teaching (ELT) must transcend mere linguistic competence and emphasise the cultivation of culture among EFL learners in order to prepare them not only with knowledge but also with the skills necessary to navigate cultural differences and engage as responsible global citizens. In this context, the following paper will delve into how the English language can be taught to promote intercultural competence, allowing learners to become effective global citizens. The paper will suggest the incorporation of critical cultural awareness, empathy-building pedagogies, and inclusive communication practices into language curricula. Byram's (1997) model of intercultural communicative competence and UNESCO's global citizenship education guidelines are the frameworks upon which the discussion will be built. Special emphasis will be placed on how learners can handle stereotypes, promote dialogue across cultural boundaries, and prepare to navigate multilingual and multicultural contexts in a global community.

KEY WORDS: cultural awareness; English language teaching; Global citizenship intercultural competence; Multilingualism.

INTRODUCTION

In today's highly interconnected and culturally diverse globalized world, English is regarded as an international language, lingua franca, and a global language (e.g., Tavakoli, Shirinbakhsh, & Rezazadeh, 2012) that is used as a mean of communication in multicultural situations, and as vital tool for international communication, commerce, and diplomacy (Crystal, 2003). The role of English language as Lingua-Franca carries significant consequences for English Language Teaching (ELT). The traditional teaching pedagogies prioritizes the development of the four acknowledged language skills including: reading, writing, listening and speaking, that typically focuses on achieving a high level of linguistic and grammatical competence. The demands of the globalized world, where communication goes beyond verbal communication and includes complex nuances of culture and social identities, cannot be met by relying solely on this traditional pedagogy (Byram, 1997). Giving English as a Foreign Language (EFL) learners the skills to negotiate cultural differences and promote empathy and understanding among people from different backgrounds is a challenge brought on by the wave of globalization (Deardorff, 2006).

Through an analysis of the integration of Global Citizenship Education (GCED) and Intercultural Communicative Competence (ICC), this theoretical paper emphasizes the urgent need for a paradigm shift in English Language Teaching (ELT). The primary issue is the misalignment between the traditional ELT emphasis on language competency and the practical requirement for intercultural competencies. The practical application of theoretical models to create curricula that

specifically foster cultural awareness, empathy, and responsible global engagement in EFL learners is severely lacking.

The purpose of this theoretical paper, is to propose a pedagogical framework for ELT that cultivates intercultural communicative competence and prepares learners to act as responsible global citizens. In brief, the objectives of this paper are:

1. Explore the role of English Language in a globalized world
2. Analyze the core components of Byram's (1997) ICC model and their relevance for EFL instruction
3. Consider UNESCO's (2015) GCED guidelines as a practical orientation for instruction,
4. Demonstrate how combining these perspectives can foster empathy and critical cultural awareness in learners.

This study is guided by the following research questions:

1. How can English language teaching pedagogies be adapted to move beyond linguistic competence and foster intercultural communicative competence in learners?
2. How can Byram's model be implemented in EFL classrooms as a pedagogy that fosters intercultural communicative competence?
3. How can UNESCO's GCED principles contribute to fostering critical cultural awareness among EFL learners?

The significance of this study relies on providing a clear framework for designing curricula and training teachers in English Language Teaching (ELT), by combining Byram's model of Intercultural Communicative Competence (ICC) and UNESCO's Global Citizenship Education (GCED) guidelines. It gives a framework that trains students to interact with the outside world as empathetic and critically aware global citizens

Literature Review

Global Citizenship:

Global citizenship refers to a way of thinking and acting toward the world where individuals understand and assume their rights and responsibilities in a way that goes beyond their local or national contexts. It is the understanding of one's interconnectedness with others, a respect of cultural diversity, and the willingness to engage to support social justice, sustainability, and world peace (Oxley & Morris, 2013). Global citizenship does not refer to a legal or political membership in the world community, but rather a moral and ethical position that involves active engagement in addressing global issues including inequality, climate change, and human rights (UNESCO, 2015).

In addition, global citizenship education seeks to develop learners' values, such as empathy, critical thinking or intercultural understanding. It emphasizes the importance of preparing learners to become active global society members who are committed to ensuring equity and sustainability into the future (Oxfam, 2015).

Interculturality

It refers to the dynamic process of engagement, communication, and exchange among people from various cultural backgrounds with the aim of fostering respect, understanding of cultural differences (Walsh, 2009).

Intercultural Communicative Competence

The ability to interact efficiently and appropriately with speakers from diverse cultural backgrounds is known as intercultural communicative competence, or ICC. In addition to language proficiency, it calls for attitudes, abilities, and critical thinking that enable students to interact across cultural divides (Deardorff, 2006). In applied linguistics, ICC has emerged as a primary goal of language instruction, reflecting the notion that successful communication in a globalized world requires empathy and cultural awareness in addition to vocabulary and grammar (López-Rocha, 2016).

Byram's Model of ICC

Michael Byram's (1997) model is one of the most influential frameworks for ICC in language education. It conceptualizes ICC as comprising five interrelated "savoirs":

- **Attitudes (savoir-être):** curiosity, openness, and readiness to suspend disbelief about other cultures.
- **Knowledge (savoirs):** of social groups, practices, and cultural products, including one's own culture.
- **Skills of interpreting and relating (savoir-comprendre):** the ability to interpret cultural documents/events and relate them to one's own culture.
- **Skills of discovery and interaction (savoir-apprendre/faire):** the ability to acquire new knowledge and operate effectively in real-time communication.
- **Critical cultural awareness (savoir s'engager):** the capacity to evaluate perspectives, practices, and products critically, including one's own.

This framework emphasizes that intercultural competence is not separate from language learning but integrated into communicative competence.

UNESCO's Framework and Guidelines

UNESCO's *Global Citizenship Education: Topics and Learning Objectives* (2015) provides a structured framework for educators. The guidelines organize learning around **three core domains**:

- **Cognitive:** acquiring knowledge about global issues, cultures, interconnectedness, and interdependence.
- **Socio-emotional:** developing values of respect, empathy, solidarity, and a sense of belonging to humanity.
- **Behavioral:** encouraging responsible action, participation, and advocacy at local and global levels.

These domains translate into practical learning objectives across different age groups, encouraging schools and teachers to integrate GCE into curricula and pedagogy. The emphasis is not only on awareness but also on agency — preparing learners to actively contribute to global peace, sustainability, and human rights (UNESCO, 2018).

Language Education and GCE

Since intercultural communication and empathy can be fostered alongside language proficiency, the UNESCO GCE framework is being used more and more in language teaching contexts. According to academics like Porto and Byram (2015), incorporating GCE principles into English language instruction fosters intercultural citizenship in students and equips them to critically and responsibly negotiate cultural differences. UNESCO's ELT guidelines can be operationalized through activities such as intercultural exchanges, critical discussions of global issues, and multilingual collaboration.

CONCLUSION

In sum, the integration of intercultural communicative competence and global citizenship education into English language teaching represents a crucial pedagogical shift in response to the demands of globalization. While traditional approaches to ELT have primarily emphasized linguistic proficiency, it is increasingly evident that effective communication in multicultural contexts requires empathy, cultural awareness, and critical reflection. Byram's (1997) ICC model provides a robust theoretical foundation for cultivating learners' attitudes, knowledge, and skills to navigate cultural diversity, while UNESCO's (2015, 2018) global citizenship education guidelines extend this framework by embedding values of respect, solidarity, and social responsibility. Together, these perspectives encourage the development of learners who are not only competent language users but also active and engaged members of a global community. By fostering intercultural dialogue, combating stereotypes, and nurturing ethical responsibility, ELT can contribute significantly to preparing learners for meaningful participation in an interconnected and interdependent world.

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Intercultural Deficiency and Foreign Language Proficiency: A Framework for Remedial Literacy.

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ABSTRACT: Intercultural awareness and foreign language acquisition are coextensive, a fact which has been confirmed on an increasingly broad scale in the last few decades, during which the English language- as a lingua franca- has expanded to cover the entire globe as the problems of mankind have progressively come to be seen on a world-wide range, in spite of the ideological, sociocultural and institutional differences which continue to split human society. Within the context of English language teaching, intercultural proficiency can represent either a source of misapprehension or a decisive factor in target culture acquisition and, in consequence, mutual understanding, tolerance and most importantly, a higher aptitude in FL mastery. This presupposes a willingness on the part of both the teacher and the learner, despite their individual traits and interests, to transcend cultural identity when necessary and to agree to collaborate in order to harness cultural pluralism for the common good of native and foreign speakers of English and to build bridges of knowledge, mutual acceptance and tolerance between communities and peoples. Therefore, the present research work analyses a number of strategies and practical educational tools in order to foster students' intercultural proficiency. A mixed research methodology has been adopted which has required the use of a students' questionnaire and a number of classroom observation sessions as research instruments. The principal outcomes of the investigation indicate that the introduction and enhancement of intercultural practices in the foreign language teaching/learning operation have manifestly increased students' foreign language mastery.

KEYWORDS: Intercultural awareness; FL proficiency; target culture acquisition; global tolerance;cross-cultural communication.

INTRODUCTION

Tradition, culture and religion are the venerable foundations of our civilisations east and west, the bedrock on which our present day societies have been built. Frequently, those societies formulated and researched new and fascinating ideas. These can be seen in most eras of civilisations but perhaps the best regional example, in our estimation, is Algeria that had suffered from a ruthless, genocidal, racist occupation and colonization for over a century. Nevertheless, our country had amassed a remarkable knowledge of environmental architecture, sociology, exegesis in Islamic Sciences and theology, and more esoteric sciences, including aromatherapy and the uses of unguents, herbs and spices in healthcare and preventive medicine.

Hopefully, we would be able, in our turn, to pass on to our children and grandchildren some of the values we hold dear. Those of us with children who are healthy and intelligent, who display qualities of kindness, generosity, compassion and integrity, are indeed fortunate. Yet, these virtues can expand even further when they are equally concerned with other speech communities,

especially within a process of foreign language acquisition. Accordingly, the use of language in real life situations is directly impacted by socio-cultural conventions that constitute a complex whole which comprises knowledge, beliefs, arts, morals, law, customs, and many other capabilities and habits acquired by the individual as a member of a society. Indeed, the question of native cultural values and awareness of the target culture and its role in foreign language proficiency and intercultural communication are closely intertwined and may lead to some important contributions in the betterment of foreign language acquisition. Indeed, studies have demonstrated the usefulness of sociocultural theory for examining important and relevant psychological, affective, linguistic, social, and individual conditions of foreign and second language classroom (Donato, 2009).

Finally, culture implies integrity and the components of culture include thousands of discursive innovations, social conventions, artefacts, which whether small or otherwise are produced inside the speech community. In addition, one can also recognize through both language and culture some universal properties that bind us all together in one world (Douglas-Brown, 2001). Therefore, it is our responsibility, as foreign language teachers, to create the proper climate for all aspects of target culture within the FL class, whether in terms of material or abstract elements. Meanwhile we should provide intellectual space and occasion for seminaries, lectures, or even public debates that advocate cross-cultural awareness in foreign language learning on a large and regular scale. In sum, it is unfortunate and at the same time motivating to assert that, if today's generation does not have the opportunity to grow up in an atmosphere of trust, tolerance and justice, there can be little hope for future stability in the world.

Literary Review

The Dialogue of Cultures

The dialogue of cultures proves difficult because it first has to be conducted within people's own societies, where it meets with sometimes hesitant, sometimes hefty opposition. People in both the native culture and target culture presume that this kind of dialogue is likely to threaten their particular identity, and on both sides people hope to learn from one another. Intercultural understanding is a difficult task, especially as it is detrimentally affected by the different power relationships prevailing on each side. Military, economic, technological and political inferiority influences the relationships of some nations, what is usually referred to as the developing countries, with the West since colonial times. Imbalances also exist when it comes to economic power and the state of technology. Thus, dialogue between 'strong' and 'weaker' partners is far more difficult than between equals. However, the remedy exists since anyone who wishes to engage in serious intercultural dialogue should creatively seek ways of conducting interchange on equal terms and, if possibly, mutual appreciation. Some attempts at dialogue suffer as a result of unclear or misleading ideas of who one really is and who one is actually talking to. Speech communities are not necessarily homogeneous entities, but they constitute a continuum of attitudes, values, and patterns of behaviour that can only be understood as an entirety (Liu et al, 2015).

Intercultural Interaction Competence (ICIC)

Table1. CIC Conceptual Frameworks Developed within Psychology and Communication Studies.

Source	Components	Description	Attributes
Chen and Starosta (2005)	Personal attributes	The traits that constitute an individual's personality. These traits stem from our unique experiences within a culture and reflect, in part, our heredity.	Self-disclosure. Self-awareness. Self-concept. Social relaxation.
	Communication skills.	The verbal and nonverbal behaviours and other skills that enable us to be effective in interactions with others.	Message skills. Social skills. Flexibility. Interaction management.
	Psychological adaptation.	Our ability to adjust to a new culture. It entails a complex process through which we acquire the ability to fit in the new cultural environment.	Frustration. Stress. Alienation. Ambiguity.
	Cultural awareness.	Our understanding of the conventions of the host culture that affect how people think and behave.	Social values. Social customs. Social norms. Social systems.
Ting-Toomey (1999)	Knowledge blocks.	Without culture-sensitive knowledge, communication cannot become aware of the implicit 'ethnocentric lenses' they use to evaluate behaviours in an intercultural situation. Without accurate knowledge, communicators cannot accurately reframe their interpretation from the other's cultural standpoint. Knowledge here refers to the process of in-depth understanding of important intercultural communication concepts that 'really make a difference'.	
	Mindfulness	Mindfulness means attending to one's internal assumptions, cognitions, and emotions, and simultaneously attuning to the other's assumptions, cognitions, and emotions. Mindful reflexivity requires us to tune in to our cultural and personal habitual assumptions in viewing an interaction scene.	
	Communication skills.	Communication skills refers to our operational abilities to interact appropriately, effectively, and satisfactorily in a given situation. Many communication skills are useful in enhancing TCC. Four core communication skills are mindful observation, mindful listening, identity confirmation, and collaborative dialogue.	

Gudykunst (2004)	Motivation	Our desire to communicate appropriately and effectively with strangers.	Need for predictability. Need to avoid diffuse anxiety. Need to sustain our self-conceptions. Approach-avoidance tendencies.
	Knowledge	Our awareness or understanding of what needs to be done in order to communicate appropriately and effectively.	Knowledge of how to gather information. Knowledge of group differences. Knowledge of personal similarities. Knowledge of alternative interpretations.
	Skills	Our abilities to engage in the behaviour necessary to communicate appropriately and effectively.	Ability to be mindful. Ability to tolerate ambiguity. Ability to manage anxiety. Ability to empathise. Ability to adapt our communication. Ability to make accurate predictions and explanations.

Source. Spencer-Oatey et al. (2009)

Cultural Components and Foreign Language Acquisition

It is evident that the interface of language and culture is particularly significant in relationship to FL learning. This interrelation can be summarized in the following:

(a) Socio-cultural factors, which imply transcultural communication that refers to any communication that is not intracultural which encompasses expressions for cross-cultural and intercultural (Grundy, 2008), simplify the interpretation of discourse.
(b) The successful act of communication usually depends on the acquaintance with the socio-cultural elements. Therefore, the formulaic implicatures ought to become a part of the ESL curriculum and that research should be devoted to expanding the set of implicatures (Bouton, 2007).
(c) The ignorance of the socio-cultural factors may lead to the misunderstanding of the FL or even to the wrong interpretation of the message which may result with a serious breakdown of communication.
(d) The interpretation of the speaker's intentions and the significance of her/his message rely on the degree of understanding of the cultural background of this speaker. For example, the strategy which is used in order to criticize painlessly. The trick is to place the criticism within a context of positive reinforcements such as, to begin with positive reinforcements, to insert one's criticism, to add more positive reinforcements, and to finish with a ray of hope (Spack, 2013).
(e) The cultural context determines the register and linguistic appropriateness.
(f) The linguistic behaviours (discourse) cannot be explained by merely looking at the text and context without any comprehension of what cultural norms and tendencies underlie them.
(g) The cultural context complements and even strengthens the interpretation of FL discourse since it can provide rich resources for verification and validation. Communication in real

situations is never out of context, and because culture is part of most contexts, communication is rarely culture free (Cortazzi et al, 2009).

Optimistic Perspectives

Less visible, but just as important are the countless efforts on the part of FL teachers at tertiary level that aim to improve intercultural awareness in the teaching/learning operation, some of the most effective strategies are summarized below:

(a) The encouragement of religious tolerance.
(b) The continuous struggle against any form of xenophobia in both the foreign and native speech communities.
(c) The organization of classroom debates around the true understanding of foreign cultural manifestations. For instance, face to face activities like sharing stories in conversation, supporting talk, and exploring informal language (Corbett, 2010).
(d) The elaboration, planning, and fulfilment of teaching-training seminars, and teaching units at universities that aim to inform and break down prejudices in both communities.

However, further initiatives will be required before the successful intercultural interaction and multicultural communication are transformed from a frequently lauded need to a reality in foreign language instruction.

Methodology

The Culture Assimilator Workshop

Description and Method

The Culture Assimilator also called Intercultural Sensitizer is one of the most popular methods of intercultural training. It uses a series of scenarios, or critical incidents, that involve some sort of culture clash or misunderstanding to prepare people for interacting effectively with culturally different others. The trainee is asked to read the incident and then select the best of several attributions (explanations) for the incident. The trainee then receives feedback on the appropriateness of his or her choice. The reasoning behind the culture assimilator is that through repeated exposure to the critical incidents, the trainee will learn to make attributions similar to those made by members of the culture involved (Paige, 2004). The purpose of this activity is to explore the culture assimilator method of intercultural training by writing an assimilator item of teacher's own.

Sample Assimilator Item Critical Incident: The Notion of Time Perception and Value

An Algerian post-graduation student enrolled on an MA Applied Linguistics degree at a British university in the Northwest of Great Britain. A schedule of supervision meeting sessions was proposed by his English supervisor. The first session was due to be held on Monday morning at 9,00., precisely. The Algerian student arrived late at 9,30. The supervisor was obviously annoyed as the student did present apologies but did not justify his late arrival. The time allotted to the supervision session was one hour, and in an attempt to solve the problem, the student proposed to reduce the session to 30 minutes (9,30-10,00). The supervisor immediately refused and referred to moral issues as he was paid for one-hour session. Then, the student suggested to prolong the session from 9,30. to 10,30. Again, the English teacher rapidly rejected the proposition with regard

to another tutorial session that was programmed with another student at 10,00., and he added it would be unfair to keep him waiting for half-an-hour. Finally, the supervisor decided to cancel the session altogether and indicated that the situation required an all new start. He re-programmed the supervision session for the following week at the same time and day.

Responses:

(1) The Algerian student should not have arrived late in anyway and should have justified, even with personal reasons, his late arrival.
(2) The English supervisor should have been to a certain extent more tolerant, as long as it was the first supervision session, and accepted the first suggestion of the student.
(3) The Algerian student should not have proposed some remedial solutions due to the risk that they would have been perceived as untimely or inappropriate or even an intrusion into the supervisor's prerogatives in terms of the management of his work.
(4) The English supervisor was absolutely right to re-schedule the supervision session and to postpone it completely to the following week. It implicitly indicated to the student the vital necessity of solemnly respecting time and appointments along with the total complying and the immediate integration into the overall organization of the work timetable. In sum, this critical incident can be considered to constitute a good culture assimilator and prompter of target culture awareness of the British view of time perception and value.

Results and Discussion

The workshop was organized with the collaboration of the first year Master students enrolled on Applied Language Studies at the University Mohamed Kheider of Biskra. The sample study was constituted of 30 students who voluntarily accepted to take part in the investigation. The workshop activity consisted of the oral presentation of the critical incident by the teacher (a written copy of the incident was equally submitted to the students) and further clarifications and thorough explanation were provided.

The second step required a general semi-structured discussion: students were free to intervene whenever they wanted to give their opinions, yet under the supervision of the instructor and in an organized framework in order to offer similar opportunities to all of the students.

The third step involved the teacher's presentation of the four (4) responses that could be adopted by the enrolees. The instructor proposed a clear and concise explanation of each response, and indicated that students were allowed to solely select one (1) response that they would think to be appropriate. In addition, students were required to substantiate their choice by solid arguments.

At the end of the workshop session, the teacher submitted to the students a miniature opinion poll which was constituted of the four (4) responses and they were requested to select (tick) only one (1) response.

Outcomes of the Miniature Opinion Poll

The statistical analysis of the poll resulted in the following:

- Response 1 was selected by 3 students= 10%.
- Response 2 was not selected by any student= 0%.
- Response 3 was selected by 4 students= 13%.
- Response 4 was selected by 23 students= 77%.

Interpretation of the Results

(1) The second response (0%) was not selected by any student which can indicate that the Algerian foreign language students- at least within the limited scale of the present investigation- strongly believe that the English teacher should not make any kind of concessions. It is the role of the Algerian student to grasp and adopt the conceptions and accept the values of the host community.
(2) The fourth response (77%) was 'incredibly and surprisingly' chosen by a great majority of students. This outcome can constitute an evidence that the English language students display a high level of open-mindedness, foreign language cultural awareness, and a high level of motivation to discover and, eventually, tolerate the cultural values of the British speech community for a better mastery of the English language.
(3) The first response (10%) which represented a small number of students put the entire blame on the student (during the discussion) but they had not proposed any remedies or alternative behaviour.
(4) The third response (13%) indicated a very cautious attitude on the part of the students, they had not directly accused the student of neglect or ignorance of the English cultural manifestations, yet they expected him not to suggest some solutions and it would have been more tactful to wait for the teacher's arrangements.

Recommendations

The inculcation of target culture awareness and intercultural communication should be based upon three major principles that constitute the common core of cultural manifestations in all human societies:

1. Culture is shared: the foreign language learner should be aware that culture can transcend national boundaries, and numerous customs within different communities are not necessarily in opposition, contrarily, they can be easily adopted and, ultimately, appreciated.
2. Culture is learned: cultural behaviours must be learned as well as shared. It is evident that different cultures satisfy people's instinctive or biological needs in vastly various ways. Most importantly, the majority of human learned cultural behaviours are acquired with the aid of a unique mechanism- language. In consequence, one can logically deduce that the acquisition of target culture is an inherent component of foreign language learning.
3. Culture is adaptive: the customs of a society which enhance its development and welfare are adaptive and are likely to persist. Likewise, one can assume that the foreign language learner is already sociologically and culturally prepared to acquire and, eventually, practise the target culture in a process of acculturation and, certainly not, assimilation.

CONCLUSION

If we assume that cultures tend to be adaptive, integrated and changing, then the similarities and differences between cultures should be understandable. That is, we can expect the foreign language learner to be keen to develop her/his cultural awareness or, even acquire, foreign cultural behaviours. In sum, cultural variation represents a facilitating factor in target culture acquisition and, hence, it can consolidate the foreign language students' intercultural interaction competence.

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Bringing Intercultural knowledge and Global Citizenship into the EFL Context: How Likely?

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ABSTRACT: Bringing intercultural knowledge and global citizenship in education is very crucial for helping students to interact in today's interconnected world. This trend will foster their empathy, appreciation and respect for diverse cultures and perspectives. The concepts of global citizenship and intercultural competence were not addressed sufficiently in EFL (English as a Foreign Language) classrooms. To bridge the gap, this study explores students' attitudes and views towards the significance of integrating intercultural aspects and global citizenship in education, more particularly in EFL contexts and curricula. A questionnaire was administered to fourth year students of English (96 in total) at the teachers' training school of Constantine to examine their attitudes to learning the others' cultures, traditions and customs, and the role of the different cultural perspectives in knowing the world. In addition, Students' openness to learning from other people with different cultural backgrounds and their familiarity with global issues like poverty and climate change are also addressed. This research also tackles students' attitudes towards the role of education in preparing students for global citizenship and their engagement in activities encouraging global collaboration. This study also acknowledges the limitations and challenges arising from the implementation of intercultural knowledge and global topics and offers valuable information for educators, policy makers and stakeholders involved in the field. Results showed that students think positively about incorporating intercultural elements and global issues in the EFL educational syllabi and classrooms. The study suggests that global and intercultural issues should be given more attention in EFL research and contexts.

KEYWORDS: Intercultural knowledge; EFL context; education; cultural understanding; global citizenship.

INTRODUCTION

Background of the Study and Statement of the Problem

Bringing intercultural knowledge and global citizenship in education is very important for helping students to interact in today's interconnected world. School plays a major role in instructing world citizens through the teaching of the English language. Foreign language classrooms are supposed to be the ideal place to boost the development of global citizenship, due to their cross-cultural nature. Guilherme (2002) confirms this idea by suggesting that "it is foreign language/culture education that helps facilitate intercultural communication among citizens in multicultural societies and in a global world" (p. 166).

On the other hand, Oxfam (2015, p. 5) defines a world citizen as someone who: • Is aware of the wider world and has a sense of her/his own role as a world citizen. • Respects and values diversity. • Has an understanding of how the world works. • Is passionately committed to social justice.

• Participates in the community at a range of levels, from the local to the global. • Works with others to make the world a more equitable and sustainable place. • Takes responsibility for their actions.

Many language teaching programs focus on linguistic proficiency, disregarding the cultural and social aspects of communication and issues of Global citizenship. In EFL (English as a Foreign Language) contexts, including the Algerian context students are often taught a standardized form of the language, neglecting the cultural variations that are crucial to effective communication. This approach can result in students being ill-equipped to navigate cultural differences and communicate effectively in real-world situations. In response to this limitation, the issues of effective cultural communication and global citizenship needs to be more focused on in language research and EFL settings.

Research Aim and Objectives

This study explores students' attitudes and views towards the significance of integrating intercultural aspects and global citizenship in education, more particularly in EFL contexts and curricula. It sets itself the following objectives: to examine students' attitudes to learning the others' cultures, traditions and customs and the role of the educational system to integrate global and cultural issues in EFL classrooms.

Research questions

In light of what has been stated above, this study addresses the following research questions:

1. How do EFL students think of the integration of intercultural competence and global citizenship in EFL programs?
2. How do English language programs in Algeria work to promote intercultural competence and global citizenship as a key component of students' personal development?

Methodology

The type of the research design of this study is quantitative. To address these questions, a survey was conducted with 96 participants, including fourth year EFL students at the ENS (Ecole Normale Supèrieure) of Constantine to explore how intercultural competence skills and global citizenship can be best integrated into the English language programs for improving the educational plans in Algeria. The questionnaire includes Likert scale questions, close ended questions and open-ended questions to examine students' attitudes to learning the others' cultures, traditions and customs and students' attitudes towards the role of education in preparing students for global citizenship and their engagement in activities encouraging global collaboration and cultural understanding.

Significance of the Study

Given the scarcity of research on the implementation of Global citizenship and intercultural knowledge in education, this study will be a positive addition to the EFL research, particularly in Algeria. It suggests some valuable information for researchers, educators, policy makers and stakeholders involved in the field.

Findings and Results: Data Analysis and Interpretation

The response rate was low (10.56%= 11 students); however, the answers were reliable and interesting, which suit the purpose of this study.

Background Information

All the respondents were females and their age ranges between 21 and 23 years old. All of them with the exception of one student said they feel concerned about the global issues .The majority reported that they are introduced to them frequently through modules like British and American civilization and literature and African civilisation and literature; only one said that they were introduced to none and the other one said 'to a limited extent' This, in fact, implies that EFL students and EFL teachers at the ENSC are aware of the importance of such issues and their integration as part of their classrooms.

Students' Attitudes towards Intercultural Knowledge

When it comes to students' attitudes towards intercultural knowledge, 63.6 % strongly agree and 36.4% agree that learning about the other cultures is crucial for personal development; 36.4% strongly agree and 63.6% agree that they enjoy knowing about the traditions and customs of people from other countries; that 63.6% strongly agree and 36.4% agree that learning about cultural difference helps approach the cultures with openness and enhances mutual understanding between people from different cultural backgrounds; that 36.4% strongly agree and 63.4% agree that exploring the different cultural perspectives helps in gaining better knowledge about the world; 45.5% strongly agree and 54.5% agree that they are open to learning from people from diverse cultural backgrounds; and that 27.3% strongly agree and 72.7% agree that learning about the different intercultural aspects has made me familiar with global challenges like poverty, inequality , etc. This suggests that most EFL students enjoy cultural exchange as part of their English lessons, they are motivated to do so because it gives them access to global and cultural perspectives and issues, and that they learn about other cultures for it makes their learning experience more engaging and meaningful.

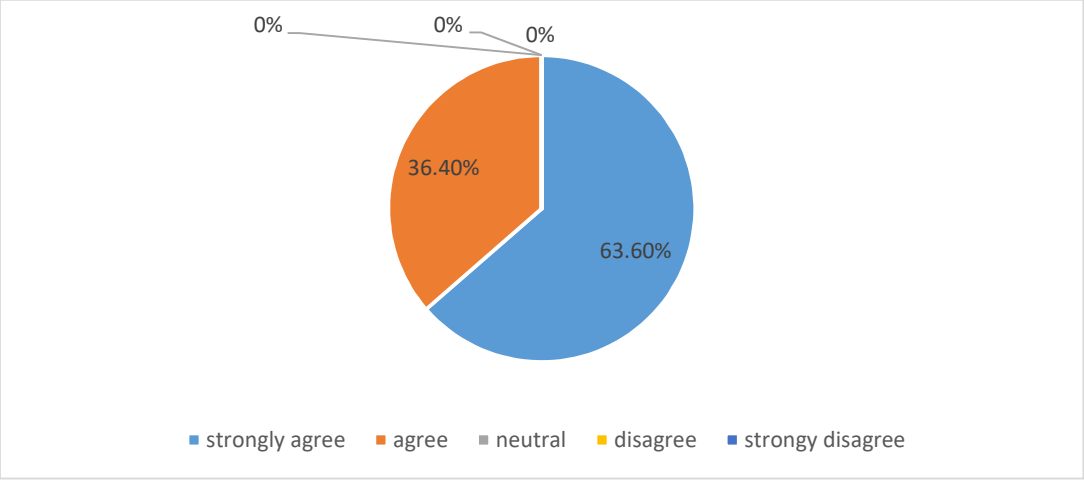


Fig1. Approaching the cultures with openness and enhancing mutual understanding between people from different cultural backgrounds via cultural learning

Students' Attitudes towards Global Citizenship

Regarding students' attitudes towards Global citizenship,27.3% strongly agree and 63.6% agree that they believe it is important to be empathetic and tolerant towards the people from different cultural backgrounds and 9.1% remained neutral; 18.2% agree and 45.5% disagree that they actively engage in activities that foster global collaboration and understanding such as local multi-cultural activities or online global or cross-cultural collaborations and 36.4% remained neutral; 18.2% agree, 27.3 % disagree, and 18.2% strongly disagree that their educational system is preparing me to be an active global citizen and 36.4% remained neutral;9.1% strongly agree, 72.7% agree encouraging the sense of global citizenship among individuals worldwide minimises international conflicts, and 18.2 % remained neutral. As can be concluded that the majority of students are inclined to show tolerance and empathy towards people from different cultures as this may facilitate communication across cultural lines. Despite showing interest and encouragement in learning about diversity, the majority of EFL students do not take part in local multi-cultural activities or online global collaborations since they may not like exploring language in such cultural contexts. This may limit in fact their use of English in real-world and culturally diverse situations. Half of the students reported that the educational system is not preparing them to be global citizens, something which contradicts with their previous answers, the thing which may seem misleading. However, this finding may imply that they mean that the different situations of introducing them are scarce. The curriculum, thus, may also focus on exams and academic success rather than real-life use of language in global and multicultural contexts.

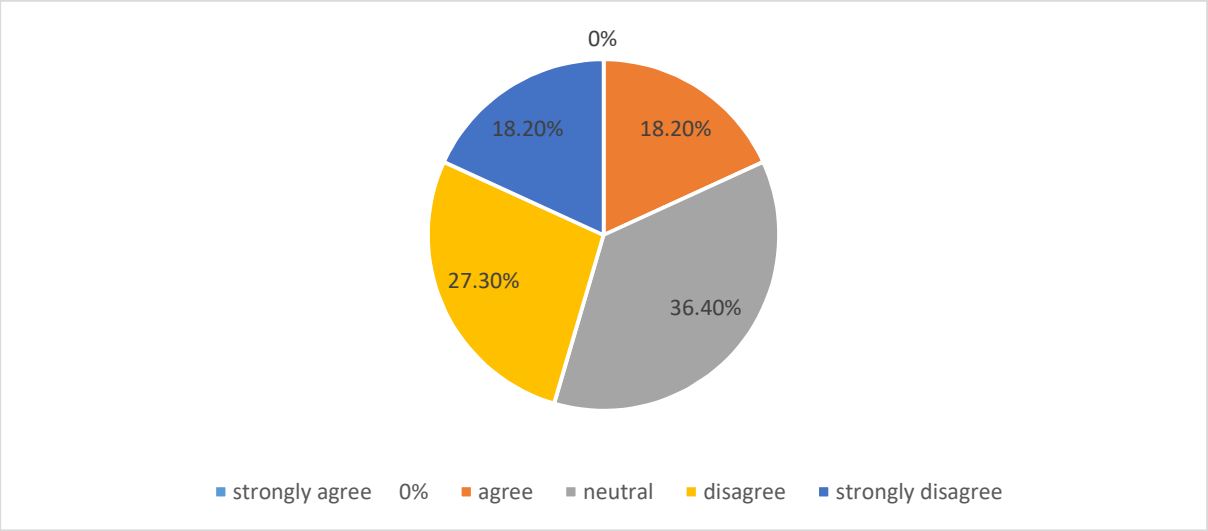


Fig2. The educational system's preparation of global citizens

Intercultural Knowledge in a Globalised World

When asked about whether EFL teachers should include Global topics and cultural issues in their classes through authentic texts, multimedia sources, online platforms, etc. and how frequently they should do that, all the students insisted on the integration of such issues and topics as part of their lectures for this will cultivate their minds and broaden their intellectual horizons and make lessons more engaging and meaningful.

Based on the data analysis, one can say students think positively of the integration of cultural and global topics in EFL programs; they suggested the following: oral discussions about the various cultures and different global issues and online collaborations with native speakers; participation in conferences; authentic materials; projects, debates based on these materials to encourage critical thinking; reflection activities and guest speakers to encourage open-mindedness. Others added that the problem of not providing a clear context of what is actually going on in the world because they are either too idealistic or misleading or need update should be considered. Finally, recent global issues were also highlighted.

Challenges and Limitations

One of the challenges in practising global citizenship education is precisely how to take it from paper to reality. That is, how to teach it and how to verify that students are actually internalizing it. More studies on how they are applied and used in the classrooms need to be done (Diaz, 2017). Limited teachers' awareness and training: EFL teachers usually are trained on focusing grammar and vocabulary and not intercultural competence or global topics. The EFL curriculum is usually exam-oriented and does not integrate global topics. Students' lack of language proficiency may hinder their ability to discuss some complex global topics like climate change in English. Students' may lack interest in such topics and do not see their relevance in their future goals. Time constraints: teachers sometimes do not have enough time for project-based discussions around global topics since they rush to cover the overloaded syllabus.

CONCLUSION

Global citizenship and intercultural competence are regarded as vital goals in all educational settings nowadays. This study suggests that EFL Teachers should receive professional development in teaching such issues, that curriculum reforms in EFL learning should be advocated, that open dialogues with students should be introduced and promoted while respecting cultural sensitivities, that scaffolded materials appropriate to students' level should be used, and finally that virtual exchanges and projects should be also incorporated.

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Global Citizenship Education: A Multidimensional Framework for Cross-Cultural Engagement in an Interconnected World

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ABSTRACT: In an increasingly interconnected world, the development of global citizenship has become essential for fostering cross-cultural understanding and addressing transnational challenges. This article examines the critical components of global citizenship education, focusing on the intercultural knowledge, attitudes, and skills necessary for effective cross-border engagement. Through a comprehensive literature review and theoretical framework analysis, this study explores how educational institutions and organizations can cultivate global citizens equipped to navigate cultural diversity and contribute to sustainable global development. The findings suggest that effective global citizenship education requires a multidimensional approach that integrates cognitive, affective, and behavioral competencies while addressing power dynamics and promoting social justice perspectives. The research reveals that successful implementation depends on institutional commitment, innovative pedagogical approaches, faculty development, and sustained community partnerships. Key recommendations include embedding intercultural competencies across curricula, developing assessment strategies that capture multidimensional learning outcomes, and creating authentic opportunities for cross-cultural engagement. The article concludes that global citizenship education represents a critical investment in preparing individuals for effective participation in an interconnected world while preserving local cultural values and identities.

KEYWORDS: Global citizenship; education intercultural competence; cross-cultural engagement; multidimensional learning; social justice education; transformative learning.

INTRODUCTION AND CONTEXT

In our increasingly interconnected world, the development of global citizenship has transformed from an abstract ideal to a practical necessity for effective participation in contemporary society. The 21st century presents unprecedented levels of global interconnectedness driven by technological advancement, economic integration, and transnational challenges that transcend national boundaries. Climate change, migration patterns, economic inequality, pandemic responses, and digital connectivity have created a complex web of interdependencies requiring new forms of civic engagement and cross-cultural competence.

Global citizenship education represents a paradigmatic shift in educational philosophy, moving beyond traditional nation-state-centered civic education to embrace a more expansive understanding of citizenship that encompasses multiple scales of belonging and responsibility. This educational approach seeks to prepare learners not only for local civic participation but also for meaningful engagement with global communities and challenges. The urgency of developing

these competencies has become particularly evident as societies grapple with issues requiring collective action across cultural, political, and geographical boundaries.

Despite growing recognition of its importance, global citizenship education remains an emerging field with significant theoretical and practical challenges. Educational institutions struggle to define appropriate learning outcomes, develop effective pedagogical approaches, and create authentic assessment strategies for the complex competencies associated with global citizenship. Questions persist about how to balance global awareness with local cultural preservation, address power imbalances in cross-cultural engagement, and ensure that global citizenship education serves social justice rather than perpetuating existing inequalities.

Literature Review and Theoretical Framework

Conceptualizing Global Citizenship

The concept of global citizenship has evolved through multiple theoretical traditions, drawing from cosmopolitan philosophy, international relations theory, development studies, and critical pedagogy. Nussbaum (1997) and Sen (2006) have provided foundational frameworks for understanding cosmopolitan citizenship that transcends national boundaries while maintaining cultural specificity. Their work builds upon earlier cosmopolitan thinkers like Diogenes and Kant, who proposed universal human community concepts that challenge parochial allegiances.

Competency-Based Approaches

Intercultural competence research has provided substantial foundations for understanding global citizenship competencies. Deardorff's (2006, 2009) process model of intercultural competence identifies key components including cultural self-awareness, curiosity, and skills for managing ambiguity and conflict. This model has been widely adopted in global citizenship education programs and has been validated through extensive empirical research (Deardorff, 2015).

Pedagogical Innovations

The literature reveals growing consensus that traditional educational methods are inadequate for developing global citizenship competencies. Kolb's (1984) experiential learning theory provides a foundation for understanding how global citizenship competencies develop through cycles of experience, reflection, conceptualization, and application. This framework has been extensively applied to global citizenship education through service learning, study abroad, and community engagement programs.

Assessment and Evaluation

Assessment of global citizenship competencies presents significant challenges due to their complex, multidimensional nature. Traditional assessment approaches have proven inadequate for capturing the depth and breadth of global citizenship learning outcomes (Deardorff, 2015; Soria & Troisi, 2014).

Institutional Implementation

Research on institutional implementation of global citizenship education reveals both opportunities and challenges. Knight (2004) and de Wit (2002) have provided comprehensive frameworks for internationalizing higher education that include global citizenship education

components. Their work emphasizes the importance of institutional commitment, strategic planning, and systematic integration across curricula and programs.

Critical Perspectives and Challenges

Critical scholarship has identified several significant challenges in global citizenship education theory and practice. Andreotti (2006) argues that much global citizenship education inadvertently reproduces colonial relationships through assumptions about development, progress, and cultural superiority. Her analysis reveals how well-intentioned programs can perpetuate rather than challenge global inequalities.

Methodology

This study employed a comprehensive literature review methodology combined with theoretical framework analysis to examine the current state of global citizenship education research and practice. The review encompassed peer-reviewed articles, books, institutional reports, and policy documents published between 2010 and 2024, with particular attention to empirical studies of global citizenship education programs and their outcomes.

The theoretical framework analysis drew from multiple disciplinary perspectives, including education, international relations, cultural studies, and development studies, to construct a comprehensive understanding of global citizenship education components and implementation strategies. This multidisciplinary approach was essential given the inherently interdisciplinary nature of global citizenship concepts and practices.

Data synthesis focused on identifying patterns, contradictions, and gaps in existing research while developing a coherent framework for understanding effective global citizenship education. Particular attention was paid to power dynamics, cultural preservation concerns, and implementation challenges identified in the literature.

Findings and Analysis

The Multidimensional Framework

The research reveals that effective global citizenship education requires integration of three primary dimensions: cognitive, affective, and behavioral competencies. This finding represents a significant departure from traditional educational approaches that prioritize knowledge transmission over skill development and emotional intelligence.

Cognitive Dimension: This encompasses factual knowledge about global systems, cultural diversity, historical contexts, and contemporary challenges. However, the research emphasizes that cognitive development in global citizenship education must go beyond information acquisition to include critical thinking skills, systems analysis, and the ability to understand complex interdependencies. Learners must develop sophisticated understanding of how local actions connect to global outcomes and how global forces shape local experiences.

The cognitive dimension also includes cultural knowledge, but not in the form of static cultural facts that risk stereotyping. Instead, effective programs focus on understanding cultural frameworks, communication patterns, value systems, and the dynamic nature of cultural identity. This approach helps learners develop cultural intelligence that enables respectful and effective cross-cultural engagement.

Affective Dimension: The emotional and attitudinal components of global citizenship prove to be equally crucial for effective cross-cultural engagement. The research identifies empathy, cultural humility, tolerance for ambiguity, and openness to different perspectives as essential affective competencies.

However, the findings reveal that simple cultural sensitivity training is insufficient. Effective programs must address learners' emotional responses to cultural difference, help them examine their own cultural biases and assumptions, and develop emotional resilience for navigating cultural misunderstandings and conflicts.

Behavioral Dimension: The behavioral component encompasses the practical skills necessary for effective cross-cultural action. This includes communication skills that go beyond language proficiency to include nonverbal communication, conflict resolution, collaborative problem-solving, and the ability to work effectively in culturally diverse teams.

The research emphasizes that behavioral competencies must include activism and advocacy skills, enabling learners to take meaningful action on global issues. This involves understanding how to work within and across different political and organizational systems, build coalitions across cultural boundaries, and implement sustainable solutions to global challenges.

Power Dynamics and Social Justice Integration

A critical finding of this research is the necessity of explicitly addressing power dynamics and social justice perspectives within global citizenship education. This finding challenges approaches that treat cross-cultural engagement as politically neutral or that focus solely on cultural appreciation without examining structural inequalities.

Practical implications include ensuring that cross-cultural partnerships are genuinely reciprocal rather than extractive, that global citizenship programs address rather than reproduce existing inequalities, and that learners develop skills for challenging unjust power structures rather than simply adapting to them.

The social justice integration also requires attention to intersectionality, recognizing that individuals experience global citizenship differently based on their race, gender, class, nationality, and other identity factors. Effective programs must create space for diverse perspectives and experiences while avoiding universalizing assumptions about global citizenship.

Implementation Requirements

The research identifies four critical requirements for successful global citizenship education implementation: institutional commitment, innovative pedagogical approaches, faculty development, and sustained community partnerships.

Institutional Commitment: Surface-level programmatic changes prove insufficient for developing global citizenship competencies. Instead, successful implementation requires fundamental shifts in institutional culture, strategic priorities, and resource allocation. This includes revising mission statements, restructuring reward systems to value global engagement, and creating organizational structures that support interdisciplinary and international collaboration.

Institutional commitment also involves addressing systemic barriers to global citizenship education, such as disciplinary silos, traditional assessment systems, and faculty workload structures that discourage innovative pedagogical approaches.

Innovative Pedagogical Approaches: Traditional lecture-based methods prove inadequate for developing the complex competencies associated with global citizenship. The research identifies several particularly effective pedagogical innovations:

- Experiential learning that provides authentic cross-cultural engagement opportunities
- Service learning that connects academic study with community-based global issues work
- Simulation exercises that allow learners to experience global challenges from multiple perspectives
- Collaborative international projects that require sustained cross-cultural teamwork
- Reflective practice that helps learners process and integrate their global citizenship experiences

The findings emphasize that pedagogical innovation must be sustained and systematic rather than occasional or superficial. Effective programs integrate innovative approaches throughout the curriculum rather than limiting them to special courses or programs.

Faculty Development: The research reveals that many educators lack the intercultural competencies and pedagogical skills necessary for effective global citizenship education. Comprehensive faculty development emerges as essential for successful program implementation.

Effective faculty development addresses both content knowledge and pedagogical skills. Faculty members need opportunities to develop their own global citizenship competencies through international experiences, cross-cultural training, and collaborative projects with international colleagues.

Sustained Community Partnerships: Global citizenship education cannot be contained within academic institutions. The research identifies sustained partnerships with diverse community organizations as essential for providing authentic cross-cultural engagement opportunities and ensuring that learning remains grounded in real-world contexts.

Effective community partnerships include relationships with immigrant and refugee communities, international organizations, global businesses, cultural institutions, and grassroots advocacy groups. These partnerships provide students with opportunities to apply their developing competencies while contributing to meaningful community work.

Curricular Integration Strategies

The findings strongly support embedding intercultural competencies across curricula rather than relegating global citizenship education to elective courses or special programs. This integration approach ensures that all students develop global citizenship competencies regardless of their academic specialization while demonstrating the relevance of global perspectives across disciplines.

Effective curricular integration involves identifying natural connections between disciplinary content and global citizenship competencies. For example, science courses can examine global dimensions of environmental challenges, literature courses can explore international perspectives and cross-cultural themes, business courses can analyze global economic relationships and their social impacts, and history courses can examine transnational movements and cross-cultural exchanges.

Assessment Innovation

Traditional assessment methods prove inadequate for measuring the complex, multidimensional competencies associated with global citizenship. The research identifies several innovative assessment approaches that better capture global citizenship learning outcomes:

- Portfolio-based assessment that documents learning development over time
- Performance-based demonstrations of intercultural competence in authentic contexts
- Peer evaluation that reflects the collaborative nature of global citizenship
- Self-reflection journals that capture internal transformation processes
- Community-based assessment that includes feedback from cross-cultural partners

The findings emphasize that assessment strategies must align with global citizenship learning goals and pedagogical approaches. This means moving beyond standardized testing toward more holistic, authentic assessment methods that capture both individual development and collaborative outcomes.

Discussion and Implications

Balancing Global and Local Perspectives

One of the most significant findings of this research concerns the necessity of preserving local cultural values and identities while developing global citizenship competencies. This finding addresses common concerns about cultural homogenization and the potential for global citizenship education to undermine local communities and traditions.

The research suggests that effective global citizenship education helps learners develop what might be termed "rooted cosmopolitanism" - the ability to engage globally while maintaining strong connections to local communities and cultural heritage. This approach recognizes that authentic global citizenship emerges from deep cultural grounding rather than cultural rootlessness.

Practical implications include ensuring that global citizenship programs celebrate and examine local cultural traditions, create opportunities for learners to share their own cultural perspectives with global partners, and help learners understand how their local knowledge and experiences can contribute to global conversations and solutions.

This balanced approach also requires attention to the ways that global citizenship education might inadvertently privilege dominant cultural perspectives or create pressure for cultural assimilation. Effective programs must actively work to value cultural diversity and resist homogenizing tendencies.

Addressing Implementation Challenges

The research identifies several significant challenges in implementing effective global citizenship education programs. Resource constraints, institutional resistance to change, faculty preparation needs, and assessment difficulties all present ongoing obstacles to program development.

However, the findings also suggest practical strategies for addressing these challenges. Phased implementation approaches can help institutions gradually build capacity and commitment for global citizenship education. Faculty learning communities can provide peer support and shared resources for pedagogical innovation. Community partnerships can help offset resource constraints while providing authentic learning opportunities.

The research emphasizes that implementation challenges should be viewed as opportunities for institutional learning and growth rather than insurmountable barriers. Successful programs often emerge from creative problem-solving and collaborative resource development.

Future Research Directions

This research identifies several areas where additional investigation could strengthen global citizenship education theory and practice. Longitudinal studies of global citizenship education outcomes could provide better understanding of long-term impacts and development processes. Comparative studies of different pedagogical approaches could help identify most effective strategies for different learning contexts and populations.

Research on the relationship between global citizenship education and social action could help ensure that programs contribute to positive social change rather than remaining at the level of individual development. Investigation of how global citizenship competencies transfer across different contexts could inform curriculum design and assessment strategies.

Recommendations and Best Practices

Institutional Recommendations

Based on the research findings, several key recommendations emerge for educational institutions seeking to develop effective global citizenship education programs:

Strategic Planning: Institutions should develop comprehensive strategic plans for global citizenship education that align with institutional mission and values while addressing specific community needs and opportunities. These plans should include clear learning outcomes, implementation timelines, resource allocation strategies, and assessment mechanisms.

Faculty Development: Comprehensive faculty development programs should be established to support educators in developing both global citizenship competencies and innovative pedagogical skills. These programs should include international experience opportunities, cross-cultural training, pedagogical workshops, and ongoing collaborative learning communities.

Curricular Integration: Rather than creating separate global citizenship courses, institutions should focus on integrating global citizenship competencies across existing curricula. This requires systematic curriculum mapping, faculty collaboration, and ongoing assessment of integration effectiveness.

Community Partnership Development: Institutions should invest in building sustained, reciprocal partnerships with diverse community organizations that can provide authentic global citizenship learning opportunities. These partnerships should be supported by dedicated staff, clear agreements, and ongoing evaluation processes.

Pedagogical Recommendations

The research identifies several pedagogical approaches that prove particularly effective for global citizenship education:

Experiential Learning: Programs should prioritize hands-on, authentic experiences that allow learners to apply global citizenship competencies in real-world contexts. This might include international service learning, community-based research projects, cross-cultural internships, and collaborative problem-solving initiatives.

Reflective Practice: Structured reflection should be integrated throughout global citizenship education programs to help learners process their experiences, examine their assumptions, and connect their learning to broader global citizenship goals. Reflection can take various forms, including journaling, discussion groups, creative expression, and peer dialogue.

Collaborative Learning: Global citizenship inherently involves working across differences, so educational programs should emphasize collaborative learning approaches that require students to work together across cultural, disciplinary, and other boundaries. This includes group projects, peer teaching, community organizing, and cross-cultural partnerships.

Critical Inquiry: Programs should encourage learners to critically examine global systems, power structures, and their own positions within global relationships. This includes analyzing media representations, questioning assumptions about development and progress, and exploring alternative perspectives on global issues.

Assessment Recommendations

Given the complex, multidimensional nature of global citizenship competencies, assessment strategies must go beyond traditional testing methods:

Portfolio Development: Students should maintain portfolios that document their global citizenship learning development over time, including artifacts from various experiences, reflective writings, and evidence of competency application in different contexts.

Performance Assessment: Programs should create opportunities for students to demonstrate their global citizenship competencies through authentic performances, such as leading cross-cultural workshops, facilitating community dialogues, or implementing action projects.

Collaborative Assessment: Assessment should include peer evaluation and community feedback to reflect the collaborative nature of global citizenship and provide diverse perspectives on learning development.

Self-Assessment: Students should be engaged in ongoing self-assessment processes that help them monitor their own learning development and set goals for continued growth in global citizenship competencies.

CONCLUSION

This research demonstrates that global citizenship education represents far more than an educational trend or optional enhancement to traditional curricula. In an era of unprecedented global interconnectedness and transnational challenges, the development of global citizenship competencies has become essential for effective participation in contemporary society.

The findings reveal that successful global citizenship education requires a sophisticated, multidimensional approach that integrates cognitive, affective, and behavioral learning while maintaining critical attention to power dynamics and social justice concerns. This is not simply a matter of adding international content to existing courses or providing occasional cross-cultural experiences. Instead, it requires fundamental shifts in educational philosophy, institutional culture, and pedagogical practice.

The research emphasizes that global citizenship education must balance global awareness with local cultural preservation, ensuring that learners develop rooted cosmopolitanism rather than

cultural rootlessness. This balance is crucial for maintaining cultural diversity while building capacity for cross-cultural collaboration and global problem-solving.

Implementation of effective global citizenship education requires significant institutional commitment, innovative pedagogical approaches, comprehensive faculty development, and sustained community partnerships. While these requirements present substantial challenges, the research suggests that creative, collaborative approaches can overcome resource constraints and institutional barriers.

Perhaps most importantly, this research positions global citizenship education as a critical investment in both individual development and social transformation. By preparing learners to engage effectively across cultural boundaries while maintaining commitment to social justice and cultural preservation, global citizenship education contributes to building more equitable, sustainable, and collaborative global communities.

The urgency of global challenges such as climate change, inequality, migration, and technological disruption makes the development of global citizenship competencies increasingly essential. Educational institutions that fail to prepare their students for effective global engagement risk not only individual disadvantage but also reduced capacity to contribute to collective solutions for shared global challenges.

As societies continue to grapple with the complexities of globalization, cultural diversity, and transnational cooperation, global citizenship education offers a framework for preparing individuals who can navigate these complexities with competence, integrity, and commitment to justice. The investment in developing comprehensive global citizenship education programs represents an investment in a more equitable and sustainable global future.

The findings of this research suggest that while global citizenship education faces significant implementation challenges, the potential benefits for individuals, communities, and global society justify sustained commitment to developing effective programs. As educational institutions and organizations continue to refine their approaches to global citizenship education, ongoing research, evaluation, and collaboration will be essential for maximizing the transformative potential of this critical educational endeavor.

Future success in global citizenship education will depend on maintaining the balance between global engagement and local cultural preservation while continuously adapting pedagogical approaches to meet evolving global challenges and opportunities. The multidimensional framework identified in this research provides a foundation for continued development of effective global citizenship education programs that serve both individual learning and collective social transformation goals.

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Assessing Algerian Middle School English Teachers' Intercultural Communicative Competence: A Step toward Culturally Responsive Language Education

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ABSTRACT: The present research attempts to throw light on the assessment of Algerian middle school teachers' intercultural communicative competence. The contemporaneous study aims to highlight the level of ICC among Algerian middle school English teachers and to evaluate their awareness, attitudes, knowledge, and pedagogical practices in promoting intercultural understanding. Using a mixed-methods approach combining surveys, interviews, and classroom observations, the research identifies key strengths and gaps in teachers' ability to integrate intercultural content into language instruction. The findings reveal that while most teachers show positive attitudes toward intercultural teaching, many lack formal training, practical resources, and institutional support to effectively foster ICC in their classrooms. The study underscores the urgent need for professional development programs and curriculum reforms that embed intercultural objectives in EFL teaching. By assessing teachers' ICC, this research contributes to a broader understanding of culturally responsive pedagogy in Algerian middle schools and offers practical recommendations for educational stakeholders seeking to enhance English language education through an intercultural lens.

KEYWORDS: Assessment; intercultural competence; ICC; teachers' knowledge and attitudes; middle school.

INTRODUCTION

Nowadays, English language teaching does not focus only on teaching grammar, phonetics, and vocabulary. The digital era has urged the necessity to communicate effectively across cultures. The development of teachers' intercultural communicative competence has become vital in the 21st century Deardorff (2006). Teachers should teach languages with their cultures because one cannot detach any language from its culture. Language and culture are two faces of the same coin. Intercultural communicative competence (ICC) is recognized as a central objective of foreign language education. Algerian language teachers play a vital role in fostering learners' awareness of cultural diversity and intercultural understanding since English language is taught as a foreign language from primary school onwards. However, the Algerian educational context is often characterized by a strong focus on linguistic competence while there is less emphasis on intercultural aspects of communication. To bridge this gap an urgent investigation into teachers' own level of ICC is needed in Algerian EFL classrooms. The present research aims to assess the intercultural communicative competence of Algerian middle school English teachers. This study seeks to explore the extent to which Algerian middle school English teachers possess intercultural knowledge, skills, and attitudes, and how these components are reflected in their classroom

practices. So, this gap raises the following question: To what extent are Algerian middle school English teachers equipped with intercultural communicative competence, and how does this competence influence their teaching practices?

Literature Review

Recently, language education has shifted from focusing on linguistic competence towards incorporating communicative competence. The concept of ICC refers to the ability to interact effectively with people from other backgrounds, combining linguistic, sociocultural, and critical-cultural awareness (Byram, 1997). Byram (1997) highlights five interrelated savoirs:

1. Attitudes (savoir être) that includes curiosity, openness, readiness to suspend disbelief about other cultures and one's own.
2. Knowledge (saviors) of social groups and their cultures, interaction processes, and products or practices.
3. Skills of interpreting and relating (savoir comprendre) which means the ability to interpret cultural elements from another culture and relate them to one's own.
4. Skills of discovery and interaction (savoir apprendre/ fair) which is the ability to acquire new cultural knowledge to interact in intercultural settings.
5. Critical cultural awareness (savoir s'engager) is the ability to evaluate critically perspectives, products, and practices in one's own and other cultures.

In the Algerian context, several studies have begun to address culture, especially in tertiary- level EFL settings. Yet, less has been said about ICC; the integration of intercultural communicative competence remains a developing dimension of language education Ghaffour & Chehri (2024). While curricula emphasize linguistic proficiency, intercultural awareness is often addressed implicitly rather than through systematic pedagogical planning. Teachers tend to rely on authentic materials such as songs, films, and online resources to create cultural exposure, but the absence of explicit guidelines or training limits the depth of intercultural learning. Recent studies have stressed the importance of embedding ICC into classroom practices to prepare Algerian learners for both academic and professional engagement in a globalized world, while still preserving their national identity (Benadla & Hadji, 2021). This dual role highlights the need for teacher training programs and curriculum reforms that foster ICC as an integral part of EFL education in Algeria.

Methodology

The present research attempts to shed light on the assessment of Algerian middle school teachers' intercultural communicative competence. The core objective of this study is to highlight the level of ICC among Algerian middle school English teachers and to evaluate their awareness, attitudes, knowledge, and pedagogical practices in promoting intercultural understanding especially among their learners. In order to collect data, the researchers opted for a mixed method approach combining quantitative and qualitative data through surveys, interviews and classroom observation to get more in-depth insights about the cultural aspect of language teaching. Firstly, surveys were delivered to 18 EFL teachers at middle school to investigate the level of awareness, attitudes and knowledge with culture and intercultural communicative competence as a field of itself and the importance of integrating it in the EFL classroom. The interviews were delivered by email to teachers who accepted to take part in the study, whereas the participants were middle school teachers recommended by the inspector upon their acceptance and openness to new teaching methods. After that, individual interviews were conducted in order to explore the ICC practices in the real setting, whereby teachers present examples where culture is addressed in their respective

classrooms –if any-. These two steps serve as an exploratory phase for the feasibility of the research. Finally, the researchers attended 11 classes of the interviewed teachers to explore the pedagogical practices in promoting intercultural thinking amongst young EFL learners using an observation grid related to ICC practices.

Henceforth, the analysis of the collected data was performed respectively through the interpretation of numerical data from the surveys and moving to the qualitative data of the interviews and classroom observation.

Results

Surveys

In an attempt to investigate middle school EFL teachers' relation with ICC, the survey was designed to provide quatitative data about the phenomenon. The participants were mostly novice teachers whose experience range from 4-8 years of experience (Figure 1). They expressed openness and readiness to implement new teaching trends in their classes. They believe that teaching about the other cultures is a key component of language teaching, because culture in enhaled in language.

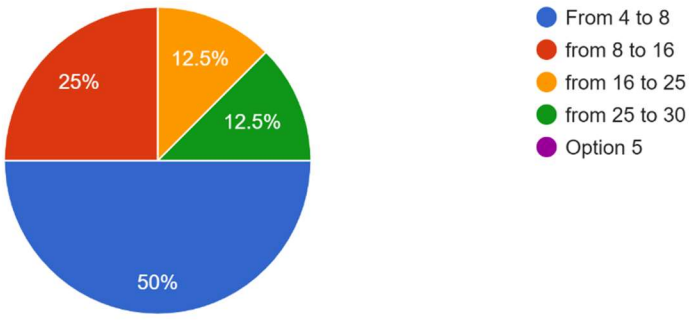


Fig1. Teachers' teaching experience in years

As far as integrating intercultural content, middle school EFL teachers try to include intercultural content in their teaching but only when needed; 75% of the participants sometimes include IC in their teaching. Moreover, the data show that IC is not neglected in EFL classes (Figure 2). Integrating cultural content comes under the form of songs, films or stories that serve the content of the program. Additionally, the participants cultivate critical thinking by encouraging learners to compare other cultures with their own. This technique fosters the learners' citizenship, national identity and chiefly openness to the world (Figure 3).

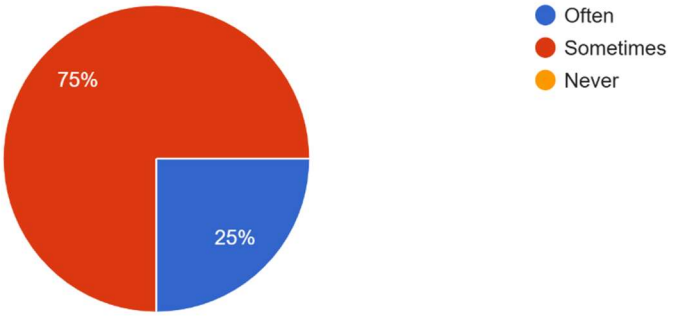


Fig2. Integrating intercultural content in EFL classroom

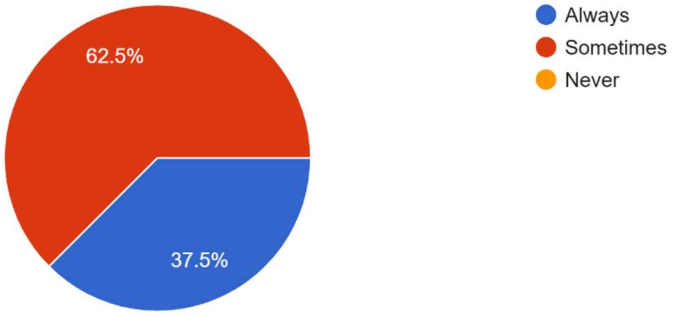


Fig3. Comparing national culture with other cultures in EFL classroom.

Interview and observation

The interviewed teachers gave a variety of examples and strategies to assure their learners are well exposed to the culture of the target language. The most cited authentic tool amongst the interviewed teachers were youtube channels and english broadcasting channels. On the other hand, the researchers used a grid that focuses on the teachers intercultural practices and strategies inside the classroom in order to get more insights about the interaction insidethe classroom. This grid highlights cultural awareness and openess rather than linguistic accuracy and correctness. The techniques used by teachers take form of role plays of famous cartoons, and songs along with comparing celebrations of the target culture. Additionally the teacher/learner interaction vary depending on the topic and the learners' familiarity with cultural exaples provided by the teachers. The latter provide leaners with authentic material –when necessary- in order to expose the learners to diversity and prepare them to be global citizens.

CONCLUSION

Overall, the findings reveal that Algerian middle school EFL teachers demonstrate a growing awareness of the importance of intercultural communicative competence in language education. Although the integration of intercultural content is not systematic, the majority of teachers include

it when relevant, mainly through songs, films, stories, and authentic media resources such as YouTube and broadcasting channels. Their practices show an effort to balance linguistic instruction with cultural awareness, often encouraging learners to compare their own cultural practices with those of the target language. Such strategies not only foster learners' openness to diversity but also strengthen their sense of national identity and global citizenship. The classroom observation grid further confirmed that teachers privilege openness and intercultural awareness over linguistic accuracy, employing techniques such as role plays and cultural comparisons to promote meaningful interaction. Taken together, these results suggest that while ICC is not yet fully embedded in everyday practice, Algerian EFL teachers display the willingness, creativity, and potential needed to move toward more culturally responsive language education.

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Interculturality In The Algerian EFL Seconday Education: the Case of the First Year Textbook "At the crossroads"

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ABSTRACT: This study investigates the integration of intercultural competence and culture-based content in Algerian EFL secondary education through a detailed analysis of the first-year textbook *At the Crossroads*. It examines teachers' perceptions of the role of culture in English language teaching and evaluates the extent to which the textbook incorporates meaningful cultural elements. Data were collected from 21 secondary school teachers in the Béchar and Béni Abbès regions, located in the south-west of Algeria, using a structured questionnaire designed to capture both qualitative and quantitative insights, alongside a qualitative content analysis of *At the Crossroads*. The questionnaire addressed key areas, including teachers' training in culture and interculturality, their views on the balance between local and target cultures in the textbook, and their understanding of the relationship between linguistic competence and intercultural communicative competence. The study further explored the adequacy and relevance of the cultural content provided, the strategies teachers employ to integrate and deliver cultural input in their classrooms, and the motivational impact of these elements on learners' engagement and attitudes toward English. Findings are expected to provide a nuanced understanding of the effectiveness of *At the Crossroads* in fostering intercultural competence, highlighting both its pedagogical strengths and its limitations. The research also proposes recommendations for strengthening culture-based pedagogy in Algerian EFL contexts, including enhanced teacher training, the incorporation of richer intercultural tasks, and the development of supplementary resources that bridge local and global perspectives.

KEYWORDS: At the Crossroads textbook, culture-based content, EFL teaching, intercultural competence, secondary education, teachers' perceptions.

INTRODUCTION

Language is widely recognised as the carrier of culture, and the two evolve together. Teaching language without considering culture is incomplete, as linguistic competence alone may not ensure effective communication in culturally diverse settings. Language conveys beliefs, ideas, and knowledge of customs and values (Sheeraz et al., 2015; Ben Zerouel, 2016).

In today's interconnected world, intercultural competence, variously termed inter-, cross-, or transcultural competence, has become vital. People of diverse cultural and ethnic backgrounds increasingly collaborate across borders, prompting scholars to stress the integration of cultural content into language syllabi (Deardorff, 2009; Weninger & Kiss, 2013; Amerian & Tajabadi, 2020). Embedding cultural elements in foreign language teaching strengthens communicative competence and equips learners to engage meaningfully with people from different societies (Laroui, 2017).

Despite global recognition of interculturality, its integration into Algerian EFL contexts remains underexplored. The first-year secondary textbook *At the Crossroads* is central to shaping learners' cultural awareness, yet its effectiveness in fostering intercultural communicative competence (ICC) is insufficiently examined.

Research Questions

- To what extent is interculturality represented in the 1AS textbook *At the Crossroads*?
- To what extent are Algerian EFL teachers familiar with the concept of interculturality?
- Are teachers sufficiently aware of ICC and its relevance to effective language teaching?

Hypothesis

- *At the Crossroads* underrepresents intercultural elements, and many teachers may lack formal awareness or training in ICC, limiting its systematic integration into Algerian EFL teaching.

This study is significant as it evaluates the strengths and limitations of a key textbook and teachers' perspectives, offering evidence to inform curriculum designers, teacher educators, and policymakers in reinforcing culture-based pedagogy for effective communication in a globalised world.

Literature Review

Intercultural representation in EFL textbooks has often been criticised for being unbalanced or superficial, thereby limiting learners' opportunities to develop genuine intercultural competence. Tuzcu Eken (2019) observes that many textbooks treat interculturality as a peripheral component, presenting isolated cultural facts without encouraging critical engagement or meaningful comparison. Likewise, Oberste-Berghaus (2024) highlights that, despite growing global interconnectedness, textbooks frequently prioritise linguistic accuracy over cultural authenticity, leaving learners ill-prepared for real-world communication. Byram (2020) and Gu (2016) warn that, without deliberate integration of intercultural tasks, such materials risk perpetuating stereotypes rather than fostering reflection on cultural diversity. In this vein, Hall (2017) argues for authentic materials and localised examples to connect learners' lived experiences with global contexts, while Eddy (2022) underscores the importance of collaborative and reflective activities to embed cultural understanding into language learning. Collectively, these critiques underline the need for textbooks to transcend tokenistic cultural representations by providing balanced, contextually relevant, and critically framed intercultural content.

The Algerian Ministry of Education (2005) placed intercultural communicative competence (ICC) at the core of secondary EFL instruction, envisioning English as both a linguistic tool and a cultural gateway through which learners could access science, technology, and global culture. Yet this vision contrasts with traditional practices criticised by Kramsch (1993), who condemned earlier methods for restricting culture teaching to factual knowledge about the target language community while neglecting its social and psychological dimensions. Kramsch's notion of a "sphere of interculturality" reframed culture learning as building bridges between linguistic forms and social structures, requiring learners to reflect on their own culture as they encounter another. Kupka's definition of intercultural competence, cited in Deardorff (2009), reinforces this perspective by presenting IC as mutual impression management that enables effective interaction across cultural systems. Similarly, Byram et al. (2009) and Corbett (2003) argue that communicative competence

centred solely on accuracy and fluency is inadequate without explicit cultural awareness, a view echoed by Deardorff (2009), who calls for the integration of linguistic and sociocultural competences.

The introduction of the competency-based approach and *At the Crossroads* in 2005 sought to operationalise these principles within Algerian EFL teaching. However, as the present study reveals, the textbook's content and structure only partially fulfil the Ministry's objectives, leaving significant gaps in fostering authentic intercultural engagement.

Several researchers have critically examined the representation of interculturality in EFL textbooks across different contexts.

Aliakbari (2004), conducting a content analysis of Iranian high school ELT textbooks, found a strong dominance of target culture and minimal inclusion of local or international cultures. The study concluded that the materials overemphasised linguistic elements while neglecting cultural awareness, leaving learners ill-prepared for authentic intercultural communication.

In Algeria, Zarate and Khalfaoui (2014) performed a similar content analysis of secondary school EFL textbooks. Their findings pointed to a clear imbalance, with linguistic competence prioritised over intercultural dimensions. Although some cultural references existed, these were judged superficial, offering little scope for critical intercultural awareness.

Prihatiningsih and Petrus (2021) analysed Indonesian seventh graders' EFL textbooks (*When English Rings a Bell* and *English on Sky*). They observed a predominance of source culture over target and international cultures, warning that such prioritisation of learners' identities may hinder intercultural knowledge acquisition and obstruct the development of intercultural communicators.

Similarly, Amerian and Tajabadi (2020) evaluated the cultural content of *Oxford's New Headway* (4th ed.) and identified a bias in cultural instruction. They argued that the series fails to equip learners with adequate knowledge, attitudes, and awareness, effectively widening cultural gaps rather than bridging them.

In Tunisia, Abid and Moalla (2019) critiqued the textbook *Perform and Activate*, noting its lack of intercultural contacts, which they view as essential for promoting intercultural communicative competence. They urged policymakers to revise pedagogical materials to meet the demands of a globalised world.

Despite the growing importance of intercultural competence in EFL teaching, Algerian textbook research has focused mainly on linguistic aspects, with little attention to interculturality. *At the Crossroads*, the Ministry-prescribed Year One textbook, has not been systematically studied in this regard, especially from teachers' perspectives. No research has yet examined how EFL teachers in South-West Algeria perceive and address interculturality in the textbook. This study fills that gap by investigating their perspectives and its pedagogical implications.

Methodology

This study employed qualitative content analysis supported by descriptive statistics to evaluate the Algerian first-year secondary EFL textbook At the Crossroads and assess its intercultural balance. A purposive sample of 21 experienced teachers from Béchar and Béni Abbès, located in the south-west of Algeria, participated, offering insights into the textbook's effectiveness in fostering intercultural communicative competence (ICC). Data were collected through a textbook review of

all five units and a structured questionnaire, with responses analysed using frequency counts, percentages, and qualitative interpretation. Ethical considerations included informed consent, anonymity, and the exclusive academic use of data.

Despite its small, regionally limited sample and reliance on self-reported data, the study revealed notable patterns: teachers' cultural exposure was largely literary–historical (history 57.1%, literature 38.1%) with minimal focus on everyday practices (<10%). All respondents (100%) viewed culture as essential, though 85.7% had no formal training in interculturality. Most considered the textbook's cultural content inadequate (61.9%), imbalanced (81%), and overly linguistic-focused (81%), while 57% found the cultural elements uninteresting.

Teachers frequently compensated by using visual aids (38.1%), multimedia (28.6%), and self-designed materials. Furthermore, 62% believed that cultural integration strongly motivates learners, though listening scripts were often treated as linguistic drills rather than tools for intercultural learning. These findings underscore the need for improved textbook design, targeted teacher training, and further research incorporating classroom observations and broader sampling.

Discussion

The study found that *At the Crossroads* provides limited and Western-biased intercultural content, judged inadequate by 61.9% of teachers and unbalanced by 81%, who felt it prioritises linguistic competence over intercultural communicative competence. 57% considered its cultural elements unengaging, while 62% believed cultural integration boosts learner motivation. With 85.7% reporting no training in interculturality, teachers often supplement the textbook using visual aids, multimedia, and self-created materials, indicating that its current design does not systematically foster intercultural competence.

The results of this study broadly align with previous scholarship, which has repeatedly highlighted the uneven or superficial integration of intercultural elements in EFL textbooks. Thi (2011) argued that many English textbooks fail to expose learners to authentic language use, often privileging native speakers' linguistic competence rather than their pragmatic performance. This over-reliance on decontextualised forms, Thi warns, risks miscommunication when learners face cultural dissimilarities that cannot be navigated through grammar alone.

Aliakbari's (2004) content analysis of Iranian ELT textbooks reached a similar conclusion: cultural representation was heavily skewed towards the target culture, with limited local and international perspectives. The current study echoes this imbalance. Although *At the Crossroads* includes moments of intercultural exchange, such as the Finnish–Algerian email activity—81% of teachers reported that the textbook does not balance local and target cultures.

Likewise, Zarate and Khalfaoui (2014) observed that Algerian textbooks prioritised linguistic competence over intercultural awareness. Our findings confirm this: 81% of respondents believed *At the Crossroads* favours grammar and structure at the expense of intercultural communicative competence, and 61.9% deemed its cultural content inadequate.

The Indonesian study by Prihatiningsih and Petrus (2021) warned that overemphasis on the source culture risks limiting learners' intercultural growth. A parallel can be drawn here: teachers

frequently supplement *At the Crossroads* using visual aids (38.1%) and multimedia (28.6%) to compensate for its gaps, demonstrating the need for more dynamic, comparative content.

Amerian and Tajabadi's (2020) critique of *Oxford's New Headway*, that it "widens the gap between cultures rather than bridging it", finds resonance in our context. While *At the Crossroads* contains references to global issues, these are often framed from Western perspectives (e.g., Unit 4 on Western inventors), which may alienate learners from their own cultural identities.

Abid and Moalla (2019) similarly criticised Tunisian textbooks for lacking intercultural contact opportunities, a shortcoming also evident here: 57% of teachers reported that the cultural elements in *At the Crossroads* fail to capture student interest, while 62% believed that students' motivation increases when culture is meaningfully integrated.

Taken together, these findings suggest that *At the Crossroads*, like many textbooks internationally, operates within a cultural exposure model rather than a fully developed intercultural communicative model. It provides some opportunities for cultural awareness but rarely scaffolds critical comparison or reflection. As Thi (2011) emphasises, without authentic contexts and explicit connections to learners' sociocultural realities, such materials risk perpetuating superficial engagement with culture.

The evidence therefore calls for systematic revisions of Algerian EFL materials. Textbook writers should ensure balanced representation of local, regional, and global perspectives, embed intercultural reflection tasks, and include pragmatic models of authentic interaction. Additionally, given that 85.7% of teachers reported no training in teaching interculturality, targeted professional development is essential to bridge the gap between textbook limitations and classroom practice. Strengthening both materials and teacher preparation would better equip learners for meaningful communication in diverse, global contexts.

CONCLUSION

This study has revealed that while *At the Crossroads* offers some intercultural content, its treatment of culture remains fragmented, predominantly Western-focused, and insufficiently structured to develop intercultural communicative competence (ICC). The majority of participating teachers regarded its cultural coverage as inadequate (61.9%), imbalanced (81%) in favour of Anglophone culture, and overly oriented towards linguistic competence (81%), with 57% finding its cultural elements unengaging. Nevertheless, 62% of respondents acknowledged that meaningful cultural integration strongly enhances learner motivation. These findings align with previous international research (e.g., Aliakbari, 2004; Zarate & Khalfaoui, 2014; Abid & Moalla, 2019), which consistently criticises EFL textbooks for their superficial or uneven incorporation of interculturality.

The study underscores the urgent need to rethink how intercultural competence is embedded within Algerian EFL materials and pedagogy. While textbooks remain a central resource, they cannot by themselves ensure deep cultural understanding or critical engagement without deliberate, balanced representation and explicit tasks. Teacher preparation must also be improved, given that 85.7% of participants reported no formal training in interculturality, leaving cultural integration largely to individual effort. Expanding future research to include classroom observations, a wider geographic

scope, and learners' perspectives would provide a more comprehensive picture of intercultural teaching practices in Algeria.

To foster interculturality effectively, we suggest that textbook designers draw on local culture through authentic Algerian writings, oral traditions, and contemporary contexts, integrating these alongside global perspectives. Comparative tasks should encourage learners to critically contrast local and target cultures, while authentic communicative scenarios rooted in Algerian settings can bridge the gap between language and culture. Finally, teacher training programmes should prioritise intercultural pedagogy, offering educators practical strategies and resources to supplement textbooks and inspire meaningful cultural dialogue in the classroom.

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Cultivating Mindful Global Citizenship in Students through Translanguaging and Interculturalism: The Case of Translation

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ABSTRACT: This paper examines the vital role translation plays, within the frameworks of translanguaging and interculturalism, in cultivating mindful global citizenship among students. It delves into the questions of linguistic, cultural, and existential paradigms that students should be armed with to adequately address the multifaceted pros and cons that universality raises in the current, constantly shifting world. Since translation, in itself, is a means that focuses on multilingual and intercultural communication and embarks in various settings that deal with multiple spheres of life that impact the many strata societies are composed of, it greatly helps reduce misunderstandings among people and enhances tolerance based on race, ethnicity, and gender, which would likely spark conflicts and hinder societies from advancing. This makes translation a fitting pedagogical yardstick that indoctrinates students in the crucial idea of difference people hold in conceptualizing the world, acting on its concerns, and reflecting upon their proper stance towards the chosen steps they adopt for this purpose, which will eventually lead to genuinely gauging the extent to which learners' openness vis-à-vis the world is engaged.

KEYWORDS: Cultivating; Global citizenship; Interculturalism; Translanguaging; Translation

INTRODUCTION

Global Citizenship Education (GCED) does not solely concern imparting information. Still, it cultivates the competencies, skills, and attitudes, along with the capacities and dispositions that are primordial to addressing the intricate intercultural issues that people face in the global world. This has led educators, policymakers, and stakeholders to place great emphasis on context as the foundation of the teaching and learning process, which in turn has widely opened the door to translation as a key strategy that guarantees inclusivity and accessibility, fully satisfying the increasingly multilingual and intercultural educational settings. Furthermore, recent scholarship demonstrates that "translation and contextualization play a crucial role in breaking barriers and ensuring inclusive global education" (Lahmar & Kouicem, **2025**, p.**230**). This accords with UNESCO's broad vision, which highly values the importance of learning in languages that learners best understand, underlining that "instruction through home languages for prolonged periods accelerates learning and helps prevent knowledge gaps" (UNESCO, **2025**, p.**7**).

Translation is not, therefore, a marginal process, yet an alive medium that significantly helps in generating and shaping GCED's life-changing goals. It eases learners to build diverse horizons, allowing them to connect global issues with their own lived experiences. In this regard, many researches have brought the evidence that "multilingual approaches and curriculum translation empower learners by connecting local realities with universal values" (Plan Zero, 2025, para.3),

enhancing the so-called *global competence* which entails critical dialogue, empathy, and problem-solving skills that are considerably essential for active global citizens (Thompson & Garcia, 2025, p. 103).

Since global education environments have enduringly turned into linguistically and culturally more diverse, there is a strong belief among scholars that the educational function of translation outstrips bare comprehension. Mbotake (2025) asserts that "competency-based translation education emphasizes mediation, specialist knowledge, and problem-solving, all crucial skills for global citizenship" (p. 118). This extensive prospect supports the idea that translation can apply GCED by "bridging linguistic divides and actively fostering understanding, solidarity, and justice in global learning environments" (UNESCO, 2025, p. 13).

With this in mind, the present paper aims to address several key questions, among which the most prominent are: What kind of relationship exists between translation and global citizenship? What are the premises that translation educators and tutors should bear in mind when teaching students the very essence of translation that inherently revolves around translanguaging and interculturalism? What are the operating modes for such a process, and how can it be designed to smoothly yet steadily involve learners in becoming globalized citizens?

Theoretical Foundations and Related Concepts

Translation

Translation is unquestionably a complex and exegetic operation that hinges deeply on "more than linguistic decoding; it requires cultural mediation and the nuanced negotiation of meaning across languages and contexts" (Bolaños García-Escribano, 2025, p. **7**). This means that translators not only need to acquire the linguistic skills that are the core of the art and craft, i.e., rendering texts and messages from different languages, but also must possess cultural competence, which enables them to steer the hidden corridors of purely linguistic structures with ease and precision. This is not a freely personal trend translators are prone to but pedagogical standards and job market prerequisites Translation Studies/TS has no choice but to track as the contemporary, novelties, and the various newly established turns in translation education necessitate them because translators must handle "lexical complexity and cultural nuances embedded in the source texts" (Asmilia et al., 2025, p. 432).

In this regard, one may speak then about the functions every translation performs in translingually and interculturally based settings, which Xioajing et al. (2025) deem to allocate learners the ability to "interact with individuals from diverse backgrounds, embracing different worldviews and engaging meaningfully with various cultural perspectives ... while also influencing decision-making strategies and the effective use of electronic resources and internalized source-culture knowledge in the translation process" (p. 2).

Translanguaging

Translanguaging has come to light as a theoretical framework and transformational aspect in education that considers bilingualism and multilingualism not as disconnected language components; rather, as a single, unified linguistic repertoire from which interlocutors strenuously draw to communicate and make meaning (Garcia & Wei, 2014). Moreover, Garcia and Wei put

forward that translanguaging denotes "the act performed by bilinguals of accessing different linguistic features or varieties of language in their repertoire, without being constrained by socially and politically defined language boundaries" (2014, p. 45). The theory of translanguaging has defied the older models of bilingualism, which treated languages as distinct entities, and instead suggests that multilingual speakers choose and deploy language features smoothly based on the context and the purpose of communication (Otheguy, García, & Reid, 2015).

Practically speaking, translanguaging in teaching represents a pedagogy that "validates and leverages students' entire linguistic repertoire to support cognitive development, identity formation, and equitable learning" (Marrero-Colón, 2022, p. 3). It permits learners to effortlessly elucidate academic content using all their languages, which helps them enhance inclusion and empowerment (Javaid, 2025). Other than that, translanguaging, as Wei (2018) proclaims, "decenters language-as-system and centers language-as-practice" (p.712) through the social and interactive breadth of language use and usage. To illustrate, this can occur in a classroom when students ideally switch among languages or incorporate knowledge from several cultural contexts, thus reflecting linguistic realities they actually live in (Vogel & García, 2017).
Translanguaging, thereby, serves as an intrinsic linguistic process among multilingual speakers and a pedagogical standpoint that contests monolingual standards in education, focusing on the agency and creativity of multilingual speakers in utilizing linguistic and cultural resources (García & Wei, 2014; Vogel & García, 2017; Wei, 2018).

Interculturalism

Deardorff (2025) believes that interculturalism is a set of two, pedagogy and philosophy, which promotes "respectful dialogue among culturally diverse groups rather than assimilation" (p.**23**) and cultivates empathy, reflexivity, and negotiation that are vital competencies for learners to successfully engage in intercultural encounters (Bolaños García-Escribano, 2025). Besides, interculturalism, deemed "a resource for collective learning and social cohesion" (Deardorff, 2025, p. 23), stimulates learners' critical recognition of power asymmetries and motivates their understanding of cultural diversity. This has increasingly altered how interculturalism is conceived in recent scholarship, namely that the protagonists no longer recognize it passively as just a matter of cultural diversity, but rather as "relational intercultural experience with others through communication, adaptation, and occasionally misunderstanding" (Ferguson, 2024, p. 12).

This dynamic, interaction-based approach moulds interculturalism as a critical alternative to multiculturalism, which is sometimes criticised for its focus on fundamental respect for difference that "assumes that differences are all positive" (Balint, 2010, as cited in Ferguson, 2024, p. 12).

Genuine interculturalism, on the contrary, necessitates discourse that examines differences in sociocultural power distribution, revealing and scrutinizing the disparate cultural hierarchies that persist in cultures (Ferguson, **2024**). Students participating in such situations report experiential learning: "It's like they influence you but you also influence them…you're still going to have stuff from your blood, like the countries that you've lived in before" (Ethan, as cited in Ferguson, 2024, p. 14).

These findings highlight that interculturalism is rooted in critical pedagogy, which advocates for reciprocal adaptation rather than assimilation, and emphasizes the capacity to locate confusion as a fertile ground for connection (Butcher & Thomas, 2006, as cited in Ferguson, 2024). In a

nutshell, "interculturalism brings into focus the process of communication within, between, and about different cultures as much as the structures and meanings behind these cultures" (Ferguson, 2024, p. 13), emphasizing its importance in promoting both individuals' transformation and broader social change.

Global Citizenship Education

Over the last few years, global citizenship education (GCE) has become a significant topic of discussion worldwide, particularly in relation to curriculum, teaching methods, and educational policy. GCE is not just a single thing; it includes everything from learning the skills needed to do well in a globalized world to critical methods that stress "awareness of being part of a global community and ethics to act for the common good, change and social justice" (Akkari & Maleq, 2020, as cited in González-Valencia et al., 2022, p. 23). These different approaches show how people are arguing about what citizenship means in a globalized world: "Since there are different views on globalization, citizenship, and education, the views on GCE are, probably, even more diverse" (Sant et al., 2018, p. 21). Along similar lines, the *Global Education Network Europe (GENE)* perfectly gives us a straightforward definition adapted from the *European Declaration on Global Education to 2050* (Golden, 2025, p. 6):

> Global Education is education that enables people to reflect critically on the world and their place in it; to open their eyes, hearts and minds to the reality of the world at local and global level. It empowers people to understand, imagine, hope and act to bring about a world of social and climate justice, peace, solidarity, equity and equality, planetary sustainability, and international understanding. It involves respect for human rights and diversity, inclusion, and a decent life for all, now and into the future. Global Education encompasses a broad range of educational provision: formal, non-formal and informal; life-long and life-wide. We consider it essential to the transformative power of, and the transformation of, education.

Notwithstanding these facts, there is a growing agreement that GCE should be more than just a list of global issues. It should help students think critically about complex global problems, understand diverse perspectives, and take action in their own communities and beyond.

Scholars say that a critical approach to GCE helps students to "reflect critically on the legacies and processes of their cultures and contexts, to imagine different futures and to take responsibility for their decisions and actions" (Andreotti, 2006, p. 169). This viewpoint stresses the importance of not only understanding the world but also challenging current power structures and thinking about how both individual and group actions can help create a fairer and more sustainable society. In practical terms, this means that classrooms become places where students can learn about real-world problems, such as climate change, migration, and inequality. These problems are not just ideas; they are things that are happening in the real world, overwhelmed by instant relevance.

As GCE research develops further, the research community acknowledges that "empowering individuals to act responsibly and proactively for a more peaceful, tolerant, inclusive and secure world" (UNESCO, 2018, p. 2) is necessary to deal with the problems that are all connected in our time. The ongoing challenge for educators is to turn these complicated and sometimes controversial ideas into real-life learning experiences that help students see themselves as part of a global community.

These concepts act together to set up a big picture for teaching learners in continuously more globalized and diverse environments. Translation and translanguaging are vital linguistic and cognitive tools that help learners understand, negotiate, and generate meaning across barriers of language and cultures. Interculturalism endows learners with the ethical and dialogic framework essential for substantive engagement with cultural diversity, promoting empathy and critical awareness. Global citizenship education incorporates these elements, enhancing learners' moral, political, and social competencies to engage responsibly, equitably, and sustainably in the transnational context. This entangled construction accommodates students with the tools they need to be active agents of social change, who can think rationally about global problems while respecting and learning from cultural differences (Scherling & Maurič, 2019; Deardorff, 2025).

Translation as a Bridge for Understanding

It goes without saying that since people affiliated with different speech communities articulate language distinctly, based on their ways of conceptualizing things and their perspectives on the surrounding world, resorting to translation becomes an absolute exigency to facilitate intercultural communication and avoid misunderstandings. The translator or 'interlinguistic mediator' who Taft (1981) portrayed as "a person who facilitates communication, understanding and action between people whose language and/or culture is different" (p. 73) has a definite role that consists in "interpreting the expressions, intentions and perceptions of one group for the other in order to establish a balanced communication between them" (Taft, 1981). This means that apart from the in-depth knowledge of the languages subjected to translation, a high cultural sensibility that permits the translator to negotiate the meaning between both cultures is seriously required, as far as "languages and ethnicities are not naturalistic givens, but dynamic cultural constructs" (Juffermans, 2015, p. 4).

In this same vein, and for a translation to transculturally perform a perpetual fingerprint in space and time, a crucial move is made throughout translanguaging which is thought to be "an approach to the use of language, bilingualism and the education of bilinguals that considers the language practices of bilinguals not as two autonomous language systems as has been traditionally the case, but as one linguistic repertoire with features that have been societally constructed as belonging to two separate languages" (Garcia & Wei, 2014, p. 2). Hence, translanguaging transgresses languaging in that the former habitually crosses language boundaries and "offers a way of capturing the expanded complex practices of speakers who could not avoid having had languages inscribed in their body, and yet live between different societal and semiotic contexts as they interact with a complex array of speakers" (Garcia & Wei, 2014). To that, translaguaging is strictliy tied up with two translational knotty issues: creativity that underlies "the language user's ability to play with various linguistic features as well as the various spatial and temporal resonances of these features" (Garcia & Wei, 2014) and criticality which depicts "the ability to use available evidence … to inform considered views of cultural, social, political and linguistic phenomena, to question and problematize received wisdom, and to express views adequately through reasoned responses to situations" (Garcia & Wei, 2014).

Since translation circles around the conveyance of meaning, which is, in turn, a multilayered and multifaceted entity that mainly rests on a patchwork made out of linguistic, semantic, and semiotic mental and textual processes of interpretation and exegesis, the status that translation enjoys in equipping students with a mindful global citizenship seems promising. To think mindfully as a

global citizen is to have "awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act" (Reysen & Katzarska-Miller, 2013, p. 858); sort of traits that are ingrained in students as it nurtures in them "transcendence, plasticity of mind (flexibility, thinking differently, rebalancing, openness, having multiple frames of reference), mindfulness, curiosity, and humility" (Kular, 2020, p. **86**), and thus undeniably converting them into cosmopolitarian par excellence.

Theorists in TS have agreed that translation is a means for facilitating understanding within critical and intercultural contexts, highlighting its role not merely as a linguistic transmission of texts, but as a probing process of cultural mediation intertwined with issues of power, identity, and social justice. As Zhao, Li, and Qi (2025) maintain, translation "raises questions of authorship, authority, power, status, relationship, and voice, all immensely relevant and powerful concerns in culturally responsive practice" (p. 3). This thoroughly conceptualizes translation as a dynamic negotiation rather than an utterly passive conveyance of meaning. To make it more tangible, the threefold paradigm, regarding the realms in which translation operates, should be cast light upon here:

Translation as a Multilingual Communication

Communicating multilingually through translation unites both languages and unsettles stiff ideologies that are monolingual. It is a deep catalyst to be engaged interculturally and to be inclusive cognitively. Huang (2024) affirms that "translation, from an intercultural communication perspective, must give full play to human communication and respect cultural diversity in every transformation of information" (p. 94). This magnifies translation's functions as a place where culturally stained meanings are transferred and changed, or, in Bhabha's words, a *Third Space* (House, 2021) that eases hybridity and allows new meanings to emerge. Furthermore, in today's globally interrelated world, multilingualism, which translation ensures, is key to coalescing epistemic and cultural divides, enabling diverse communities to substantially contribute to sharing knowledge and exchanging ideas socially, politically, economically, and so forth. This occurs only because "translational processes create moments of friction and hesitation that, in turn, allow for the production of new and hybrid spaces of understanding that cut across linguistic and cultural boundaries" (Crane et al., 2009, p. 46).

Educationally speaking, the way this insight is effectively applied is mirrored in translanguaging pedagogy, which encourages learners and strengthens their capacities to powerfully mobilize their linguistic repertoires. Such practices, according to Moraru et al., "enable learners to draw on their full linguistic resources, fostering both academic development and greater agency in multilingual classrooms" (2025, p. 3). Learners exposed to this teaching approach can easily, yet deliberately, pull down normative monolingual ideologies, affirming their mother languages as a valuable asset rather than an impediment.

Moreover, the transformative power of multilingualism is significantly enhanced in highly technologized societies, where people coexist. AI-based translation software has revolutionized interactions among people from different languages and cultures, making these settings widely accessible, inclusive, and collaboratively synchronous.

Translation as a Tolerance Promoter

Translation fosters tolerance by making marginalized linguistic identities more visible and validated. It wisely addresses the crucial questions of race, ethnicity, and gender in culturally subtle ways. These processes overtly oppose the narratives of traditionally dominant cultures and create space for diverse voices. In translation Studies, there is a settled belief that cultural translation, i.e, the process of transferring sense that arises from translators' understanding, interpretation of contexts, culturally-bound and nuanced notions and concepts to appraising otherness, values, and discursive practices that are embedded in multiple source texts formats, along with behaviors, and attitudes that particularly refer to the other, represents one of the unique pdagogies in translation permitting "the integration of diverse perspectives, encouraging students to critically and empathetically engage with global cultures" (Li, 2025, p. 869). As Bassnett and Lefevere further bring up, "through translation, cultural boundaries are crossed and rewritten, enabling a redefinition of cultural identity that fosters tolerance and inclusivity" (1990, p. 7). In like manner, Venuti (2008) adds that "translation introduces readers to foreign cultures, fostering empathy and tolerance by exposing them to difference without erasure" (p. 15), while Pym reports that "translation is a tool for intercultural communication that can reduce ethnocentrism and cultivate respect for diversity" (2010, p. 42). Baker (2018) succinctly summarizes the status translation holds in enhancing tolerance, stating that through "mediating between languages, translation opens channels for dialogue and inclusion, which are essential for peaceful coexistence and tolerance" (p. 97).

To this, the ethical dimension of translation is similarly apparent in literary studies that deal with gender, in which translators assume the role of engaged mediators who can either support the already-existing stereotypes or refute them, thus shaping cross-cultural and multilingual gender discourse (Von Flotow, 2016; Irshad & Musarat, 2022). This emphasizes the idea that any translation that is thoughtfully and wisely conscious of gender benefits language, culture, and diversity, and boosts the mutual understanding among people worldwide.

Translation as a Conflict-Reducing Agent

The inherent role of translation in reducing conflict and advancing humanistic congruity stems from its ability to facilitate affinity and moral commitment across cultural divides. Translators from this perspective perform brokerage when intermediating difference and controversy, which is the mainstay for any peacemaking (Cherouana, 2023). Fairey (2023) emphasizes the critical role translation strategically plays in building peace by shedding light on the way it facilitates the sharing between people from multilingual and intercultural backgrounds in which the cohabitation of differences plainly occurs, with even rival narratives sometimes. Translation aids in reshaping what is antagonistic into inclusive, strategic narratives that reinforce dialogue, empathy, and rapprochement (Fairey, 2023). This sort of mediation, namely the narrative one, is of crucial importance in more socializing communities and youth engaging trends through which the translated storytelling-voices are amplified, albeit being a dilemma because of their divisive ethnic or creedal nature and consequently advancing peace (Fairey, 2023).

These translational contemporary insights that derive from the core of TS no longer consider translation as a linguistic bare process but a socially, politically, and dogmatically laden negotiation that remodels meaning and power relationships in contexts of conflict (Baker, 2006; Tymoczko, 2014). However, translators' act of cultural mediation staidly deals with sensitivities,

rehumanizes the parties in conflict, and opens the door wider for mutual understanding and co-creation of sustainable peace narratives (Robinson, 2003; Baker, 2006).

Pedagogical Implications of Translation

There is a firm, modern basis for positioning translation pedagogy within the transformational goals of global citizenship education that leans against ethical engagement, critical reflection, and intercultural competence as central tenets that provide learners with the needed luggage to steer and frame the interlaced world. This holistic standpoint is what scholars from different backgrounds and various disciplines call for in anatomizing the truth behind the practical and worthy Global Citizenship Education, which centers on cultivating social justice, empathy, and active involvement via inclusive and dialogic didactics.

Advancing Core Principles: Critical Reflection, Empathy, and Ethical Responsibility

Critical reflection is deemed a dynamic and repetitive process essential to give a hand to learners unloading lopsided power relationships rooted in language practices and translation. As Marczak (2018) notes, translation pedagogy should make a move further from the mechanical acquisition of skills to "learners' reflection on ethical challenges and the social implications inherent in translation, fostering an ethic of care and responsibility" (p. 154). This profound introspection goes hand in hand with empathy, which turns an active dedication to understanding the multiple experiences and mindsets as lived realities rather than abstractedness, and requires, videlicet empathy, "the translator's ethical engagement with the voices and experiences of others beyond mere perspective-taking" (Marczak, 2018, p. 156).

Ethical responsibility, therefore, spills over to careful attention on how translation reproduces communities, affects identities, and maintains injustices or disturbs them. This is what Baker replicates by saying that "Ethical training must foster translators' awareness of their social responsibilities and the often invisible impacts of their linguistic mediation" (2013, para. 6).

These key elements are not independent concepts but wholly form the pedagogy of translation, making it a melting pot where learners have a meta-reflection on their own placement and intermediary role (or interstitial agents) in sociopolitical and cultural spheres.

Translanguaging and Interculturalism: Lenses for a Transformative Pedagogy

Translanguaging and interculturalism infiltration into translation pedagogy represents a decisive turn from the stationary notions of language to the methods that adopt multilingualism and ethical commitment toward cultural gaps. Javaid et al. (2025) uncovered how translanguaging empowers learners to dynamically make use of entire linguistic resources, boosting affluent intercultural communication and agency, since "Legitimizing hybrid language practices enables students to negotiate identity and meaning creatively in multilingual contexts" (p. 7). In view of this, intercultural pedagogy eventually fulfills these outcomes as it nourishes sustained critical awareness and ethical reflexiveness, which supply learners with the predisposition to accountably operate beyond cultural borders through the power of dialogue and reciprocal respect (Zhu & Zhang, 2023).

These frameworks challenge traditional monolingual approaches and transform translation learning environments into spaces that embrace linguistic diversity as an asset rather than an

obstacle (Brenzinger, 2006). Accordingly, learners improve their ability to create meaning through dialogue and then see the translating act as a common ground for negotiating ethically and mediating culturally.

Embedding Ethical Global Citizenship Education in Translation Pedagogy

Global citizenship education more and more claims that language in general and translation education in particular clearly deal with social justice and equality in globalized contexts. UNESCO (2025) framework buckles the learner-centered approach, collaborative pedagogies that raise critical consciousness, and ethical behaviours out of the box. It stipulates that "Ethical global citizenship education integrates reflection on social justice with language learning tasks" (p. 27), which impels educators to elaborate translation curricula, theory, and practice alike that promote linguistic competence, enhance civic involvement, further community accountability, and foster transformative learning (Bandawe, 2025).

Scholars emphasize the importance of incorporating critical pedagogy and intercultural competence into translation education in order to prepare students to become ethical global citizens. For translation pedagogy to be effective, it should grant students decision-making autonomy, accountability, and collaborative skills. This approach encourages learner agency in complex sociocultural environments, which is vital for addressing contemporary global issues such as migration, climate change, and cultural conflict. In these contexts, translation plays a crucial role in facilitating communication and promoting justice.

Toward a Vision of Holistic, Socially Engaged Translation Pedagogy

The integration of these perspectives creates a framework in which translation pedagogy extends beyond the simple technical transfer of texts. It emerges as a vital educational space for fostering ethical sensibilities, critical thinking, intercultural dialogue, and social responsibility. This model positions teachers as facilitators who encourage empathy, critical reflection, and ethical awareness among students through practices such as translanguaging and intercultural pedagogies. In doing so, they cultivate vibrant and inclusive learning environments (Marczak, 2018; Javaid, 2025; Zhu & Zhang, 2023; Baker, 2013).

Translation pedagogy plays a crucial role in promoting global citizenship education by highlighting the importance of social justice and intercultural dialogue. This approach not only equips learners with valuable translation skills but also encourages them to become thoughtful and compassionate global citizens. As a result, they are better prepared to contribute positively to the creation of a more equitable and interconnected world.

Practical Strategies for Teaching Translation to Cultivate Mindful Global Citizenship in Students

Learners' Engagement: Activities Encouraging Global Citizenship Development

Involving students in translation requires engaging them in authentic and meaningful tasks that connect language skills with the principles of global citizenship, such as empathy, social justice, and intercultural understanding. Collaborative projects that focus on translating texts related to human rights, environmental issues, or cultural diversity foster critical awareness and encourage active participation in global discussions. Additionally, implementing translanguaging strategies, where learners utilize various linguistic resources together, promotes inclusivity and helps develop

a plurilingual identity. This approach aligns with UNESCO's emphasis on education that prepares students for the interconnected challenges of our global society (UNESCO, 2014). By viewing translation not only as a tool for language transfer but also as a means of socio-political engagement, these strategies help learners evolve into ethical global citizens who understand and respond to global interdependence (Gaitán-Aguilar et al., 2024; Santamaría-Cárdaba et al., 2024).

Progressive Learning: Scaffolding Skills and Awareness

Scaffolding helps learners gradually develop their translation skills and intercultural sensitivity. Initial guided instruction, which includes think-aloud demonstrations, explicit modeling, and formative peer feedback, provides a solid foundation for learners to cultivate their autonomy. Scaled-up translanguaging and multiliteracy tasks encourage students to explore a variety of semiotic and linguistic resources. This enhances their cognitive flexibility and understanding of cross-cultural nuances (Zhou et al., 2025). As these supports are systematically removed, learners advance to independent and complex translation projects that require critical reflection and ethical awareness. This layered approach not only builds translation skills but also fosters global citizenship, equipping learners to navigate cultural meanings responsibly and creatively (Motteram & Dawson, 2025; Lütge et al., 2022).

Action-Oriented Methods: Collaboration, Dialogue, and Reflection

Action-oriented pedagogy perceives translation as a collaborative and reflective practice that is vital for education in global citizenship. Activities that simulate professional or community-based scenarios necessitate skills like negotiation, intercultural empathy, and ethical decision-making. This approach aligns with the principles of critical pedagogy, which emphasizes education as a means of promoting freedom and dialogue (Franch, 2020). Structured reflection methods, such as journals, peer feedback, and group debriefings, enhance learners' metacognition regarding their positionality and the societal impacts of their work (Zhou et al., 2024). These approaches encourage learners to view translation not merely as a linguistic exercise, but as a transformative social practice. They help embed skills within the broader contexts of justice, inclusion, and global responsibility (Santamaría-Cárdaba et al., 2024; UNESCO, 2014).

In summary, these strategies create a dynamic translation classroom where students become skilled communicators and critically engaged global citizens. This comprehensive approach allows learners to use translation as a powerful tool for cultural mediation and social transformation in our interconnected world, which is marked by diversity and everyday challenges (Gaitán-Aguilar et al., 2024; Lütge et al., 2022; UNESCO, 2014).

CONCLUSION

This paper has thrown light upon the importance of cultivating mindful global citizenship in students through translation. The findings showed how critical thinking, socio-emotional competencies, and empathy definitely serve this purpose. These basic elements are vital for fully and powerfully increasing learners' engagement with the intricate issues societies meet globally. Besides, only through translation, which best incarnates the substantial aspects of global citizenship, namely translanguaging and interculturalism, learners are given genuine educational opportunities to critically think and actively react upon these issues, since translanguaging allows students to felixibly and adptibly use their linguistic repertoires, skills, and competencies, which helps them deepen their consideration of the dissimilarities of language, culture, and behaviour

they are confronted to whenever they interact with others; thus showing respect for linguistic variety and cultural diversity. As for interculturalism, it helps learners comprehend and negotiate subtle senses, develop empathy, and openly reconsider the stereotypes and the dilemmas they are inherent to when they practice translation, hence reinforcing their consciousness and making themselves interconnected with other people worldwide.

Being aware of global issues that are mostly knotty and insolvable, along with having cognitive empathy, are both straightforwardly tied to decision-making and problem-solving on the world's perplexities. However, what actually makes these relationships work is learners' meta-reflection of their own as global citizens (or ongoing global individuals). Based on this, the translation classroom is singularly placed to perform the model's role of international society, empowering students with agency of civic engagement, critical inquiry, and ethical responsibility through heedful multilingual and intercultural tasks.

These findings provide educators with a command to implement translation, translanguaging, and intercultural dialogic trends more concretely in designing curricula and conceptualizing teaching and learning practices and strategies. Pedagogical and professional development should encompass drilling on translanguaging and intercultural communication approaches in real situations, with inclusive and interlocutory real-time spaces to cradle the global citizenship identity. These spaces might include international collaborative translation projects on pressing global issues, youth seminars and encounters, roundtables, and debates at which students rub shoulders with different minds to justify former, present, or forthcoming decisions made across societies.

A promising future direction for researchers entails extrapolating the long-term impacts of global citizenship-based pedagogy on learners' civic engagement, social fairness orientations, and ethical agency. In-depth exploration is required into how virtual exchange using ICTS and AI-based agents can intensify translation's transformative role on the question of global citizenship, with most scientific ways to gauge, measure, and assess learners' constant developement of identities vis-à-vis going global. This will not happen until multinational, multidisciplinary project-based studies are established, which will undoubtedly reveal the reciprocity between translation, translanguaging, interculturalism, and empathy in shaping the global citizenship embedded truth with translation.

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Enclosing the Learners' English Cultural Proficiency inside EFL Classroom: A Path towards the Development of Intercultural Knowledge

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ABSTRACT: As citizens living in the modern era of globalization, EFL learners can communicate beyond their borders due to the easy access to social media. Thus, they are required to develop high communicative and intercultural skills to guarantee the smooth transmission, perception and interpretation of information. However, in their English learning journey, the same learners struggle with the target language cultural rules and show low performance in verbal and non-verbal behaviour. Accordingly, the present study aims to shed light on the most prominent challenges the students of English encounter to apply the English cultural rules which reflects their proficiency in the English culture. It also seeks to investigate the related causes which interrupt their intercultural knowledge development. An online survey is designed using Google forms and distributed to EFL teachers across multiple Algerian higher education institutions to gather their perceptions towards the addressed phenomenon. The study adopts a mixed methods approach which permits to analyze the obtained data quantitatively and qualitatively for accurate results. The findings unveil major weaknesses related to politeness, meaning interpretation and the choice of appropriate expressions which are caused by the students' lack of cultural knowledge, little practice in authentic situations and the interference of the mother tongue cultural rules. Accordingly, the EFL teachers are invited to emphasize context-based tasks, offer more authentic situations for practice and encourage intensive reading to adjust intercultural knowledge and foster the students' ability for global interaction and communication.

KEYWORDS: Cultural Proficiency, cultural challenges, EFL learners, intercultural, knowledge, global interaction.

INTRODUCTION

As today's world becomes one small virtual town where individuals can meet, interact, build social relationships; communication happens across multiple tongues, identities and cultures. The need for using English as a global language is progressively increasing among speakers who are required then to develop appropriate linguistic and cultural knowledge for successful interaction and communication. Indeed, among the aims of the English teaching programs of higher education in Algeria is to develop the students' communicative competence and prepare successful citizens for international communication. However, EFL learners still struggle with the application of English cultural rules and show a gap between knowledge and practice which appears in their verbal and non-verbal behaviour during English classes. Accordingly, the present research is dedicated to shed light on learners' cultural weaknesses and the related factors which consequently affect their intercultural knowledge. It particularly addresses two main questions. The first question seeks to explore the EFL learners' cultural knowledge deficiency while the second question investigates its related factors. Besides, the findings will contribute to add a

considerable body of knowledge to the EFL culture instruction and highlight its significant contribution to the development of the intercultural skills of the students.

Literature Review

The need for developed cultural knowledge of the students of English started from the belief that among the aims of higher education institutions is to prepare future citizens who are able to communicative with advanced intercultural skills. Hinkel (2005) asserted that the language used for teaching must well respond to the educational purposes and almost all the governments of the 21rst century are running to ameliorate the status of EFL learning and teaching to promote global contact and communication proficiency. Similarly, the European Commission (1995, p.67) states: "languages are also the key to knowing other people" in other words, there is an increasing need for developing skills to build up social ties and communicate beyond the community borders. Indeed, Algeria is recently crossing a new path towards vitalizing English into life sectors and among the aims is to prepare future citizens for global communication and interaction with good English performance quality. Moreover, Peterson (2004) added that although people manipulate the social media tools for communication well but they need to know how to deal with the world's cultures.

Research Methodology and Design

This study adopts a mixed methods approach. The data is collected through the survey tool when a semi-structured questionnaire is designed using Google forms and distributed online to teachers of English at higher education in Algeria. The collected data is analyzed quantitatively using percentages and qualitatively based on thematic analysis. Only thirty (30) participants from the whole population replied to the questionnaire due to the fact that it was sent online and during summer holidays when teachers are out of service.

Findings

Data analysis and Interpretations

The data gathered from the survey reveal that (36.8%) of EFL teachers at higher education encounter English cultural aspects during their classes even those who are not in charge of culture as a separate module in the curricula. Besides, 31.6 % of the respondents also answered by sometimes while 21% of them said that they always refer to the English culture when teaching the EFL classes and only 10% of them answered by "rarely". The results may well indicate that the EFL teachers cannot avoid the English cultural features which confirm that language and culture are inseparable. Alred, Byram & Fleming (2006) said that among the responsibilities of the EFL instructors is to care about developing the intercultural competence of their learners. The following chart illustrates the findings:

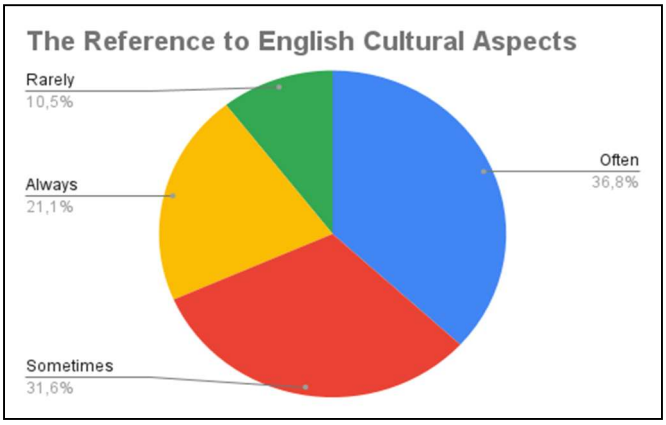


Fig1. The reference to the English cultural aspects

Additionally, when looking at the areas of the weak performance of the English cultural rules, the results are as follows:

*Word choices: (20%) of the teachers said that the EFL learners show difficulties in the appropriate selection of the expressions to transmit ideas and thoughts.

*Meaning interpretation: (45%) of the respondents believed that their learners are weak in meaning interpretation which affect communication and intelligibility between interlocutors in different occasions.

*Expressing politeness: (15%) of the participants agreed that the EFL learners show hesitation to distinguish between polite and impolite strategies related to the English culture and switch them with their mother tongue knowledge.

*Interaction between genders: (10%) of the teachers asserted that the weaknesses also appear in interaction between men and women in different occasions and in the identification of their roles and practices in the classroom. The figure bellow provides more illustration of the findings:

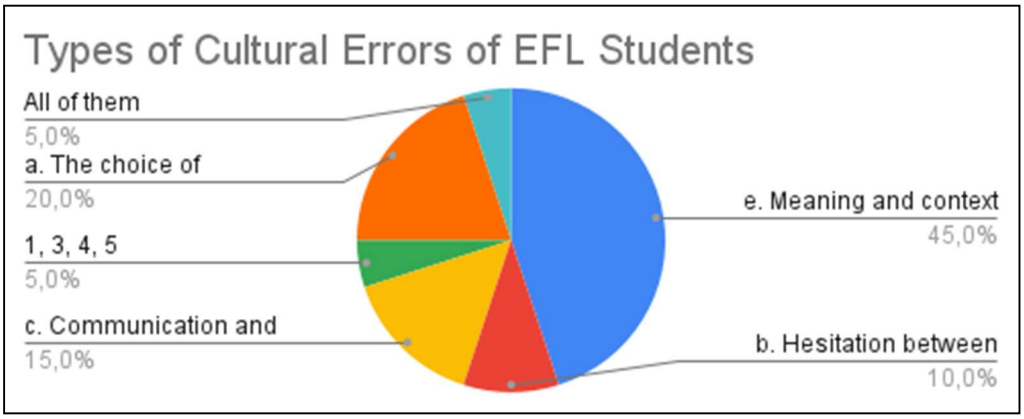


Fig2. Learners' cultural errors

In response to the investigation of the factors associated with the cultural deficiency, the results indicate the following:

*Students' knowledge of the English culture: 52.6% of the respondents associate the weaknesses to the lack of knowledge about the English culture due to the fact that they are not involved in profound and serious research and revision of the received lessons and rules.

*Authentic practices: 21 % of the respondents relate the cultural deficiency of to the students to the lack of practice in authentic situations in the classroom which is not equipped with advanced material that support the tutors to teach culture appropriately.

*Mother tongue interference: 21 % of the tutors associated the deficiency with the interference of the mother tongue knowledge of the students in the performance of the target language culture. Similarly, Nikula (1996) confirmed that foreign language learners use the target language cultural rules incorrectly not because of transfer but because of their deficiency in manipulating the current system they are exposed to. The following figure demonstrates the results statistically:

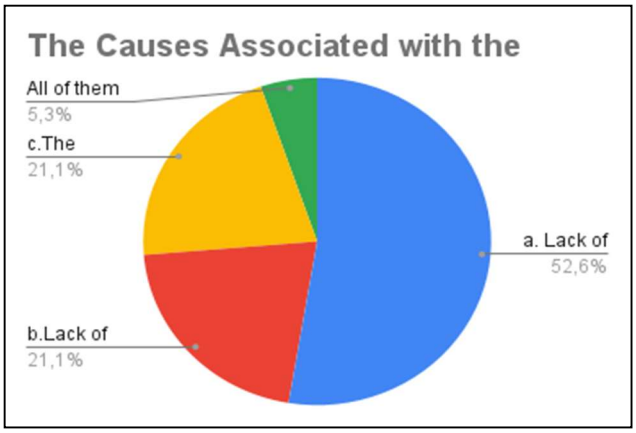


Fig3. Causes of cultural deficiency

Finally, when asking about possible solutions to decrease challenges and promote the English culture knowledge, the responses commonly agree upon major aspects namely supporting reading inside and outside the English classroom (25%), fostering practice in authentic situations (30%), integrating technology materials in teaching the target culture (15%) and encourage peer correction when errors happen (15%). Swan (1997) added that professional teachers are those who assist learners to discover and understand their weaknesses during classes. Liu (2005) further added that teachers need to provide more opportunities of practice so as to refine the cross cultural competence of learners. The results can indicate that the EFL tutors are aware about the English culture deficiencies of their students and they are ready to ameliorate them progressively through flexible solutions.

Discussion and Implications of the Findings

This study addresses two main questions. Question one examines the EFL students cultural proficiency. Indeed, the findings indicated that the students show weak performance of the English cultural rules in verbal and non-verbal behaviour which represent a strong evidence of the deficiency in this particular area of the target language. Besides, the results demonstrate that the EFL learners struggle with the application of knowledge of the English cultural and this appears well in their word/expression choices, meaning interpretation and expressing politeness. Therefore, those findings contribute to respond to the first research question. Furthermore, the second question investigates the related factors to the difficulties in applying the target language

cultural rules. Indeed, the results provide insights on some prominent causes among others associated to lack of knowledge, appropriate practice, low motivation degree and the interference of the mother tongue previous knowledge which lead to answer the second question as well. Herrington & Herrington (2006) asserted that well designed government programs devoted to education help to promote learning and increases achievements.

The above stated results lead to mention some implications. First, Higher education institutions are invited support the EFL classrooms with technology -based materials which promotes the quality of learning and teaching through providing variation and authenticity. Second, contents devoted to teaching English culture need to be tailored on the basis of learners' needs and preferences taking into account the worlds' demands and changes which corresponds with Hinkel (2005) who mentioned that programs designed for bilingual learners in Europe are carefully designed to meet their needs. Third, EFL tutors need to raise awareness towards the distinct cultural systems of English and the mother tongue through discussion and feedback .Swan (1997) added that teachers are responsible to draw their learners' attention towards the distinction between the mother tongue and the target language systems as a way to decrease errors and increase awareness.

According to Ringbom (1996), many areas are still under-estimated in the EFL cultural studies. Thus, researchers are invited to conduct future studies on the cultural deficiencies of EFL learners in Algeria in the different academic levels emphasizing primary school phase being to encourage building a solid basis for cultural knowledge development at earlier academic experiences.

CONCLUSION

The present study sheds light on the EFL students' challenges to develop culture proficiency and the related factors at higher education in Algeria. Those insights contribute to increase awareness towards the significant role of the cultural knowledge of the target language in preparing future citizens who are able to interact with multiple identities, tongues and nationalities. Therefore, the EFL teachers, pedagogues and decision makers are invited to meet their efforts to foster the English cultural competence which is very essential to reply on the world demands for global communication and building international ties.

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Negotiating Perspectives through Critical Incidents: Considering "Emic" and "Etic" Insights as a Catalyst for Fostering Intercultural Sensitivity: Teachers' Perceptions and Practices at Higher Education Institutions

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ABSTRACT: The current paper examines the role of critical incidents in fostering intercultural sensitivity by bridging "emic" and "etic" perspectives that correspond respectively to the insider and the outsider viewpoints. Adapting such a framework in the Algerian context signifies an imperative response to the rapidly interconnected, shrinking world where intercultural empathy emerges as a crucial dimension of intercultural communicative competence. This concept entails a multifaceted ability to communicate effectively and appropriately beyond the linguistic conventions and norms to critically consider the societal and cultural underlying values that are often reflected through the verbal and non-verbal disparities of different societies. Understanding such variations is fundamentally significant in nurturing the process of foreign language teaching and learning as learners need to acknowledge both divergent and convergent "etic" and "emic" views of both the local and the target culture so as to be globally competent speakers. The study adopts a quantitative design based upon a structured Likert-scale questionnaire administered to university teachers to systematically explore how they interpret and respond to the intercultural gaps and challenges in their EFL classes. The findings reveal that teachers' engagement with critical incidents provides valuable insights into how they negotiate local understanding of one's own culture (the emic perspective) while simultaneously comparing it with the global other perspective (the etic perspective). The paper culminates with suggested recommendations.

KEYWORDS: Critical incidents; Emic and etic perspectives; Global speaker; Intercultural communication; Intercultural sensitivity.

INTRODUCTION

Within a world that is recognized for its increasing interconnectedness and global orientations, language learning and teaching has been seen a medium towards developing students' intercultural communicative competence (ICC), a concept that has emerged in the light of the historical vestige of the prevalent critiques of language as a mere linguistic competence or what Chomsky (1965) did maintain as linguistic competence. In this vein Byram (1997) argued that foreign language teaching should surpass the conventional focus on accuracy to encompass the ability to use such linguistic system to communicate effectively and appropriately across cultures. Therefore, the use of different methods and techniques were adapted in EFL classes so as to provide a sort of cultural assimilators or a mimic of cultural encounters. Critical incidents are then seen as unexpected intercultural encounters that reveal differences in values, norms and communication practices that offer powerful pedagogical opportunities to enhance learners' intercultural sensitivity (Upton, 2021).

In the Algerian EFL context, students in EFL classes might have limited exposure to authentic intercultural situations as teachers often prioritize teaching the visible or the tangible aspects of

culture including festivals, food and clothes while negligibly alienate the deep cultural aspects that reflect the underlying social behaviour , patterns of thought as well as the worldviews. Hence, the use of critical incidents can serve not only as a bridge between local cultural understandings (emic perspectives) and global cultural outlooks (etic perspectives) but also as a pedagogical tool that can be integrated to foster intercultural sensitivity.

This paper examines how university teachers perceive and practice the use of critical incidents in their classrooms as a vital move to explore the varied perspectives and help students develop their civic competence via the development of intercultural competence.

Literature Review

Intercultural Communicative Competence (ICC)

The concept of intercultural communicative competence (ICC) came out as an interdisciplinary paradigm emerging from studies in anthropology, cross-cultural psychology and eventually education. Byram's (1997) conceptualization of the term (ICC) was made up of a blending of linguistic, sociolinguistic competence and discourse competence in addition to intercultural competence. All together they interact and interrelate to expand and enhance the development of ICC. In this vein, Byram (1997) clarifies that ICC marked a notable shift from the conventional level of communication of palpable exchange of information to that of maintaining and sustaining the establishment of relationships between people. Bennett (1993) regards that individuals may come across diverse languages, attitudinal behaviours and distinct values that may generate unconstructive thoughts or misinterpretation across cultural communication. As a result, he assumes that ICC focuses on the ability to increase cultural sensitivity by reducing such feelings of negativity or ethnocentric perspectives towards the others, tolerating differences and broadening ethnorelativism.

Emic and Etic Perspectives

While intercultural discourse involves different world viewpoints that may be aligned with what has been coined as "etic" approach which studies culture as universal concept within an outsider framework and the "emic" approach which focuses on cultural-sensitive dimensions and gives prominence to insiders' perspectives on culture. Though these two terms were not originally meant for intercultural discussion, they are valuable for understanding how meanings and communicative practices are understood by members of a cultural community themselves. As an insider with an "emic perspective", you may describe greetings not only as verbal or non verbal constituents of interaction but as culturally and religiously manifestations that locals understand deeply. The "etic" perspective on the other hand represents the outsider's standpoint where cultural practices are analyzed through externally and often with universal categorization; greetings for example would be then considered in terms of verbal utterances, non-verbal cues and Proxemics. Applied to ICC, this integration equips learners with the dual capacity to empathize with cultural insiders' perspectives while simultaneously evaluating interactions through a broader, intercultural lens (Byram, 2021; Deardorff, 2020).

Critical Incidents in Language Teaching

Critical incidents are adapted in cross-cultural discussion to denote brief descriptions of situations that may generate a potential misunderstanding, dilemma or conflict arising from cultural differences between interacting parties or where there is a problem of cross-cultural adaptation (Wight, 1995, as cited in Spencer-Oatey, 2013). The situation in a critical incident challenges

students' assumptions and stereotypes about other cultures, and creates a learning opportunity for them to develop intercultural skills. The incident may occur in a classroom setting. A typical critical incident may entail a story about a miscommunication between people from different cultural backgrounds and cumulates with questions that allow students to reflect critically upon possible behavioural interpretation and suggest solutions (Liu, 2023).

Methodology

Research Design

The study employed a quantitative survey design based on a structured five point Likert-scale questionnaire to capture teachers' perceptions and practices regarding the use of critical incidents as a tool for fostering intercultural sensitivity in EFL classrooms.

Participants

The participants were 20 university teachers of English in Algeria, the majority were female (n=18) respondents wile only two were male and male (n=2). The participants' experience as university teachers varied, 50% (n=10) had 10 years, 35% (n=7) had 15 years, and 15% (n=3) had 5 years of experience. This indicates a sample with considerable professional maturity, diverse insights and valid pedagogical orientations.

Data Analysis

Responses were analyzed descriptively using frequency and percentage distributions. The analysis focused on identifying dominant trends and discrepancies between perceptions and practices.

Results

Section One: Teachers' Perceptions of Critical Incidents

Table 1. Teachers' perceptions

Item	Response	Frequency	Percent
1. Critical incidents enhance students' ability to think critically upon cultural differences	Neutral / No opinion	2	10.0%
	Somewhat Agree	10	50.0%
	Strongly Agree	8	40.0%
Total		**20**	**100.0%**
2. Through critical incidents, students can compare and contrast their local (emic) perspectives with global (etic) perspectives.	Somewhat Disagree	1	5.0%
	Neutral / No opinion	3	15.0%
	Somewhat Agree	9	45.0%
	Strongly Agree	7	35.0%
Total		**20**	**100.0%**

3. Critical incidents bridge both "emic" and "etic" perspectives to help students become globally competent speakers.	Strongly Disagree	1	5.0%
	Somewhat Disagree	1	5.0%
	Neutral / No opinion	3	15.0%
	Somewhat Agree	6	30.0%
	Strongly Agree	9	45.0%
Total		**20**	**100.0%**
4. Critical incidents enhance students' empathy and tolerance.	Somewhat Disagree	1	5.0%
	Neutral / No opinion	2	10.0%
	Somewhat Agree	7	35.0%
	Strongly Agree	10	50.0%
Total		**20**	**100.0%**

Section Two: Teachers' Practices

Table 2. Teachers' practices

Item	Response	Frequency	Percent
5. I use examples of critical incidents in my classroom to raise cultural awareness.	Always	2	10.0%
	Often	3	15.0%
	Sometimes	6	30.0%
	Never	9	45.0%
Total		**20**	**100.0%**
6. I encourage students to share personal experiences of intercultural misunderstandings.	Always	3	15.0%
	Often	2	10.0%
	Sometimes	6	30.0%
	Never	9	45.0%
Total		**20**	**100.0%**

7. I help students analyze both convergences and divergences between their own and target cultures.	Always	1	5.0%
	Often	2	10.0%
	Sometimes	7	35.0%
	Never	10	50.0%
Total		**20**	**100.0%**

Discussion of the Findings

Teachers' Perceptions of Critical Incidents

The findings reveal that teachers had an overall positive perception of critical incidents as pedagogical tool for raising intercultural awareness. Half of the participants "somewhat agreed" and 40% "strongly agreed" that critical incidents enable students to reflect critically on cultural differences. Similarly, 80% agreed (either somewhat or strongly) that acknowledging both "emic" and "etic" perspectives contributes to students' global competence. This reflects a consensus that cultural reflection is indispensable for cultivating intercultural communicative competence (Byram, 2021). The most striking outcome concerns empathy and tolerance: half of the teachers strongly agreed that critical incidents enhance these values, while another 35% somewhat agreed. This convergence suggests that teachers perceive intercultural incidents not merely as academic exercise but as catalyst for developing attitudes which aligns the affective dimension of ICC.

Teachers' Practices of Critical Incidents

While perceptions were strongly positive, practices appear more restrained. Only 10% of teachers reported "always" using critical incidents in class, compared to 45% who admitted to "never" doing so. Similarly, only 15% encouraged students to share intercultural misunderstandings consistently, while almost half (45%) reported never incorporating such practices. The same trend is evident in helping students analyze convergences and divergences between cultures, where 50% never engaged in this activity. This discrepancy between perceptions and practices is significant. It suggests a "theory-practice gap" (Ellis, 2003) where teachers recognize the pedagogical potential of critical incidents but do not systematically embed them into their instructional routines.

CONCLUSION AND RECOMMENDATIONS

This study demonstrates that Algerian university teachers perceive critical incidents as highly valuable tools for fostering intercultural sensitivity and balancing "emic" and "etic" perspectives. Nevertheless, their limited application in classroom practices accentuates the gap between theory and pedagogy; it also delineates the notable paradox which implies potential structural, pedagogical and affective barriers that prevent the translation of positive perceptions into active practices.

Recommendations

In the light of the discrepancies highlighted between teachers' positive perceptions and actual practices, we recommend to enable teachers to access different intercultural training workshops to equip them with the necessary materials and strategies to implement critical incident activities. In

this vein, universities should provide accessible banks of critical incident scenarios contextualized to both local and global cultural encounters. It is also recommended to integrate critical incidents as integral pedagogical tool of language learning. Further Research can encompass a larger-spectrum of related studies to explore students' perceptions of critical incidents as complementary to teachers' perceptions.

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Academics' Attitudes on the Role of Multilingualism in Shaping Global Citizenship

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ABSTRACT: In an era of globalization, multilingualism has gained momentous as a keystone of intercultural awareness and global citizenship. This study explores how students and teachers at the Intensive Language Teaching Centre of Skikda University perceive the role of multilingualism in shaping global citizenship, with a special emphasis on identity, pedagogy, and intercultural competence. The research addresses three guiding questions: 1- How do students view the relationship between multilingualism and their identity as global citizens? 2- In what ways do teachers' attitudes toward multilingualism influence their pedagogical approaches? 3- How do perspectives of both groups converge or diverge, and what implications does this have for promoting global citizenship? A descriptive analytical design was applied, using purposive sampling to select 36 students and 15 teachers, and two questionnaires were administered. Quantitative data were summarized through descriptive statistics, while qualitative responses underwent thematic analysis. Cross-checking between groups ascertained triangulation and reliability of findings. The latter uncovered that students affiliated multilingualism with career prospects, academic mobility, intercultural awareness, and identity development. Teachers, while acknowledging benefits such as improved intercultural communication, motivation, and critical thinking, underscored hindrances including limited time, scarce resources, rigid curricula, and insufficient institutional support. Cross-analysis displayed that learners' viewpoints centered on personal and professional intentions, whereas educators brought attention to structural and pedagogical impediments. Nonetheless, both groups consistently associated multilingualism to intercultural competence and global belonging. The investigation presumes that bridging the gap between student aspirations and institutional limitations is paramount for promoting multilingual pedagogy. Recommendations call for greater institutional backing, inclusive curricula, and longitudinal, multi-site exploration to reinforce the role of multilingualism in cultivating global citizenship.

KEYWORDS: Multilingualism; global citizenship; intercultural competence; intercultural awareness; identity development

INTRODUCTION

Globalization has metamorphosed the way individuals interact, stressing the need to prepare learners as global citizens; knowledgeable, compassionate, and committed to diversity and fairness (Reysen & Katzarska-Miller, 2013). Multilingualism plays a vital role, serving as both a medium for learning and a channel for social interaction (García, 2009), while students' standpoints and teachers' convictions affect its incorporation into pedagogy (Norton, 2013). In Algeria, with its intricate linguistic landscape of Arabic, Berber, French, and English, few studies has explored how academics perceive multilingualism in connection to global citizenship. This research aims to

investigate the place of multilingualism among learners and instructors at Skikda University, focusing on students' identity formation, teachers' pedagogical views, and the convergence or divergence of their perspectives. By bridging theory and practice, the investigation accentuates how multilingualism can enhance intercultural awareness, global responsibility, and inclusive tuition in higher education.

Literature Review

Multilingualism and Global Citizenship

The ability to use multiple languages is increasingly recognized as a cornerstone of global citizenship. In academic contexts, embracing linguistic diversity serves as a gateway to building more comprehensive and equitable societies, sustaining the principles of social justice and integrity that underpin global citizenship (Mouboua et al., 2024). Similarly, Alisoy (2025) views this competence as a powerful resource for cultural enrichment and social incorporation, surpassing mere language proficiency to influence cognitive, cultural, and social dimensions. In the same vein, Byram (1997) underlined that language learning extends beyond grammatical competence to encompass intercultural competence, which enables individuals to interact effectively across cultural boundaries. Undoubtedly, such ability is essential to cognitive development, enhancing memory, problem-solving abilities, and creativity. As stated by Mim (2023), by amplifying mental flexibility and cross-cultural communication, this linguistic resource becomes a vital asset for navigating and contributing to an interconnected global world.

Students' Perspective and Identity Construction

According to students, multilingualism is often coupled with identity, belonging, and aspirations. Pavlenko and Blackledge (2004) illustrated how learners develop hybrid selves through multilingual experiences, allowing them to navigate diverse cultural contexts. Moreover, Benzehaf (2021) highlighted that such apprentices often regard themselves as flexible, modern, and intercultural individuals. Using numerous languages in varied settings also nurtures positive attitudes toward multilingualism, enabling students to shift between identities and to imagine themselves as global citizens. Likewise, multilingual learners' self-concepts are shaped by language ideologies and power relations (Zhunussova et al., 2023). This process is dynamic and continually evolving, enriched as language learning experiences accumulate (Wu & Forbes, 2023).

Teachers' Attitudes and Educational Practice

The perceptions of tutors are pivotal in determining whether multilingualism is leveraged as a pedagogical resource or disregarded as an impediment. Salerno and Andrei (2021) contend that when teachers adopt an additive orientation toward multilingualism, they empower learners by affirming and legitimizing their linguistic repertoires. In a similar vein, Kustati et al. (2020) demonstrate that educators' perceptions of multicultural and linguistically diverse students exert a direct influence on instructional practices and, consequently, on apprentices' academic attainment. Extending this argument, Trede, Bowles, and Bridges (2013) underscore that interculturality in education does not arise as a natural or inevitable outcome of diversity; rather, it is contingent upon deliberate academic choices enacted in curriculum design and classroom practices.

Multilingualism in the Algerian Context

Algeria provides a peculiar instance for studying multilingualism and global citizenship by virtue of its convoluted linguistic ecology, where Arabic, Berber, French, and English intersect. Rouabah (2022) documented how languages in Algeria has often been bound to identity politics and educational reforms, while recent studies hints at the increasing gravity of English as a global language in higher education. Nevertheless, little research has inspected how academics, both students and teachers, discern the extensive role of multilingualism in promoting global citizenship. Although international inquiry has established a strong link between multilingualism, intercultural competence, and the development of global citizenship (Dwiyanti, 2018; Byram et al., 2020; Mouboua et al., 2024; Navarro et al., 2025), evidence from North African settings remains sparse. In the case of Algeria, several inspections have concentrated on policy debates rather than the perspectives of academics. Accordingly, this probe seeks to address that gap by investigating how learners and educators at an Algerian university recognize multilingualism as a source for nurturing global citizenship education.

Methodology

This study followed a descriptive analytical design to explore academics' perspectives on multilingualism and global citizenship at the Intensive Language Teaching Centre, Skikda University, Algeria. A purposive sample of 36 students and 15 teachers participated. Two questionnaires were administered as the student version examined multilingualism, identity, and global citizenship, while the teacher version fixated on pedagogy, beliefs, and challenges. Both included closed- and open-ended items to capture quantitative and qualitative evidence. Data collection assured informed consent, anonymity, and confidentiality. Quantitative aspects were analyzed using descriptive statistics, and qualitative features were analyzed via thematic analysis. Triangulation compared apprentices' and instructors' responses to identify convergences and divergences, enhancing plausibility.

Results

The questionnaires' data yielded into students' and teachers' standpoints toward multilingualism and its part in molding global citizenship. The findings are exhibited thematically, justified by descriptive statistics.

Students' Attitudes

The findings unveil that learners regard multilingualism as a critical factor in both their global and professional growth. A large proportion joined it with career and educational expectations, with 25 respondents strongly agreeing, 10 agreeing, while only one disagreed. In terms of intercultural awareness and global attachment, 12 participants strongly agreed, 18 agreed, four remained neutral, and two expressed disagreement. With reference to identity development, 11 respondents strongly agreed, 19 agreed, four were neutral, whereas one disagreed and one strongly disagreed.

Table 1. Students' perceptions of multilingualism

		Strongly agree	Agree	Neutral	Disagree	Strongly disagree
a. Career and Educational opportunities	AF	25	10	0	1	0
	RF	69.4%	27.8%	0%	2.8%	0%
b. Intercultural awareness and global belonging	AF	12	18	4	1	1
	RF	33.3%	50.0%	11.1%	2.8%	2.8%
c. Identity development	AF	11	19	4	1	1
	RF	30.6 %	52.8%	11%	2.8%	2.8%

*Note: **AF**= Absolute Frequency (out of 36); **RF**= Relative Frequency (%)*

Teachers' Attitudes

Teachers emphasized both the challenges and benefits of multilingual pedagogy. As illustrated in Fig1, the most pressing issues included limited time (53.3%), lack of resources (40%), students' attitudes (33.3%), lack of instituional support (26.7%), and rigid curricula (13.3%).

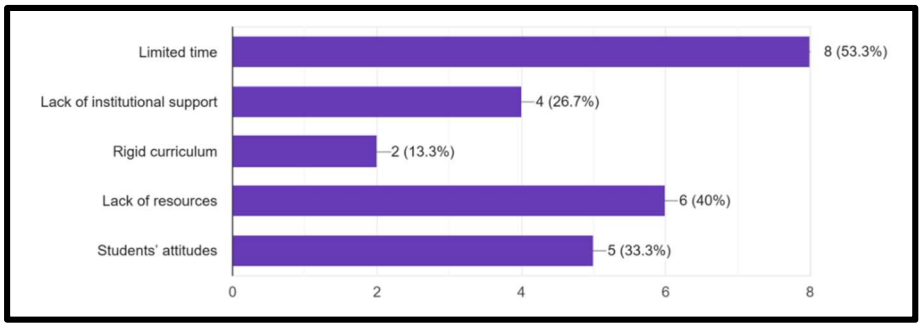


Fig1. Teachers' challenges in multilingual teaching

In spite of these hindrances, instructors spotlighted considerable advantages of multilingual education. As depicted in Fig2, the most recurrently reported edges embodied upgraded intercultural communication (60%), enhanced student motivation (60%), amplified confidence (40%), and elevated critical thinking (20%).

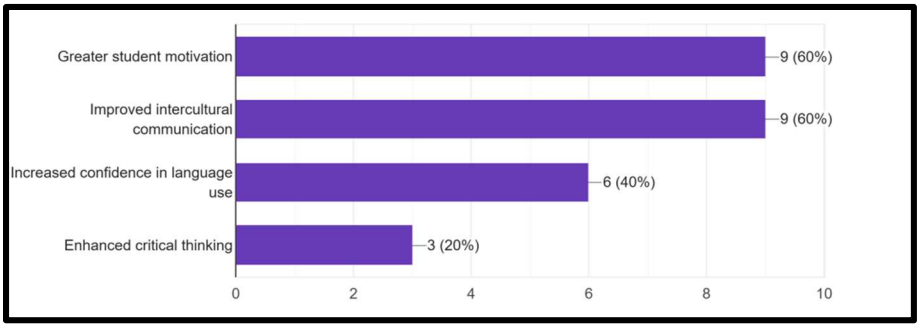


Fig2. Teachers' benefits of multilingual education

Discussion of Findings

The outcomes indicate that students look at multilingualism as necessary for academic and professional progress, intercultural awareness, and identity, confirming García (2009), Byram (1997), and Pavlenko and Blackledge (2004). Algerian learners thus frame multilingualism as both a career asset and a gateway to global citizenship (Dwiyanti, 2018; Navarro et al., 2025). Teachers pinpointed demurrers such as limited resources, rigid curricula, and lack of institutional support (Salerno & Andrei, 2021; Trede et al., 2013), while announcing boons for intercultural communication, motivation, and critical thinking (Kustati et al., 2020). Cross-checking divulged disparities: students featured educational and identity chances, whereas instructors focused on pedagogical utility and structural restraints, particularly time and resources.These findings imply that higher education institutions should adopt an additive approach to multilingualism, valuing linguistic diversity, expanding organizational assistance, and embedding intercultural objectives into curricula. Bridging learners' ambitions with lecturers' structural concerns is critical for effective multilingual tutoring and the promotion of global citizenship. The examination is restricted by its direction on a single institution and a relatively small sample. Future inquisition should touch multiple universities, larger selections, qualitative approaches, and longitudinal designs to capture evolving stances and practices. Overall, this investigation supplements the position of multilingualism as both a personal and academic resort, offering feasible guidance for advocating intercultural competence and global citizenship at the level of higher education.

CONCLUSION

This current research study dived deep into how academics at Skikda University discern multilingualism in regard to global citizenship. Findings substantiate that students string it to identity, career anticipations, and intercultural attachment, while teachers recognize its pedagogical value but stress systemic restrictions. These inconsistencies identify the tension between individual targets and structural limitations. The inquests imply that higher education should follow additive approaches to multilingualism by appreciating linguistic diversity, invigorating institutional backing, and grafting intercultural interpretations into curricula. Future investigation could expand to distinct universities and validate broader, longitudinal routes.

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Teaching History, Civilization, and Democratic Culture at Algerian Universities

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ABSTRACT: Students at English departments in Algeria study various modules that all have a strong link with their specialty. One of those modules is the study of History, Civilization, and Democratic Culture. On one hand, learners do complain and find serious hindrances while studying history. On the other hand, teachers of history must figure out solutions to facilitate and simplify the teaching/ learning process. Learners at English departments in Algeria are supposed to have keen knowledge about both American and British history and civilizations. As history teacher, l find it more than necessary to introduce the teaching of Democratic Culture to students of various levels. Teachers should be smart in drawing analogies between different themes in the curriculum and main principles of Democratic education that has recently gained much attention among educators and scholars. It has been approached as a cross-curricular practice teaching cross-curricular topics and competencies within all subjects or areas of study through methods and approaches that conceive education in a holistic way grounded in real-world phenomena, incidents, and challenges. The teacher's tasks may vary according to different contexts of the teaching-learning process. The role of effective history, civilization, and democratic education teacher at English departments in Algeria will be planning lessons and teaching units that give priority to the set of values, attitudes, and practices shared by citizens and institutions, without which democracy cannot exist. Algerian historical landmarks, mainly the Algerian Revolution, are taught at different institutions throughout the world. Consequently, history teachers at English departments in Algeria must shed light on the Algerian history during their teaching process in order to raise students' awareness about democratic culture and to expose them to early encounters with the public realm that provides social environments for democratic culture in the present and future.

KEYWORDS: Teaching; history; civilization; democratic culture, Algerian Universities

INTRODUCTION

It is no secret that the university is one of the most important institutions in modern society, due to its sensitive stances toward all aspects of the political, social, economic, national, and patriotic life of citizens and students. It constitutes a fertile ground in which the seeds of partnership, democracy, teamwork, and many values grow, imbued in university students, especially political and national values. This is going to be achieved through numerous activities and practices that contribute to developing a sense of citizenship and a sense of loyalty and belonging to one's homeland. This new direction that the university has taken has made it more committed to the mission of serving society by forming an elite that is capable of encountering challenges. This is achieved by employing the acquired knowledge, skills, and ideas that university students acquire through the academic curriculum and discussing various current political issues in the society to which they belong. This paper aims at answering the following questions: what are the adequate

methods to teach history, civilization, and democratic culture? What are strategies to enhance students' awareness about the importance of democratic culture principals? How to teach history, civilization, and democratic culture in a creative way?

Teaching Creatively

Creativity in teaching is manifested in many ways mainly teaching creatively and teaching for creativity. Teaching creatively might be described as teachers using imaginative approaches to make learning more effective. Creative teaching is done by teachers who are innovative, and who encourage students' questions. This does not mean abandoning standards; rather it is an invitation to think of more stimulating ways to meet them. History is a unique subject possessing the potentialities of both a science and an art. History teachers argue that the events of the past are unique and that it is the teacher's role to comprehend the particularity of past events, to re-create past actualities and to explain through intervening detail, in short, to tell a story.

The teaching style of each teacher exemplifies the use of competing interpretations, the teacher as a guide rather than arbiter of truth, and an emphasis on thinking about important questions. Teaching history in rigid chronological sequences will render the subject boring and disinteresting. Creativity must be a part in a history session through giving learners the chance to involve themselves and be an active part of the course. For instance, in a lesson of political parties students may be divided in to different groups. Then, each group is going to represent a particular political party and each student within each group is going to be a member who is going to suggest, debate, and discuss given issues. Consequently, learners are going to broaden and cultivate their minds, being prepared for intellectual enjoyment, and being assisted to exercise a salutary influence upon the affairs of their country. Embedding creative ways in teaching history is a must because history is the root and future is the fruit.

Objective of the Study

Political participation is one of the most important topics and concerns that university community pays great attention to. Acquiring knowledge alone is not enough. Rather, the knowledge and information acquired by university students must be utilized to engage in various activities and events within society, particularly political action, whether by expressing opinions and voting on important political occasions, or by engaging in the political process and holding political positions. There is no doubt that engaging in political action, regardless of its type, requires, certainly, a sufficient degree of political awareness, as well as familiarity and understanding of all aspects related to political knowledge and news, and the acquisition of leadership and managerial experience and skills. This is what is known as political culture. Here, the role of the university in developing this political culture and enhancing political participation among university students re-emerges.

The main objective of the study is to figure out the best teaching methods of History, Civilization, and Democratic Culture at Algerian Universities. Teachers can use different teaching methods associated with fostering specific democratic competences (Campbell, 2019; Teegelbeckers et al., 2023; Willeck & Mendelberg, 2022). Lectures and text readings (e.g., on constitutional rights and civil liberties), as well as students' application of the acquired information in assignments (e.g., written reflections on noticing concepts of liberty in the daily environment), are associated with fostering democratic knowledge (Alongi, 2016; Green et al., 2011). Discussing subject matter

during whole-class or group work that addresses topics such as inequality and social justice is related to developing the ability to engage with different perspectives (Andersson, 2015; Krings et al., 2015). Conducting research assignments (e.g., in a civic project) on societal issues in the community and the school (e.g., on poverty and climate change) is related to greater political efficacy and engagement (Levy, 2011; Ozer & Douglas, 2013). Democracy can also be experienced through, for example, simulations of democratic decision-making, which are associated with greater democratic knowledge, political efficacy, political engagement, and the ability to deal with differences (Levy, 2019; Mariani & Glenn, 2014).

Democracy, Culture, and History

Democracy and culture are two terms that have recently begun to be used interchangeably to denote a notion known as democratic culture. A culture of democracy comprises a series of pledges intended to create productive students who engage energetically, independently, and collaboratively towards a goal that extends beyond personal gain but for the population's general welfare. Recently, a thought began to loom in the distance. Years for educational institutions to adopt the idea of a democratic culture; teaching democratic culture in universities should be embraced under the direction of instructors. This decision was taken by teachers' own observation of a deficiency in their democratic levels of students. The tutors claim that the deficiency was discovered within the classrooms during discussions and arguments. Demonstrating democratic culture will be beneficial. It will address this issue and will contribute to the development of decent students for their community and the entire world, as it fosters the growth of tolerance and respect for others' culture, and enhancing certain abilities like critical thinking.

Democracy is the foundation for building society with all its institutions, as it is built on a foundation of mutual trust among all members of society, and an important factor aimed at achieving political and social stability. This is due to the assistance and protection it provides to individuals for their personal interests, in addition to the personal freedom it affords them, regardless to their characteristics or jobs.

Since the individual acquires the standards of the society in which he lives, he must be raised on values, customs, and concepts. On the importance of practicing democratic values in public societal life. University life, with all its components, is considered a broad field for training students to manage their affairs related to intellectual life patterns and preparing them to life's developments, and also provides them with diverse experiences to deal with different situations (Syvertsen & Flanagan, 2009).

The twenty-first century is characterized by rapid development and digital transformation in all fields, and the emergence of many informational, scientific, political, and social changes. Societies seek to transfer human cultures among themselves, build bridges of cooperation and communication between different civilizations, respect cultural diversity, and exchange views among them.

Humanity today faces many major challenges at all economic, social, political, scientific, and cultural levels, which concern modern humans. These challenges include knowledge, technology, population, biological discoveries, environmental challenges, economic challenges, and the democratic challenges (Abdulrahman, 2009, 2).

The call began with the need to activate the role of education to contribute in building a good citizen who possesses the values that enable him to assume responsibility for actions and behaviors that impact the rest of the community in which he lives. In which he is going to be capable of advancing his country and the world around him, and of achieving the purpose for existence in this universe, to develop it and spread the values of justice, equality, tolerance, and freedom (Al-Jamal, 2007, 13).

In recent centuries, there has been a noticeable technological, scientific, and cognitive progress and development in the world, which has led to a large and noticeable disparity between cultures, especially Western culture and other cultures (Arab-Islamic, Indian, Chinese, Japanese). This has led to the relationship between the two parties becoming tense, they become subordinate and subservient, strong and weak, advanced and backward, or colonized and colonizing. (Yasser and Razzaq, 2014, 461).

History curricula are among the most closely connected to society and the study of its diverse issues. They aim to help students develop their abilities. By their nature, they focus on human rights and promote the values of tolerance, respect for others, rejection of violence, and an understanding of diverse cultures. This is achieved by preparing students who are properly aware of the problems of the world in which they live. History is not studied as the story of our ancestors in different eras, or merely for the sake of knowledge or interest, but rather because their history is the foundation of our present systems, our current problems, and our modern civilization. (Abdul Wahab, 2008, 36).

In general, history curricula in particular, aim to build good citizens and develop social awareness, helping them understand the social environment in which they live, with all its elements, dimensions, and problems. History is a subject of study that contributes to preparing good citizens, focusing particular attention on the social skills necessary for individuals to contribute to building their local community (Taha, 2006, 83).

It plays a significant role in shaping the individual's thinking and orientations, due to its nature. Its role here stems from its close connection to society and the changes occurring within it in the past, present, and future. History is not merely a narration of historical events and facts, but rather a form of knowledge (Sulaiman and Al-Jamal, 2002, 13). This aligns with the developments taking place in the twenty-first century, where technology has penetrated all fields to the point where the world today can be called the digital age. This is especially true with the existing infrastructure, desire, and aspiration to utilize modern technology, and the call for peaceful coexistence in the twenty-first century, confronting external threats and utilizing technological means that enable individuals to become familiar with and benefit from other cultures. Consequently, dialogue via modern technological media contributes to the development of cultural dialogue and international understanding, which keeps pace with technological development and rapid communication.

This is what helped in the emergence of the term “global civilizational dialogue” on the international scene recently as a natural reaction to the international changes that occurred in the twentieth century: such as the First and Second World Wars, the various civil wars, the Cold War, the fall of the Soviet Union, and America’s dominance over the course of global events in the world (Al-Sindi, 2008, 8).

The global dialogue of civilizations aims for a world with new values and principles, a world with new means of solving its problems, a world in which ethics and humanism have a wide and significant place and an influential resonance, which instills in students a respect for other peoples, for these peoples have produced the builders of humanity, from the builders of ancient Egyptian civilization (such as the builders of the pyramids) to the modern civilization that the contemporary world is experiencing (Suleiman; Al-Sayyid, 2010, 211).

This is because the global dialogue of civilizations is a positive process aimed at interaction and cultural convergence, building bridges of cooperation and communication between representatives of civilizations, and making it a tool for understanding between peoples regardless of their affiliations and loyalties. This creates positive attitudes towards oneself and others, and develops the individual's ability to actively participate in building his society, openness to global cultures, awareness of contemporary issues, and positive participation in human civilization (Ali, 2013, 202). Therefore, many studies have emphasized the importance of cultural dialogue, including the study (Samah Ibrahim, 2014), which developed a program based on the dimensions of the dialogue of civilizations to develop future thinking and awareness of contemporary issues.

Civilizational dialogue is linked to the idea and concept of digital citizenship at both the local and global levels. It has been widely discussed in numerous conferences and research papers related to educational reform, calling for the need to strengthen the role of community institutions to facilitate interaction and integration between them in protecting the young. (Al-Shahri, 2016, 6). Digital citizenship guides individuals in society on how to interact with modern technology and clarifies the rights they should enjoy and benefit from, as well as the duties they should adhere to and fulfill (Omar, 2017, 482).

CONCLUSION

The initial exploration of this study is a first step in understanding the processes within teaching methods that contribute to learning about democracy, history, and civilization (Maxwell & Miller, 2008). Furthermore, future research with more vocational teachers would be beneficial to substantiate the relevance of the identified classroom practices. In addition, the practices need to be tested on other samples of teachers in different contexts. It would also be beneficial to conduct future research on students' perspectives of the effectiveness of these practices, and how the practices can be used by preservice teachers and teacher educators. These studies could, for example, explore the extent to which the classroom practices support students with varying levels of prior democratic knowledge and different starting positions regarding democratic competences (e.g., Gainous & Martens, 2012).

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"Developing Global Mindset" Examining the Way EFL Curriculum Enhances Learners' Intercultural Communicative Competence

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ABSTRACT: In a rapidly changing and interconnected world, promoting communication skills becomes a necessity. More to the point, developing intercultural communicative competence (ICC) to keep the communication flow is compulsory. A considerable amount of studies, in the Algerian context, investigated intercultural communicative competence and to a certain extent global citizenship. Yet, there are almost no studies that directly and systematically analyze official curriculum and how the outcomes are addressed. To address this gap, the present research work transcends classroom activities, students' assessment, and theoretical alignment. It rather explores curriculum strength and gaps through a document analysis. To achieve this, the study relies on a two-stage qualitative design, document analysis and practice based layer as secondary support to boost reliability and validity. On that account, the present research paper is a contribution to the field of applied linguistics as it suggests practical implementations that guide both curriculum designers and educators. It determines the mismatches between what is intended and what is acted, and provides solutions to practical challenges and constraints. Lastly, it unveils teacher's voice and agency that are often missing from the policy document.

KEYWORDS: Communication skills, critical curriculum theory, EFL curriculum, intercultural competence, policy.

INTRODUCTION

In today's globalized world, the demand of developing English skills is intertwined with the development of intercultural communicative competence (henceforth ICC) as an outcome of the interconnectedness. Adding to its recent wide recognition and importance, ICC allows students effectively handle cultural diversity. Indeed, it contains the ability to understand, tolerate, respect, and adapt communication styles across cultures that it in its role significant to boost mutual comprehension and collaboration.

Obviously, ICC encompasses various components that should be respectively understood before engaging with the development and implications in the educational settings. First, the cultural sensitivity. Second, communication skills. Third, empathy and motivation. In order to develop this potential competence in education, many parties including policy makers, curriculum designers, and teachers must collaboratively engage in the process of developing related strategies. In fact, both education and training institutions would structure adaptive programs and provide immersive experiences to facilitate students' engagement and enhance their ICC (Ihnatova, 2024). More precisely, language-learning context should significantly integrate ICC into language education including English. This procedure displayed positive outcomes regarding students' engagement and comprehension (Saini & Ardhy, 2023; Ning & Soekarno, 2024). Therefore, the incorporation of ICC in curriculum design is crucial to develop intercultural interaction as well as to increase effectiveness of teaching methodologies and assessment (Nemouchi & Byram, 2024).

ICC is widely recognized in the Algerian context, yet the application remains challenging regarding the teaching methods and approaches (Mehdaoui, 2023). Thus, classrooms realities have something else to voice about the actual teaching practices. In fact, the present research paper stems from inconsistencies between theory and practice and its implication ascribes bridging that distance by doing an extensive official document analysis along with teacher's practices to explore what really causes that gap. The present research work aims to answer the following research questions:

1- To what extent EFL curriculum promotes intercultural communicative competence and global citizenship.
2- How the ICC and the global mindset are reflected in teacher's classroom practices?

Review of Literature

A careful review of literature reveals that studies about intercultural communication competence and to some extent global citizenship are indirectly reviewing/ analyzing EFL curriculum. Speaking about the Algerian context, substantial number of research about ICC indirectly investigated curriculum and syllabus design. Some interventions used pedagogical approaches while others stack to knowledge assessment. For instance, an investigation by Fedj (2019) focuses on curriculum orientation. This paper suggests the functional course design that have explicit intercultural outcomes. In the same vein, Mehdaoui2023, in his study, focused on assessing undergraduate EFL learners IC with regard to attitudes, knowledge, and skills. The insights of this contribution denotes associating challenges like unfamiliarity with communication styles and absence of ICC supply to the current pedagogical practices (no direct analysis of curricular documents). Still focusing on the classroom practices, other studies tackled supported pedagogical material where the attention was on the literary texts as a medium for intercultural learning (Djaidja & Bacher, 2022). Moreover, developing cultural reflection skills and recognizing one's own culture as a basis for intercultural engagement gave ICC other perspectives to get deeper understanding of this approach in relation to classroom practices (Mehdaoui 2023, Fedj 2019).

Based on the above mentioned, there is almost no study tackles the analysis of official documents made by policy makers and examined carefully how ICC is introduced in the Algerian canvas. ICC was translated as a classroom material, pedagogical approach, or an assessment process. In fact, between what is intended and what is practiced there is a discrepancy; therefore, the present research paper analyses the Canvas designed to teach EFL at the Algerian tertiary level.

Research Methodology

The present research work follows a qualitative design, integrating official document analysis (Canvas) with teachers' insights to explore how ICC is addressed in the Algerian higher education system more precisely curricula. While the focus is on qualitative interpretation, some descriptive quantitative analysis is also incorporated to support the findings.

The data consist of official ministerial documents (Canvas) and university syllabi, which provide insights into policy and curricular orientations. To complement this, teachers from English language department of the University of Ain Temouchent will be invited to participate through a questionnaire and/or semi-structured interviews. Their input offers practical perspectives on how the curriculum is implemented in the classroom.

The collected materials will be analyzed qualitatively using thematic coding to identify recurrent themes and patterns. NVivo software will be employed to assist in coding and organizing the data. In addition, simple quantitative will be used to strengthen the interpretation of results.

Discussion of Findings

This study set out to bridge the gap between what decision makers and curriculum designers plan and what teachers are practicing in EFL classes. While still data collection in progress, the preliminary analysis and theoretical considerations already highlight several important insights.

The analysis of Canvas suggest that the aspect of ICC does appear in various forms at different levels. However, in some cases, it is explicitly mentioned and in others, it is embedded. For instance in the canvas of the license Cycle (LLE), more precisely for L1 level, fundamental units focus only on developing linguistic knowledge (including written expressions, Grammar, linguistics and phonetics, study of literary texts, etc.). However, methodology units shift attention and transcend linguistic skills to equip students with autonomy and critical thinking. In the case of Oral expressions targeting interaction in various real-life situations is considered yet, depending on the provided classroom activities we can judge whether ICC is addressed or not. Therefore, for the first year students, there was no direct exhibition. For the second year, especially the fundamental units, they were practically the same requiring more knowledge and providing deeper outcomes. In the third year, they consider aspects that introduce and present ICC in the curriculum with fundamental units. For instance, the module of Civilization, culture, and interculturality. Conversely, the subject content focus mainly on introducing civilizations without addressing ICC or communicative skills. As the level of English is more advanced, the attention is more in preparing students to act as teachers and future researchers by introducing subjects like didactics, ESP, and research methodology. The master cycle exhibit more variation and explicit consideration to guide students develop many skills and competencies including ICC. To illustrate, modules like language culture and society; communication skills, critical thinking. It is worth mentioning that these items are introduced as a set of knowledge items.

The presented findings demonstrate that ICC is approached more as conceptual elements rather than practices which reflect Byram's concept (1997) of 'savoir' (knowledge about other cultures) and not skills, attitudes, or critical awareness. In simple terms the introduced approach in the Algerian official documents conforms to ICC model covering the authentic cultural knowledge (Byram, 1997; Deardorff, 2006), indeed, this strays from the contemporary landscape which accentuate the interactional and experiential learning (Holmes & O'Neill, 2012).

The interpretation of these insights, considering Byram's **model of intercultural communicative competence (ICC)**, demonstrates that the emphasis is limited to the cognitive dimension. Lack of reference to skills of understanding or critical cultural awareness suggests a limited perception of ICC.

This suggest that theoretical approaches to ICC may need to be rethought in the light of Algerian tertiary level. It is important to acknowledge that the discussion presented here is based on an ongoing work. Full analysis of official documents and teachers' interviews will further refine and possibly adjust the interpretation provided. Nevertheless, these early insights already contribute to understanding what is found in Canvas and what is intended and attributed by curriculum designers.

Once the complete data set is analyzed, the study will explore teachers' practices align with the curricula documents, whether students' practices confirm policy intentions.

Implications of the Research

The present contribution covers a set of objectives. First, the researcher tends to reveal educational intentions and fully explain the goals and intended objective of the curriculum. Second, I tend to identify gap, support curriculum development of reform, and bridge theory and practice. Third, Check how the curriculum is interpreted and enacted in classrooms, Identify mismatches between the intended curriculum (official documents) and the enacted curriculum (teacher practices). Compare curriculum aims with assessment methods or teacher practices. Informing Reforms and Policy Decisions. Supporting Research or Case Studies.

Henceforth, the following implications can be extracted and help a lot in the pedagogical practices:

- Explaining how ICC is explained in the official documents directly helps the teacher to design related syllabi and courses.
- The analysis helps in different pedagogical practices and guide the teacher.
- The analysis also helps the teacher to set the adequate assessment systems
- Identifying the gaps reduces the mismatch between what is meant and classroom realities.
- The careful analysis help teachers to provide related materials and activities that foster various skills related to ICC.

CONCLUSION

This study intended to explore how ICC is presented in the Algerian official curricula; it also considered the implications for EFL teaching practice. The initial stage of analysis suggests that ICC is perceived as the transmission of cultural knowledge rather than a set of development of skills and attitudes. The present approach guarantees providing authentic cultural knowledge yet, it is very limited and risks illuminating the interactional and experiential aspects of learning.

Placing these insights within established models of intercultural communicative competence (Byram, 1997; Deardorff, 2006; Fantini, 2009), clearly demonstrated that the policy framework supports the competence span mainly. This highlights the necessity for curricular reform that integrates experiential, skill-based, and critical dimensions of intercultural learning. Teachers, as mediators between policy and classroom practice, play a vital role in bridging this gap.

The enduring part of this study—collecting and analyzing teachers' perspectives—will provide a deep understanding of whether and how intercultural competence is represented beyond policy texts. Such insights will contribute to refining theoretical models for the Algerian EFL context and offer practical guidance for curriculum designers, teacher educators, and policymakers. Ultimately, fostering intercultural communicative competence requires transcending knowledge transmission to cultivating openness, adaptability, and critical cultural awareness in learners, preparing them for participation in an increasingly interconnected world.

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Preparing EFL Learners for Global Citizenship: The Role of AI Tools in Developing Intercultural Competence

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ABSTRACT: In an increasingly interconnected world, higher education must prepare learners to engage as active global citizens. For English as a Foreign Language (EFL) learners, this requires not only linguistic proficiency but also intercultural competence (ICC)—the ability to negotiate meaning and participate responsibly across cultural contexts. Artificial Intelligence (AI) tools such as ChatGPT, chatbots, and cultural simulation platforms offer new opportunities to foster these skills through authentic, adaptive, and globally relevant learning experiences. Yet in Algeria, the integration of AI into intercultural education remains underexplored. This ongoing study investigates how AI tools can be harnessed in EFL classrooms to promote intercultural awareness aligned with global citizenship. Using a mixed-methods design, it combines a questionnaire and semi-structured interviews with Algerian university EFL teachers to explore their awareness, attitudes, and practices. Preliminary findings suggest that while teachers recognize AI's potential to expose students to diverse perspectives, they are equally concerned about bias, superficial engagement, and infrastructural limitations. Teachers emphasize that AI should remain supplementary, requiring strong mediation, reflection prompts, and ethical safeguards. Based on these insights, the study recommends teacher-centered training, careful task design, and institutional support to ensure context-sensitive integration. It highlights the importance of aligning AI adoption with curricular priorities that foreground intercultural competence. The implications extend beyond Algeria, pointing to the role of AI in enriching global citizenship education when deployed responsibly. Ultimately, the study argues that AI should augment—not replace—the dialogue and reflection that underpin intercultural learning.

KEYWORDS: EFL; intercultural competence; AI tools; global citizenship; higher education; Algeria.

INTRODUCTION

In an increasingly interconnected world, English-medium higher education is expected to cultivate not only linguistic proficiency but also the intercultural competence (ICC) students need to communicate across difference, negotiate meaning, and participate responsibly in global communities. Recent advances in artificial intelligence (AI)—from large language models and writing assistants to adaptive dialogue agents, analytics, and immersive simulations—have opened new possibilities for how EFL programmes design tasks, provide feedback, and scaffold intercultural learning at scale. International guidance now frames responsible, human-in-the-loop AI as a tool for enhancing authentic learning opportunities when aligned with clear pedagogical goals, transparency, and equity safeguards around bias, privacy, and access (UNICEF, 2021; Holmes & Porayska-Pomsta, 2022).

Conceptually, AI in education can be understood through four complementary roles: learning with AI (AI-driven tools to support learners and teachers), learning about AI (AI literacy), using AI to

study learning (analytics), and preparing for AI (ethical, civic, and employability dimensions). This framework, developed by Holmes, Bialik, and Fadel (2019), underscores that AI is not a neutral technology but a sociotechnical system shaped by human objectives and embedded in institutional contexts. When designed with ICC in mind, these affordances can enable dialogic feedback, exposure to diverse language varieties and pragmatics, and safe rehearsal of intercultural scenarios; equally, they can reproduce stereotypes or flatten cultural nuance if uncritically deployed (Holmes & Porayska-Pomsta, 2022; Heaven, 2019).

Empirical work around AI and ICC is still emergent but instructive. In Iran, Aliakbari and Maadikhah (2024) found that BA students using AI-assisted tools such as ChatGPT and Google Gemini in EFL cultural syllabi developed higher levels of intercultural awareness compared to those taught traditionally. In Malaysia, Zhang et al. (2022) proposed an AI-driven assessment framework using algorithms and fuzzy logic to capture ICC growth, showing strong correlations between cultural attitudes, skills, and English language ability. In China, Ma and Yang (2021) reported statistically significant gains in cultural knowledge, attitudinal openness, and communication skills among undergraduates exposed to AI-driven tools such as VR simulations and chatbots. Similarly, in Indonesia, Aisyah (2022) highlighted the value of combining immersive VR/AR with AI-based adaptive learning to foster empathy, awareness, and motivation for intercultural engagement. Together, these studies underscore AI's potential to foster ICC through both experiential learning and analytic assessment, while also warning of risks such as oversimplification, stereotypes, and inequities of access.

Despite these developments, the integration of AI to purposefully foster ICC within Algerian EFL programs remains under-documented. Existing national research has explored ICC broadly—from learner attitudes to teaching perspectives—but without examining how AI might mediate intercultural learning. This context matters: curricular priorities, assessment cultures, infrastructure, and language ideologies shape both feasibility and uptake (Croucher, 2017; Sorrells & Sekimoto, 2015). Addressing this gap is crucial for aligning Algerian higher education with global debates on responsible AI and intercultural pedagogy.

This study, therefore, examines Algerian EFL teachers' awareness, attitudes, and practices regarding AI for intercultural learning. It asks:

Main Research Question:

How do Algerian EFL teachers conceptualize the integration of AI for intercultural competence development?

Sub-Research Questions:

1. What opportunities and risks do teachers associate with AI in intercultural learning?
2. How do teachers view the use of AI for intercultural competence in practice?

Literature Review

Artificial Intelligence in Education

Artificial Intelligence (AI) is one of the most transformative technologies of the 21st century, reshaping knowledge production and access. Its definition remains contested, with UNICEF (2021) describing AI as machine-based systems acting on human-defined objectives, while Holmes and Porayska-Pomsta (2022) emphasize that AI is never autonomous but a sociotechnical

system embedded in social and ethical contexts. Historically, AI has developed along two main trajectories: symbolic approaches, often rule-based and knowledge-engineered, and data-driven machine learning, which has powered recent advances such as automated translation and adaptive learning, though both remain subject to limitations such as bias, brittleness, and overselling (Marcus, 2020; Berryhill et al., 2019; Heaven, 2019; Rehak, 2021).

In education, Holmes et al. (2019) group AI into four domains: learning with AI (e.g., tutoring systems, chatbots, assessment tools), using AI to learn about learning (analytics and educational data mining), learning about AI (developing technological literacy), and preparing for AI (ethical, civic, and human dimensions). This framework underscores that AI is not only a technical tool but a system that must be critically evaluated in relation to pedagogy and equity (Eynon & Young, 2021). Pedagogical accounts highlight AI's versatility in providing examples, feedback, scaffolding debates, and remixing student work, pointing to its potential to enrich interaction and foster critical thinking (Miller, 2023). Yet both Holmes and Porayska-Pomsta (2022) and Miller (2023) caution that successful adoption depends less on technological capacity than on context-sensitive integration, ethical safeguards, and equity of access. Without such conditions, AI risks amplifying stereotypes, inequities, and over-reliance, rather than supporting meaningful educational change.

Intercultural Communication

Intercultural communication examines how cultural differences, globalization, and power relations shape human interaction, framing culture as both values and negotiated practices embedded in historical, political, and economic contexts (Sorrells & Sekimoto, 2015). Since Hall's foundational work in the 1950s, the field has evolved through functionalist, interpretive, and critical paradigms, each offering distinct ways of conceptualizing culture and communication (Croucher & Cronn-Mills, 2017). More recent approaches emphasize postcolonial, feminist, and indigenous perspectives, as well as the growing influence of digital technologies on intercultural identities and relationships (Sorrells, 2015; Abrams, 2020).

A central framework is Sorrells' intercultural praxis model, which includes inquiry, framing, positioning, dialogue, reflection, and action. This model encourages reflexivity and ethical engagement across difference, situating intercultural communication not simply as skill acquisition but as transformative practice for navigating complex global contexts (Sorrells, 2015). Increasingly, the field aligns with social justice goals, seeking equity, inclusion, and meaningful dialogue across cultures (Abrams, 2020). For education, these insights underscore that AI-driven tools and simulations must be contextualized within broader historical and power-sensitive frameworks. The convergence of AI and intercultural communication therefore highlights a research agenda that views AI not merely as a technical support, but as a catalyst for fostering intercultural competence and preparing learners for responsible global citizenship (Croucher & Cronn-Mills, 2017; Abrams, 2020; Sorrells, 2015).

Toward AI-Supported Intercultural Competence in Global Citizenship Education

AI tools now mediate communication, shape identities, and influence how learners engage with knowledge. At the same time, intercultural scholarship stresses that meaningful engagement across difference requires critical awareness of history, power, and positionality. The integration of AI in education therefore raises crucial intercultural questions: it can either reinforce bias or promote inclusion depending on its design and use. Preparing learners requires more than technical skills; it calls for reflective and ethical "AI citizenship" that foregrounds intercultural competence. This

study builds on that synthesis to examine how AI and intercultural learning intersect in Algerian higher education and how educators can prepare students for responsible global citizenship.

METHODOLOGY

This exploratory study was conducted with approximately thirty EFL teachers at the Department of English, Setif 2 University. While the broader population included lecturers across all modules, the research focused particularly on teachers whose courses explicitly engage intercultural dimensions of language learning, such as Oral Expression, Pragmatics, and Intercultural Communication, rather than more structurally oriented modules like Linguistics, Phonetics, or Language Acquisition Theories. An explanatory sequential mixed-methods approach was adopted, beginning with a questionnaire designed to map teachers' awareness, attitudes, and reported practices regarding the use of AI for intercultural competence (ICC). The survey provided an overview of current perspectives and highlighted areas of divergence or uncertainty. To deepen understanding and capture the rationales behind teachers' choices, semi-structured interviews were then conducted with a purposive sub-sample of respondents. These interviews probed how teachers conceptualize ICC outcomes, the opportunities and risks they associate with AI, and the pedagogical soundness of particular task designs or reflection structures. Combining survey breadth with interview depth allowed for triangulation and richer interpretation of findings. This design was considered appropriate for an emerging research area where little empirical work exists, particularly in the Algerian higher education context.

RESULTS

Sub-question 1: What opportunities and risks do teachers associate with AI in intercultural learning?

The findings indicate that the majority of teachers recognized the opportunities AI offers for enriching intercultural learning. They noted that AI tools such as chatbots, cultural simulators, or large language models can expose students to diverse communication styles and cultural perspectives that may not otherwise be easily accessible in their immediate context. Teachers considered this potential particularly valuable for stimulating intercultural discussion and awareness. However, they also stressed that these benefits depend on careful integration and reflective guidance; without teacher mediation, AI risks becoming a superficial source of examples rather than a tool for deeper learning.

At the same time, the majority of participants voiced significant concerns regarding risks. Chief among these were the possibilities of reinforcing stereotypes, presenting biased or decontextualized representations of culture, and encouraging over-reliance on machine-generated content. Some also pointed out the danger of students accepting AI outputs uncritically, thereby bypassing opportunities for authentic intercultural engagement. These risks underscore teachers' call for critical reflection, scaffolding, and close monitoring of how AI is used in classrooms.

Sub-question 2: How do teachers view the use of AI for intercultural competence in practice?

When asked about pedagogical applications, teachers suggested a range of possibilities. The majority highlighted interactive tasks such as AI-supported role-plays, intercultural dialogue simulations, and pragmatic or translation-based activities as promising avenues. They saw these as opportunities for students to rehearse intercultural encounters in a safe environment while

gaining exposure to varied communicative practices. Reflection prompts and debriefing were repeatedly emphasized as essential to ensure students not only engage with content but also critically analyze cultural differences.

Despite these pedagogical possibilities, teachers remained cautious. They stressed that AI-supported activities must be teacher-guided and context-sensitive, aligned with specific learning goals, and accompanied by structured reflection. Ethical and practical concerns—such as data privacy, cultural authenticity of AI-generated content, and the risk of students substituting AI outputs for genuine interaction—were also frequently mentioned. Overall, teachers envisioned AI as a supplementary tool that can enrich intercultural learning if embedded responsibly within broader pedagogical frameworks.

DISCUSSION OF FINDINGS

The pilot findings suggest that Algerian EFL teachers hold a cautiously optimistic stance on AI for intercultural learning. Teachers acknowledged its potential to enrich exposure to diversity but also expressed concerns about bias and superficial use. This reflects findings from international contexts such as Iran (Aliakbari & Maadikhah, 2024), China (Ma & Yang, 2021), Malaysia (Zhang et al., 2022), and Indonesia (Aisyah, 2022). Compared to these contexts, the Algerian case highlights infrastructural and curricular constraints and teachers' insistence that AI should augment, not replace, human interaction and reflection. At the same time, the results point toward several recommendations. First, AI integration should remain teacher-guided, with structured tasks and reflection prompts to prevent superficial engagement. Second, institutions should invest in professional development to equip teachers with both technical and intercultural pedagogical skills for using AI responsibly. Third, AI adoption must be aligned with broader curricular reforms, ensuring that intercultural competence is explicitly prioritized as a learning outcome alongside language proficiency.

This study also faces limitations. The pilot data is exploratory and based on a small sample, which restricts generalizability. Teachers' responses are self-reported, leaving hidden practices and classroom realities only partially captured. Moreover, infrastructural differences across Algerian universities mean that findings from Setif2 cannot be assumed to represent the national context.

Future research should therefore expand the dataset, include classroom observations, and explore student perspectives to provide a more holistic picture of AI-mediated intercultural learning.

CONCLUSION

This pilot study explored Algerian EFL teachers' awareness and perceptions of using AI to foster intercultural competence. Initial insights suggest that while teachers recognize AI's potential to expose students to diverse perspectives, they also emphasize risks related to bias, authenticity, and superficial engagement. The study highlights the need for teacher-guided, context-sensitive integration of AI tools. Future work will expand the dataset and propose concrete task designs to align AI use with intercultural and global citizenship.

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Intercultural Communication Challenges and Solutions in Multicultural Workplaces: The Case of a Company in Dubai

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ABSTRACT: In modern workspaces, particularly in multicultural settings that bring together employees from diverse cultural and linguistic backgrounds, intercultural communication plays a crucial role. Misunderstandings, stereotypes, and communication barriers often affect teamwork, productivity, and professional relationships. This study investigates the challenges and solutions related to intercultural communication among workers at Baker Hughes, an international energy technology company in Dubai that employs staff from different countries and cultures. The aim of the study is to explore the types of communication difficulties that employees face in their daily interactions and to identify practical strategies that help them overcome these challenges. To achieve this goal, qualitative data were collected through semi-structured interviews with a selected group of seven engineers representing different cultural and professional backgrounds. The interviews focused on the workers' experiences, perceptions, communication difficulties, and strategies in managing intercultural encounters. The findings reveal several recurring difficulties like differences in communication styles, cultural perceptions of hierarchy and politeness, and some language misunderstandings. The sample reported some situations of misinterpretation or discomfort that influenced collaboration and teamwork. The study highly recommends intercultural awareness workshops as part of employees training especially in multinational companies like Baker Hughes. The use of clear, written summaries following verbal instructions, reliance on informal peer support, and the informal pairing of junior and senior employees from different cultures for mentorship can also serve as effective strategies that can contribute to reducing tensions, enhancing intercultural understanding, and improving the quality of workplace interactions. The study provides valuable insights for managers and practitioners in multinational companies seeking to build strong communication and collaboration practices.

KEYWORDS: Intercultural communication, cultural diversity, workplace challenges, Baker Hughes, multinational companies.

INTRODUCTION

In an increasingly globalized economy, multinational corporations operate across borders, bringing together employees from diverse cultural, linguistic, and professional backgrounds. This diversity, while offering significant advantages can cause complex communication challenges. Intercultural communication, defined as the exchange of information between individuals from different cultural backgrounds, has become a critical competency in modern workplaces (Gudykunst, 2003). As a matter of fact, intercultural communication plays a vital role in modern workplaces where many employees of diverse nationalities may join the same company for the sake of getting the job of their dreams.

Dubai, as a global business hub in the United Arab Emirates, exemplifies the multicultural workplace environment with thousands of multinational companies employing professionals from

all over the world. This extraordinary diversity creates a unique context whereintercultural communication is not merely advantageous but essential for daily operations. With diverse indigenous ethnic groups, the international energy technology company Baker Hughes, in Dubai, can make an illustration for the various difficulties the employees encounter; namely the misinterpretation of instruction or even discussions, that may lead to inevitable problems in the working place. To make the latter a safe place for prosperity, productivity and success, communication barriers and understanding challenges should be reconsidered when welcoming multinational teamwork.

Although intercultural communication in multinational workplaces has received considerable scholarly attention, limited attention to the Gulf Cooperation Council (GCC) region, particularly Dubai, despite its status as one of the world's most culturally diverse business environments. The unique cultural dynamics of this region, which blend Arab traditions with global business practices and extreme workforce diversity, make it a fertile research setting for intercultural communication scholarship. The energy technology sector, characterized by highly technical work, project-based collaboration, and safety-critical operations, presents distinct communication requirements that may differ from the service or manufacturing sectors more commonly studied in the literature (Henderson, 2005). Understanding how engineers and technical professionals experience and navigate intercultural communication in this context needs more research efforts.

This study is an attempt to address these gaps by focusing on the lived experiences of engineers from diverse cultural backgrounds and investigating both the challenges they face and the strategies they employ. We adopt a bottom-up approach making the difficulties engineers in Baker fave and the solutions they develop our departure, strategies that employees themselves develop and employ in their daily interactions. This research contributes empirical evidence from an underrepresented context and provides practical insights for similar organizations operating in multicultural environments.

The presents study aims to explore the types of intercultural communication difficulties employees in multicultural workplace face in their daily interactions, and to identify practical strategies that help them overcome these challenges. By systematically examining the intercultural features, this study seeks to provide a deep understanding of effective strategies that help to overcome some communication challenges raised in multinational companies.

The research questions examined in this research are:

1. What kind of intercultural communication difficulties may engineers in a multinational company face?
2. What are the strategies they used to overcome these challenges?

This study constitutes a key to understanding the effects and challenges of intercultural communication among employees in multinational companies, with a special focus on Baker Hughes company in Dubai, for which this kind of companies gains a global attention for the opportunities they afford for their employees. The findings will underscore the importance of intercultural communication as a critical factor influencing understanding, interaction and work performance.

Literature Review

Workplace diversity is very prevalent among multinational corporations, where people of all kinds of diverse backgrounds work together to achieve a common organizational goal. Safety of understanding instructions and avoiding misinterpretation will create a safe and sound atmosphere to prosper; that is the aim of a successful intercultural communication. This issue has been tackled by many scholars, who devoted their knowledge to delve in the various aspects and effects of intercultural communication. Developing an overall communication strategy involves creating a comprehensive plan that aligns communication goals, methods, and messages with the specific needs and challenges of intercultural interaction. This includes identifying target audiences, selecting appropriate channels, and tailoring messages to promote cross-cultural understanding and cooperation.

Communication is an act of using the language for the sake of understanding and making others understand. As Revell and Norman (1999, p. 128) put it, "The meaning of my communication is the response I get". If one speaks and someone listens, but cannot understand what he means, they won't get their message understood, thus, miscommunication occurs. As Gudykunst (1998, p. 206) points out, "If we consistently misinterpret strangers' messages, our communication is not adequate or sufficient, that is, effective (i.e., misunderstandings are minimized)". For that, communication has a great effect on the evolution of societies and organizations, since its absence will create a certain cut in relationships among the various categories of society, either ordinary or organizational. It is assumed that strong communication function is essential for successful cross cultural collaboration (Ting-Toomey and Chung, 2012). In Building Effective Communication in an Intercultural Context, researchers place a strong emphasis on developing cultural sensitivity and awareness in the communication function. Thus, clear and transparent communication is essential in an intercultural context (Wiseman and Shuter, 2019).

To ensure communication skills, culture plays an important role in its efficiency as people differ according to the difference in their culture, religion, belonging to specific place and time. The concept of culture represents differing ranges of human behaviors, products, and institutions to people with differing academic and experiential backgrounds. Culture controls actions, speech, thinking patterns and rituals in society. In a nutshell, culture is the total sum of customs, rituals, artefacts, beliefs and values (Berger and Luckmann, 1967). Thus culture is specific to a well designed society or nation in definite time and place. Diverse cultures existing in the world led to the need to an effective intercultural communication among people varieties over the globe. The movement of culture needs channels of communication; these channels represent the many languages of people over the globe.

This flow of culture cannot be guaranteed without a successful use of the language that varies from one country to another. This variety of languages and their use reflect the various cultures each language represents. As Omoniyi (2020) observes, language plays a dual role in intercultural communication: it can either facilitate understanding or bridge cultural divides, or it can reinforce boundaries and contribute to exclusion. In a context like Baker Hughes, where language is both a tool for communication and a marker of identity, understanding the role of language in intercultural adaptation is crucial for fostering social cohesion within the atmosphere of the company consider it being a specific society. Here lies the importance of understanding and good interpretation of what one of the employees say to the other.

The complexity involved in communication is greatly increased if the latter is intercultural, that is, if it takes place between "people from different national cultures" (Gudykunst, 2002, p.179). As Andersen, et al. (2002, p. 90) signal, "Intercultural interactions are always problematic. Linguistic barriers in many intercultural interactions are compounded by differences in nonverbal behavior". However, despite the difficulties inherent in intercultural communication, its study becomes essential at the outset of the 21st century, as a notable number of authors highlight (Ting-Toomey, 1999; Andersen, et al., 2002; Wiseman, 2002; Gudykunst, et al., 2005). That makes intercultural communication an affective factor in ensuring a good understanding of messages and instructions; that is to make the working environment a safe place to live with diverse people of various languages and cultures, encouraging innovation and creativity in the teamwork.

Methodology

The study was undertaken in Baker Highes in Dubai. It is a multinational company specialized in energy technology and oil services; one of the world's largest oil field corporations operating in over 120 countries and employs around 60.000 people globally. To gather data, the researcher makes use of semi- structured interviews with five engineers from different countries and cultural backgrounds working for Baker. The interview consists of ten open questions. The retrieved data were coded and analyzed using thematic analysis techniques. The study adhered to ethical research standards by obtaining informed consent, ensuring confidentiality, and guaranteeing the anonymity of all participants.

Results discussion

The analysis addresses two research questions regarding intercultural communication challenges and resolution strategies in a multicultural workplace. The thematic analysis revealed the following principal themes:

- Intercultural communication challenges: Language barriers, cultural value differences, and situational challenges
- Resolution strategies: Multi-channel verification, visual and simplified communication, and support systems.

Intercultural communication challenges

Addressing the first research question on intercultural communication challenges, language barriers emerged as a pervasive obstacle affecting multiple aspects of workplace interaction. Despite their knowledge about English language, which is officially used as a medium of communication, most of the participants account some serious language challenges. One mentioned that he faced a difficulty because of "language nuances in contracts". This finding aligns with Tenzer et al.'s (2014) research demonstrating that language difficulties affect trust and collaboration even among competent non-native speakers. The technical context of engineering work at Baker Hughes amplified these challenges significantly. For instance, a manager shared, "I sent payment request to wrong department due to language confusion".

Cultural value differences manifested in interviewees' answers are cultural perspectives that shape how employees approach certain issues like feedback and timing and other matters. Such cultural differences may create misunderstandings. An interviewee noted that "some cultures avoid direct confrontation". Similarly, differences in communication styles emerged as a significant challenge in Hwang's (2025) study. He reports that participants highlighted that direct communication,

preferred in some cultures, could be perceived as rude or aggressive in others that favor indirect approaches (p. 3153). Indeed, cultural variations extend beyond communication style to fundamental assumptions about information sharing, documentation standards, and professional formality that require awareness raising and explicit negotiation within multicultural teams.

Beyond general cultural and linguistic differences, specific situational contexts increased communication difficulties, making intercultural interaction particularly fraught under certain conditions. Virtual communication emerged as especially challenging, with an interviewee noting difficulties during "online meetings" and another one mentioning challenges "handling cross-country conflict resolution sessions via video conference". One explanation is that virtual communication deprives individuals from the benefit to have some non-verbal cues such as body language and tone that are usually used to facilitate decoding and interpreting meaning. Engineers also identified high-pressure situations and poor scheduling as significant barriers. These issues often stem from conflicting time zones and deadlines that coincide with local or religious holidays, as one participant noted the difficulty of "deadlines close to local or religious holidays".

Intercultural communication resolutions

Addressing the second research question on strategies for overcoming communication difficulties, verification and clarification emerged as the primary solution that engineers developed. Participants consistently emphasized using written documentation to verify verbal discussions, with a participant stressing the importance to "confirm understandings in writing", and another one reporting using "templates, send reminders, and verify in meetings." This multi-channel approach demonstrates employees' recognition through experience that verbal communication alone may be insufficient in multilingual contexts, as individuals may nod in apparent agreement without fully understanding, and written records allow people to process information at their own pace and verify comprehension. Participants emphasized simplifying language and enhancing clarity through visual aids as essential adaptive strategies for bridging cultural and linguistic divides. The conscious use of plain language appeared consistently across interviewees.

Support systems, both formal and informal, emerged as crucial resources for dealing with intercultural communication challenges. Bilingual colleagues served as invaluable mediators, with an interviewee explicitly stating they "included a bilingual colleague for clarity" when facing language confusion. From the responses, we understand that Baker has its own infrastructure in dealing with intercultural communication challenges. This is quite expected in such big multinational company, but the resources provided to offer help in need seem to be insufficient. Interviewees, as they declared, are in need of "more team-building, ongoing language support" and "more online workshops on global finance standards, cultural awareness days". The consistent use of "more" indicates these supports are currently available but requires to be intensified and fostered with more practical tools and strategies

CONCLUSION

This study explored intercultural communication challenges and employee-generated solutions at Baker Hughes. Through semi-structured interviews with five engineers from different cultural backgrounds, the research addressed two primary questions: (1) What intercultural communication challenges do employees encounter in their multicultural workplace? and (2) What strategies do employees use to overcome these communication difficulties? The findings revealed three main categories of challenges (language barriers, cultural value differences, and situational challenges)

and three corresponding resolution strategies that employees have developed through their daily workplace experiences (verification and clarification, simplified communication, and support system). Based on these findings, several recommendations emerge for Baker Hughes. The company should implement mandatory intercultural communication training and formalize effective practices like written confirmations, meeting summaries, and mentorship. It is also crucial to provide ongoing language support, such as technical glossaries and plain language guidelines, to address challenges with accents and vocabulary. These recommendations are applicable in all multicultural corporations seeking to enhance intercultural communication among its staff for smooth and effective work performance.

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Developing Intercultural Citizenship through English Medium Instruction in the Digital Age

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ABSTRACT: In the digital age, developing intercultural citizenship through English Medium Instruction (EMI) means helping students learn how to interact with people from diverse linguistic and cultural backgrounds in a polite and effective way, especially when learning through the English language. This method uses digital tools to enhance intercultural communication and understanding between cultures, which leads to a more open-minded and globally aware citizens. As globalization and digitalization redefine educational landscapes, the development of intercultural citizenship through EMI among university students has become a key policy in the internationalization of higher education institutions. This chapter aims to analyze the following points: What do we mean by Intercultural citizenship? How to develop Intercultural (global) citizenship in academia in the digital age? What are the main components of intercultural citizenship in EMI? To what extend can digital tools or platforms help learners develop their "Intercultural Communicative Competence" (ICC) to succeed in a more global academic environment? What are the strategies and potential challenges for fostering intercultural citizenship in this digitalised world? Adopting intercultural citizenship in English Language Teaching (ELT) has been challenging for practitioners. Further research is highly recommended to be conducted, for instance, within the context of the Algerian Higher Education in order to understand the notion of *intercultural citizenship* especially with the recent adoption of EMI and a growing number of students from foreign countries who are pursuing their studies in Algerian Higher Education Institutions from different European, Asian and African countries. Thus, further theoretical and empirical studies are suggested to expand on the specifics of intercultural citizenship education.

KEYWORDS: Digital age; global citizen, intercultural citizenship; intercultural competence; internationalization of higher education; EMI

INTRODUCTION

Recent trends show a rising prominence of English in higher education institutions (HEIs), aligning with increased internationalisation policies adopted by universities worldwide. As a result, there has been a notable increase in international programmes, including English as a Medium of Instruction (EMI) courses. This requires HE institutions to address the needs of globally mobile students who are integrated into new learning environments characterised by diverse linguacultural backgrounds (Dearden, 2014; Ra et al., 2022). Developing intercultural citizenship through EMI in the digital age is a significant aspect of internationalization in higher education. EMI programmes, by their nature, expose students to diverse linguistic and cultural backgrounds, which can foster intercultural awareness and competence. The digital age further enhances this process by providing access to a wider range of perspectives and communication

tools The attainment of such objectives can be facilitated by immersing learners in authentic English language contexts, viewed through both global and local cultural perspectives, thereby fostering their development as *intercultural citizens* (Ra et al., 2022).

Universities represent highly dynamic contemporary environments for intercultural engagement, and one of the most interesting phenomena for social interaction studies, both conceptually and empirically. Intercultural citizenship is particularly relevant for student mobility within English Medium Instruction (EMI) programmes offered by international universities. Within these settings, students are inherently positioned in intercultural environments, thereby elevating the importance of intercultural communication and its associated linguistic and cultural considerations. Hence, intercultural citizenship requires collaboration with others towards shared objectives, which in turn presupposes the establishment of a novel community for action and communication, potentially temporary or permanent (Byram, 2008). Thus, intercultural citizenship education specifically fosters the development of communities that transcend the borders of nation-state, and this requires a new composition of individuals with values, beliefs, and behaviours that may frequently be in tension.

Developing global citizenship through English language teaching is significant and necessary. The pervasive influence of globalization is inextricably linked to the spread of the English language (Jing, 2023). Governments in numerous countries place significant emphasis on global citizenship education as a result of globalization (Byram et al., 2017). As an international language in the world, English plays a pivotal role in fostering intercultural citizenships, especially with the rapid advancements of different technologies. English language learning serves as a catalyst for the advancement of global citizenship, which has become a major concern for English language teachers at the international level. Consequently, English has solidified its position as the predominant language for cross-cultural communication within the contemporary globalized world (Byram et al., 2017).

In an increasingly interconnected world, enhancing intercultural competency is pivotal for preparing learners to function effectively as global citizens (Enamhe et al., 2025). Therefore, several international higher education programmes such as EMI have been aiming to produce global citizens with strong intercultural skills. That is to say, intercultural citizenship necessitates an understanding and adaptation to diversity, which involves acquiring the skills to collaborate effectively across different cultures (Ra et al., 2022). Hence, students at international universities are expected to develop intercultural competence, defined as the capacity to interact effectively with individuals from diverse linguistic and cultural backgrounds, through the medium of English, thereby fostering their development as global citizens (Ra et al., 2022).In other words, learners gain a sense of being '*world citizens*' (Barili & Byram, 2021).

What is Intercultural Citizenship?

The construct of intercultural citizenship (IC), as conceptualised by Byram (2008), is posited as a pedagogical objective intended to guide curriculum designers and teachers in schools and higher education. Intercultural citizenship (Byram 2008) means "the capacity to use communicative and intercultural competence to foster greater understanding through actions in society across cultural difference both within and beyond national borders. It combines two complementary dimensions of learning a language: intercultural communicative competence and social engagement." The

concept of intercultural citizenship (Byram, 2008) includes the development of skills, knowledge, and attitudes that are vital for individuals to engage in social action, guided by an awareness of different perspectives concerning the aims and objects of such actions, where 'other' refers to distinct cultural groups, usually characterised by different languages. According to Parmenter, 2004 as cited in (Jing, 2023), intercultural citizen is "someone who tries to know about the world, and who tries to understand people of other cultures". This definition aligns with Byram's concept. Therefore, intercultural citizenship refers to the ability to interact effectively and respectfully with people from diverse linguistic and cultural backgrounds, both locally and globally. It is used interchangeably with other concepts such as "global citizenship", "intercultural competence", or "cultural awareness" (Jing, 2023; Wagner & Byram, 2017).

Developing Intercultural (global) Citizenship in the Digital Age

Byram et al. (2017) carried out a collaborative project focused on the development of intercultural citizenship education within foreign language classrooms across ten universities spanning Europe, East Asia, and Latin America, specifically including Argentina, China, Denmark, Hungary, Italy, Japan, South Korea, Sweden, Taiwan, the United Kingdom, and the United States. Each constituent project involved empirical classroom based research that integrated intercultural communicative competence and civic action within an intercultural citizenship community. Byram's (1997) intercultural communicative competence model and Byram's (2008) framework for intercultural citizenship education are among the theoretical foundations for the establishment of the project. Hence, the suggested project by (Byram et al., 2017) is built around three sections: Learners' and Teachers' Perceptions of Intercultural Citizenship, Teachers' Cooperation, and Learners' Cooperation.

The Main Components of Intercultural Citizenship in EMI

According to Byram (2017, p. 87), intercultural citizenship in foreign language education needs to include the following components:

- learning more about one's own country by comparison;
- learning more about 'otherness' in one's own country (especially linguistic/ethnic minorities);
- becoming involved in activity outside school;
- making class-to-class links to compare and act on a topic in two or more countries

Figure 1 illustrates that Intercultural Communicative Competence (ICC) entails linguistic, sociolinguistic, and discourse competences, with those dimensions of intercultural competence (*knowledge* , *skills of interpreting and relating*, *skills of discovery and interaction, attitudes,* and *critical cultural awareness)* that are amenable to pedagogical intervention within (foreign) language classrooms:

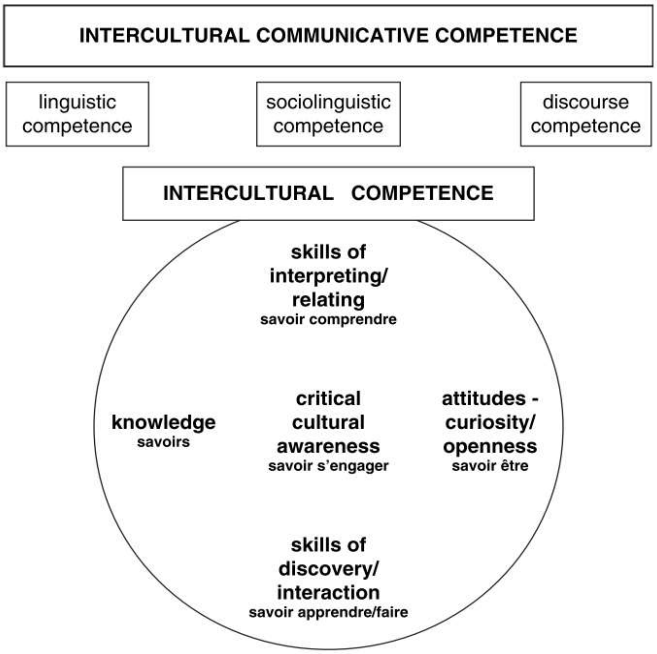


Fig1. The Components of Intercultural Communicative Competence
Source: Extrapolated from Alred et al. (2006); Wagner & Byram (2017)

We need to bear in mind the teacher plays an important role in the process of facilitating learners' awareness of the components of intercultural or global citizenship as well as learners' role in their own education.

The Role of Digital Tools or Platforms in Enhancing Learners' Global Citizenship

Blended and online learning can play role in fostering the different types of intergroup contact that would support the development of global citizenship in future generations (Hunter & Austin, 2021). Online learning opportunities can include the use of distance and opening learning platforms, social media and the Internet for researching issues and for completing projects, including collaborative work. By the way, learners can have many chances for collaboration and experiential practice with others in online or offline tasks.

Strategies and Potential Challenges for Fostering Intercultural Citizenship in Digital Era

•*Strategies*

A prevalent pedagogical strategy in language education involves integrating an intercultural citizenship dimension as a subject matter or content. This approach is particularly pertinent for learners who are assumed to possess a certain degree of proficiency in the target language, such as those at intermediate and advanced levels. However, the objective of intercultural citizenship education within language education should be to ensure equitable participation in a community for all learners, irrespective of their linguistic skill level. Consequently, intercultural citizenship is inextricably linked to language education (Byram et al., 2017). The following strategies can be adopted to develop intercultural citizenship through EMI in this digital era:\

- •Expand learners' opportunities for intercultural communication SKILLS through the adoption of online platforms such as as is the case with the pedagogical platform of LMS Moodle a valuable option during Covid-19 pandemic in Algeria and elsewhere;
- •Incorporating a blended learning environment in innovative approaches for teaching languages;
- •Exposure of learners to authentic English language to become effective intercultural communicators that can be achieved by exposing them to different technologies such as listening to podcasts, watching short clip videos , among others, and make them aware of global and local cultural lenses to become intercultural (global) citizens;
- •Mixing intercultural communication and intercultural citizenship education in ELT classrooms; and
- •Boosting global awareness and/or global citizenship through international organization such as UNESCO; and
- •Creating programs that foster intercultural awareness/ cultural responsiveness.

The implementation of an intercultural citizenship pedagogy within foreign language education requires a sustained process of dialogue, experimentation, and critical reflection to foster a gradual evolution of perspectives among researchers, teachers, and learners. However, the adoption of intercultural citizenship has been challenging for practitioners in in ELT classrooms which will be the focus for the next section.

•Challenges

Globalization and internationalization have created a need for dialog among people from all walks of life in our local societies or beyond. In this respect, English Language teachers can face this challenge through the concept of intercultural citizenship. A growing number of countries across the world are demonstrably advancing in the promotion of intercultural citizenship education. The challenges the governments and Ministries of Education will have to face in the future are those of developing truly international and intercultural citizens.

CONCLUSION

We can argue from the discussion of the preceding points that intercultural citizenship education should be integrated within the pedagogical framework of English as a Medium of Instruction (EMI) and English Language Teaching (ELT) or English as a Foreign Language (EFL) classrooms. Furthermore, ELT and EFL courses in Algeria should prioritize the enhancement of learners' intercultural competence and awareness, while concurrently transitioning away from traditional methodologies linked to standard language ideologies.

English language instruction designed for culturally diverse student populations should incorporate cultural activities as an introductory or foundational element, allowing learners to engage directly with intercultural experiences. Additionally, online intercultural exchange programmes can foster connections between learners and English speakers worldwide (Ra et al., 2022).

The COVID-19 pandemic has demonstrably amplified the utility of online platforms as a means to expand learners' opportunities for intercultural communication and promote intercultural learning. Consequently, stakeholders in English Language Teaching (ELT), including teachers, policymakers, and curriculum designers, are strongly encouraged to actively participate in diverse on- and off-project initiatives that offer learners various opportunities for cultural exchange and

immersive learning experiences for them, aligning with principles of English linguistic diversity and intercultural citizenship, thereby fostering the cultivation of intercultural competencies and identities.

Furthermore, intercultural communication and intercultural citizenship education ought to be integrated into English Language Teaching (ELT) and explicitly addressed within ELT curricula to augment the communicative dimensions of language development for both in-class and extracurricular application. However, such integration is intended to provide an intercultural education with cross-cultural emphasis. Learners of English are expected to develop intercultural competence to become effective intercultural communicators especially with the widespread of technology in this 'globalised' and 'internationalised' world. This objective can be realized through the exposure of learners to authentic English language use, examined through both global and local cultural perspectives, thereby fostering learners' engagement as intercultural citizens. To be brief , it is "the sense of openness to experience which is basic to any real intercultural development that can be used as the starting point for future undertakings related to intercultural citizenship education"(Alred et al., 2006).

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From EMI Classrooms to ELF Interaction: Assessing Algerian Students' Communicative Competence and ELF Readiness

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ABSTRACT: The present study employed a mixed-methods design to examine whether Algerian EMI students develop the communicative competence necessary for ELF interaction. The research was conducted in the Department of Science and Technology at the University of Ahmad Zabana, Relizane, targeting L2 students specializing in Electronics and Automation. Initially, only Electronics students were included; however, Automation students were added to increase the sample size and enhance representativeness. The sample was selected because these L2 students are beginning to develop their communicative competence. Given that both groups attend the same lectures and are taught by the same instructors, they were treated as a single sample, consisting of 90 students (40 males and 50 females) exposed to similar academic conditions. Data were collected through a questionnaire and a semi-structured interview. The questionnaire, completed during class sessions, was administered to students to investigate their perceived awareness of intercultural communication and readiness for ELF interaction, while the teachers' interviews examined the extent to which EMI classroom practices integrate ELF-oriented principles. The results were analyzed both statistically and thematically to provide a comprehensive understanding of students' communicative competence.

KEYWORDS: communicative competence; ELF; EMI; higher education; intercultural communication

INTRODUCTION

In an era where English has consolidated its position as a means of global communication, it is imperative for speakers to cultivate the skills necessary for intelligible and effective interactions across cultural boundaries. To address this global communication demand, English-medium instruction (hereafter EMI) has been adopted by many non-Anglophone countries for students to access academic content in English, which was mainly driven by the status of English as a medium of international communication. However, while EMI classrooms have become multicultural milieus due to internalisation policies, a critical question arises to whether its pedagogical practicality extends beyond disciplinary instructions to enhance intercultural competence (Aguilar-Pérez, 2018). Positioned as a global communicative framework, English as a lingua franca (hereafter ELF) Conceived as a global communicative framework, English as a lingua franca (ELF) emphasises the necessity of intelligibility, adaptability, and intercultural awareness as prerequisites for effective interaction among speakers from different linguistic and cultural backgrounds (Reithofer, 2020). Within the Algerian higher education context, EMI has been recently applied in many universities to deliver academic content in English and enhance students' communicative competence. However, it is worth noting that developing communicative competence goes hand in hand with intercultural sensitivity and global awareness. Hence, EMI

and ELF are notably interconnected, with each reinforcing and complementing the other. While previous studies have progressively illuminated its educational and pedagogical implications, (Lasagabaster, 2022; Sahan et al., 2021). Little to no attention has been directed to its effectiveness in enhancing students' preparedness for ELF communication, particularly to whether it enhances their intelligibility, adaptability, and intercultural awareness. Accordingly, the present study examines whether EMI students are prepared for ELF interactional contexts, with particular focus on their communicative and intercultural competence preparedness and intelligibility awareness. Hence, the following research questions are raised:

1. How far do EMI-based classroom activities and instructions enhance Algerian EMI students' communicative competence?
2. To what extent do EMI-based classroom instructions and activities developing Algerian EMI students' intercultural competence?
3. How do teachers integrate the notion of intelligibility into their classroom communication and teaching/learning practices?

Based on these research questions, the following hypotheses are stated:

1. H_0: EMI-based classroom activities and instructions do not significantly enhance Algerian EMI students' communicative competence
2. H_0: EMI-based classroom activities and instructions have a less significance in developing their intercultural competence
3. Teachers apply intelligibility in the classroom primarily by prioritizing clear pronunciation and mutual comprehension over received pronunciation.

Literature Review

English-medium instruction has significantly gained prominence in Algerian higher education due to the increasing dominance of English as a lingua franca. Macaro (2020) defines EMI as the use of English as the primary medium of instruction for students whose first language is not English. Besides being a language policy decision, studies have highlighted its role in providing learners with access to global knowledge and academic competitiveness, as graduates with a high level of English proficiency are more favoured in international job markets (Cummins & Davison, 2007; Brinton, 2021). Accordingly, EMI integration in Algerian higher education serves as a response to worldwide demands, equipping students with the necessary communicative and intercultural competencies to contribute and engage as global citizens in an interconnected world (Senouci & Gace, 2024). However, despite EMI's potential benefits in enhancing students' linguistic proficiency, its effectiveness in cultivating their communicative competence is debated (Sah, 2015). Traditional EMI approaches may not be sufficient to develop students' communicative competence needed for English as a lingua franca interaction (Heigham & Walters, 2019). Several studies have emphasised that linguistic accuracy and content delivery are the primary focus in EMI classrooms, which often overlooks the importance of enhancing students' communicative competence for ELF communication (Senouci & Gacem, 2024). Accordingly, the focus is generally centred around received pronunciation (RP) and grammatical accuracy, rather than clear pronunciation and mutual understanding. Due to the nature of formal education, students are expected to develop their speaking skills to achieve the standard pronunciation of the language (Baskota et al., 2024). However, not all students are able to achieve this, as the pressure may result in increased stress and anxiety, particularly when teachers become overly critical of their English-speaking skills. On this basis, Walker (2010) demonstrates that excessively focusing on received

pronunciation can undermine the communicative competencies necessary for ELF practices. Consequently, this may limit their ability to engage in multilingual settings, where intelligibility and adaptability take precedence over RP. Given that one of the primary motivations behind EMI integration is developing students' linguistic and communicative competencies for international markets, the focus should be shifted from native-like pronunciation to achieving intercultural communication for effective ELF competence. To fully assess the role of EMI in preparing students for ELF interaction, teachers may need to consider ELF importance, where English is treated as a tool that bridges linguistic and intercultural gaps across diverse communicative contexts rather than a mere academic resource (Galloway & Rose, 2021; Wang & Wen, 2023; Jenkin, 2007).

Methodology

The present study employed a mixed-methods design to examine whether Algerian EMI students develop the communicative competence necessary for ELF interaction. The research was conducted in the Department of Science and Technology at the University of Ahmad Zabana, Relizane, targeting L2 students specialising in Electronics and Automation. Initially, only Electronics' students were included. However, Automation students added to increase the sample size and enhance representativeness. Given that both attend the same lectures and are taught by the same instructors, they were treated as a single sample, consisting of 90 students (40 males and 50 females) exposed to similar academic conditions. The rational behind this sample selection lies from the fact that L2 students are in the process of developing their communicative competence. Hence, the study aimed to assess how EMI-based classroom instructions are implemented to cultivate this competence in preparation for future ELF communication. Data were collected through a questionnaire and a semi-structured interview. The questionnaire, which was completed during class sessions, was administered to students to investigate their perceived awareness of intercultural communication and readiness for ELF interaction. On the other hand, the interview was conducted with nine EMI teachers to examine whether ELF principles are integrated in EMI classroom interactions. The results were analysed both statistically and thematically to provide a comprehensive analysis of the study under investigation.

Results

The key findings of the study, derived from both the students' questionnaire and the teachers' interview, are presented below

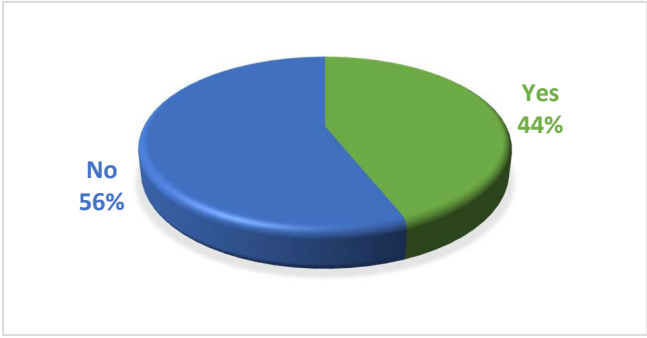


Fig1. Students' awareness of ELF

As shown in Figure 1, 56% of students were unaware of ELF as a concept, while 44% demonstrated awareness. This suggests that a considerable proportion of students lack familiarity with ELF, indicating that although they recognize that English serves as an international language, its role as a lingua franca remains unfamiliar to them. When asked whether English spoken with a pronunciation different from that of native-speaker norms is still regarded as English, the majority of students (80%, n=73) disagreed, which notably indicates that their conceptualisation of English is tied to native-speaker standards. Hence, their responses suggest that a limited understanding of English as a global lingua franca, where intelligibility constitutes the basis of communication. As one student highlighted, "Since the term 'non-Anglophone countries' contains the word 'non,' this means their English is not native, and if it is not native, then it is not English". Similarly, although all teachers (100%, n=09) acknowledged the role of English as a lingua franca, they expressed a preference for PR over mere intelligibility. However, they clarified that since not all students are able to attain such pronunciation, they are less "judgmental" in their evaluation of students' spoken performance. Notably, teachers' responses revealed an underlying tension between the recognition of ELF and a preference for native-like pronunciation, suggesting that English continues to be treated primarily as an academic medium rather than a tool for intercultural communication.

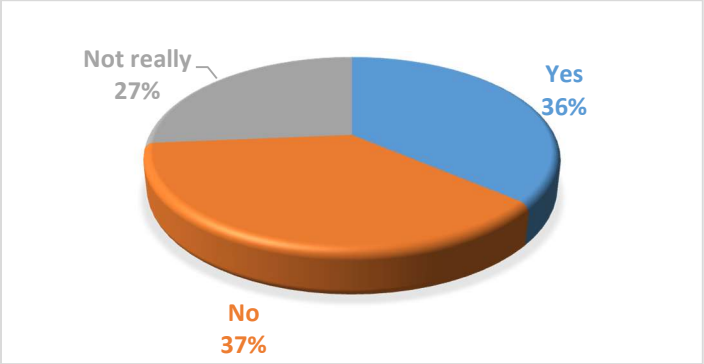


Fig2. Students' understanding of English spoken in other non-Anglophone countries

The data in Figure 2 highlight that students' understanding of English spoken in other non-Anglophone countries is relatively fragmented, with 36% reporting familiarity, 37% demonstrating unfamiliarity, and 27% expressing uncertainty. Generally, the results indicate that students struggle to understand English beyond native-speaker models. One participant stated that "certain accents like Indian English and Korean English, I find it very challenging to understand since they swallow most sounds" (S11). The student's remark illustrates the perception that certain English varieties are more difficult to process due to phonological features that differ from native-speaker norms. Essentially, this difficulty notably highlights a key challenge in ELF communication, where exposure to different varieties of English is crucial for achieving mutual intelligibility. This comment thus illuminates students' limited preparedness for ELF interaction. On the other hand, the other proportion who expressed familiarity and understanding of English spoken in non-Anglophone countries reflects a notable degree of adaptability and intelligibility. However, it is noteworthy that some students who reported familiarity with English spoken in other non-Anglophone countries were the same individuals who had earlier indicated unfamiliarity with ELF as a concept, suggesting a disjunction between practical exposure and conceptual understanding. Yet, these learners are implicitly internalising and adapting principles consistent with ELF communication, even without explicit awareness of the concept.

Limited Integration of ELF in EMI-Based Instruction and Activities

Teachers' responses revealed limited integration of ELF principles within EMI classrooms. While their accounts indicated occasional instances of translanguaging, the emphasis was placed on Received Pronunciation (RP) and grammatical accuracy rather than intelligibility and exposure to diverse English varieties. One teacher acknowledged, "Our role is to make sure students master the academic subject in English, so correctness and grammatical accuracy are more emphasised" (T3). Similarly, another teacher stated, "Grammar and pronunciation are important because without them students cannot perform academically" (T6). Consistent with these views, students reported that most teachers focus on speaking and grammatical proficiency. One student highlighted that, "When we speak in English, any grammar or pronunciation mistakes are taken into account" (S20). Participants' responses indicate that ELF principles were largely sidelined in favour of academic content delivery, native-like pronunciation, and grammatical precision. Although such practices may support students' academic language development, they risk constraining their communicative and intercultural competence in real-life ELF contexts.

Discussion

The present study examines whether EMI students develop the necessary communicative and intercultural competence for ELF interaction. The findings revealed that EMI often prioritizes academic content over the development of learners' communicative competence. Aksakalli (2022) observes that EMI instruction frequently emphasizes perceived pronunciation (PR) and grammatical accuracy rather than enhancing intelligibility or adaptive communicative skills. Moreover, the data indicate that while EMI supports academic learning, it may not necessarily equip students with the skills essential for effective communication across diverse linguistic and cultural contexts, aligning with findings on EMI's focus on PR (Ou, 2023). Rey-Pabón (2024) further emphasizes that EMI programs tend to concentrate on content delivery, which may result in the neglect of intercultural competence and communicative interaction. Hence, the results suggest that while EMI settings contribute to the development of academic English skills, learners' readiness for ELF interaction remains limited, reflecting a systemic challenge in implementing ELF-oriented tasks, such as exposure to diverse English varieties, communicative practice, and the enhancement of cultural and pragmatic competence.

CONCLUSION

The study investigates whether EMI students acquire communicative and intercultural competence for ELF contexts. The findings revealed that, although EMI promotes academic English proficiency, ELF principles are largely overlooked. Consequently, both competencies remain underdeveloped. Therefore, it is recommended that EMI classrooms incorporate ELF-oriented activities, including intelligibility-focused tasks, exposure to varied accents, and translanguaging practices, to better prepare learners for global communication. Furthermore, future research could assess the effectiveness of such interventions in EMI settings and examine teacher training approaches to ensure the effective implementation of ELF-based strategies in the classroom.

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Intercultural Competence and Its Impact on International Student Integration at the University of Applied Sciences, Nysa Poland

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ABSTRACT: International student mobility is increasing globally, making intercultural competence a crucial factor for successful integration in host institutions. This qualitative study examines how intercultural competence shapes the academic adjustment, social integration, and well-being of international students at the University of Applied Sciences in Nysa, Poland. Data were collected through an online survey with open-ended questions, completed by eight students from diverse cultural and linguistic backgrounds. Thematic analysis revealed that students generally reported positive academic experiences and personal growth, with intercultural skills such as openness, adaptability, and language proficiency facilitating integration. Institutional supports, including tutors and Polish language courses, were identified as beneficial, while pre-arrival orientation and stronger interaction with local students emerged as areas for improvement. The findings confirm that higher levels of intercultural competence among both students and staff correspond to better integration outcomes, offering practical insights for universities hosting international students.

KEYWORDS: higher education, institutional support, intercultural competence, international student integration, language acquisition, Poland.

INTRODUCTION

Globalization has significantly increased student mobility, leading higher education institutions worldwide to host culturally and linguistically diverse student populations (OECD, 2023). In this context, intercultural competence defined as the ability to effectively and appropriately engage with people from different cultural backgrounds (Deardorff, 2006) has become essential for both students and host institutions. Universities that cultivate intercultural competence among students, faculty, and staff not only enhance international students' academic outcomes but also foster a sense of belonging and social integration (Leask, 2015).

Poland has emerged as an increasingly attractive destination for international students due to the combination of high-quality education, relatively low living costs, and a supportive social and institutional environment (Times Higher Education, n.d.). Polish universities offer flexible curricula, opportunities for mobility programs like Erasmus+, and qualified academic staff, which enhance the academic appeal for students from abroad (Times Higher Education, n.d.). In addition, mentoring programs and peer networks are designed to help students adapt, reflecting a focus on intercultural competence as a key component of integration in higher education settings. These initiatives help international students navigate cultural differences, build cross-cultural

relationships, and develop skills essential for success in a multicultural society. Together, these factors position Poland as not only an affordable and academically rigorous option but also as a setting that cultivates intercultural understanding and integration for its diverse student population (Times Higher Education, n.d.). The University of Applied Sciences (UAS) in Nysa represents a compelling case study, as it hosts a growing number of Erasmus and full-degree international students across multiple programs. Understanding how these students experience academic adjustment, social integration, and institutional support can provide valuable insights for improving practices and policies.

Research Question

How does intercultural competence influence the academic adjustment, social integration, and sense of belonging of international students at the University of Applied Sciences in Nysa, Poland?

Hypothesis

International students at UAS Nysa who are viewed by faculty, staff, and peers as highly interculturally competent will report more positive academic experiences, stronger social integration, and higher levels of confidence and well-being than those who show lower levels of intercultural competence.

Literature Review

Research consistently highlights intercultural competence as a key driver of successful adaptation for international students. Deardorff (2006) defines intercultural competence as the ability to communicate effectively and appropriately with people of other cultures, while Leask (2015) emphasizes its importance for curriculum internationalization. Andrade (2006) notes that supportive academic environments reduce adjustment challenges for international students, and recent studies in European contexts stress the role of institutional support and language training in fostering integration (Times Higher Education, n.d.). Despite Poland's growing international student population, little research has focused on the intersection of intercultural competence and integration in Polish universities, creating a gap this study addresses.

Methodology

This qualitative study explored how intercultural competence influences the integration of international students at UAS Nysa. Data were collected through an online survey distributed to international students across multiple programs in 2025. Eight students from diverse cultural and linguistic backgrounds including North Africa, Central Asia, and Europe completed the survey. The survey consisted of 19 questions (see Appendix). The instrument combined demographic questions with open-ended items on academic adjustment, social integration, intercultural incidents, institutional support, and language learning experiences. Responses were subjected to thematic analysis, which allowed identification of recurring patterns and unique experiences across participants.

Results

Academic Adjustment

As far as the theme of academic adjustment is concerned, most respondents reported positive academic experiences, citing effective teaching and supportive staff. Here is an example of such an opinion:

"Fruitful and successful. Attending classes and asking for clarifications helped me succeed academically." (Student 1)

Only a few experienced initial difficulties with administrative procedures or Polish-language paperwork. Some students expressed their concern about bureaucracy:

"At first, I struggled with the Polish language and understanding some administrative procedures." (Student 7)

Integration and Connectedness

Experiences of belonging varied. Some students felt very welcomed and integrated, while others reported limited connection with local students:

"I felt really connected with Erasmus students." (Student 4)

"I am not connected at all." (Student 3)

Key drivers of inclusion included student gatherings, dormitory life, and participation in events:

"Study room gatherings and meetings in the shared kitchen made me feel included." (Student 1)
"I felt included when I participated in the organization of a festival." (Student 5)

Intercultural Competence Practices

Students highlighted openness, adaptability, and language skills as essential for navigating intercultural interactions.

"Careful listening to others and answering properly." (Student 1)

"Openness, respect for different perspectives, being adaptable." (Student 5)

They also described positive intercultural incidents, such as local staff showing curiosity about their culture.

"By asking about Algerian cultural norms and making me feel at home." (Student 1)

Institutional Support

Tutors, Polish language courses, and Erasmus office support were frequently praised, though some gaps were identified.

"Tutors programme and Polish language course [were most helpful]." (Student 2)

"I think the Erasmus office was not much helpful to me." (Student 4)

Language Courses and Well-Being

Students who enrolled in Polish language courses reported greater confidence and a stronger sense of belonging.

"It made me feel more confident in conversing with locals." (Student 2)

Living abroad generally boosted students' independence and adaptability.

"My experiences here have greatly boosted my well-being and confidence." (Student 5)

Discussion

These findings confirm the hypothesis that greater intercultural competence both by students and their academic environment leads to more positive integration outcomes. Students who described themselves as open, adaptable, and engaged in language learning reported smoother academic adjustment, richer social networks, and enhanced well-being. This supports Deardorff's (2006) model, which emphasizes attitudes such as respect, openness, and curiosity as foundational to intercultural competence.

Institutional supports such as tutoring and language courses were critical, echoing Andrade's (2006) assertion that supportive academic environments facilitate adaptation (see also Leask, 2015). However, the limited interaction with local students noted by several participants reveals a gap in intercultural engagement – an area where UAS Nysa could implement targeted programs.

In sum, the data strongly support the hypothesis. Students who develop higher levels of intercultural competence report more positive academic and social integration outcomes. At the same time, the findings point to practical areas for improvement, including pre-arrival orientation, mentoring, and more opportunities for intercultural exchange with local students.

CONCLUSION

This study points to the central role of intercultural competence in international student integration at UAS Nysa. Most participants described their academic experience as "fruitful" or "successful," credited social events and language skills with fostering belonging, and highlighted tutors and Polish language courses as key supports. At the same time, they identified gaps in pre-arrival orientation, mentoring, and opportunities for deeper engagement with local students.

These findings carry several implications for the UAS in Nysa:

1. We should strengthen pre-arrival support, mentorship programs, and intercultural events to enhance integration further.
2. It is worth considering provision of intercultural competence training for both staff and students to better support international students.

3. It would be a good idea to conduct larger-scale or longitudinal studies to examine how intercultural competence evolves over time and across different Polish universities.

In conclusion, intercultural competence both individual and institutional is a powerful driver of international student integration and should be prioritized in higher education policy and practice.

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Fostering Global Citizenship through the Development of Intercultural Communicative Competence in English Majors: Perceptions and Classroom Practices of Teachers at Echahid Echikh Larbi Tebessi University -Tebessa-

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ABSTRACT: The aim of this research study is to explore the significance attached to intercultural communication by teachers of English as a target language at Echahid Cheikh Larbi Tebessi University, Tebessa. The study aspires firstly to elicit teachers' perception of the target language culture and teaching instances of it, be it implicitly or explicitly. Secondly, it attempts to cast light on teachers' classroom practices regarding culture teaching and the development of learners' Intercultural Communicative Competence (ICC) as a way to foster global citizenship. To fulfill these aims, a questionnaire, made up of twenty four (24) questions, was designed and administered to the target population. The results showed that teachers advocate teaching about the target language culture and, hence they did integrate instances of its different aspects in their classrooms. Most teachers admitted that they have the appropriate knowledge and skills to effectively teach about culture and develop their learners' ICC, hence prepare them for global challenges and opportunities. In addition, they posited that learners were highly motivated and would interact more in culture-based activities than linguistic ones. Given todays globalized world, all the participants insisted on the fact that more attention should be paid to the intercultural dimension in teaching English as a target language, which would guarantee a successful communication among speakers with different linguistic and cultural backgrounds worldwide. Therefore, this study is invaluable as it has pedagogical implications to offer to foreign language teachers in the Algerian context and all around the world.

KEYWORDS: Intercultural Communicative Competence (ICC); global citizenship; English; classroom practices

INTRODUCTION

The concept of global citizenship has gained traction as we live in an era characterised by globalization, interconnectedness, and openness to diverse cultures. Global citizenship surpasses geographical and national boundaries stressing the dire need for tolerance, understanding, and mutual collaboration for the well-being of our globe and its citizens. The latter should be made aware that their actions influence not only their indigenous communities but also the larger communities worldwide.

Given the higher education context, the empowerment of global citizenship is realized on concrete grounds if the linguistic competence is intertwined with ICC in order to enable learners to be successful international speakers. ICC denotes the ability of using language correctly and appropriately with shared comprehension among individuals from different social, cultural and linguistic backgrounds (Byram, Gribcova, & Starkey, 2002). In the same vein, Fantini and Tirmizi (2006, p. 12) defined ICC as ''a complex of abilities needed to perform effectively and

appropriately when interacting with others who are linguistically and culturally different from oneself''. According to Byram (2006) these abilities consist of respecting and valuing the otherness, being flexible and adaptable towards the difference, interpreting the others' cultures and relating them to one's own, critically judging the others' cultures and so on.

In its early beginnings, the concept of ICC emerged as a reaction to the long-standing notion of communicative competence (Fantini, 2020; Sercu, 2005; Byram, 1997). In this respect, House (2007) argued strongly for the shift from communicative language teaching based on the idealization of the *native speaker* to an intercultural teaching based on the notion of the *intercultural speaker*. Following House's view, an intercultural speaker is ''a person who has managed to settle for the in-between, who knows and can perform in both his and her native culture and in another acquired at some later date''(House, 2007, p. 19). In Byram and Fleming's words (1998; as cited in Alcon Soler & Jorda, 2007, p. 1), being an intercultural speaker means ''someone with knowledge of one or more cultures and social identities, and who enjoys discovering and maintaining relationships with people from other cultural backgrounds''. Alcon Soler & Jorda (2007) further posited that in the modern multilingual world, a learner's chief objective is not to become a native speaker of English, but to use this language as an instrument of communication among several distinct languages and cultures.

Practically speaking, teachers have to abandon old teaching methods and consider modern and innovative methods and techniques to foster global citizenship by empowering learners to be intercultural speakers. To realize this objective, academics and educators recommend the integration of music, literature, and films in EFL classes (Gabrovec, 2007). Online communication modes, such as emails and video conferencing are advantageous in developing ICC (O'Dowd & Ritter, 2006). Concerning potential techniques that are proved effective to support ICC, Kackere, Làzàr, and Matei (2007) mentioned the following: brainstorming, short presentations, quizzes, critical incidents, role plays and simulations, ethnographic tasks, and so on.

The Study

Statement of the Problem

This study germinates from the ascending growth of English as an international language. Given todays globalized and interconnected world, more attention should be paid to investing in this language and preparing students to navigate 21st century defies and prospects. Teachers as educators should not restrict the teaching of a foreign language to achieving only linguistic mastery and ignoring its cultural and communicative dimension. Undoubtedly, language and culture are two sides of the same coin which makes it illogical to separate them while teaching. Therefore, this study seeks to shed more light on the focal role that the development of ICC in university students, particularly English majors, plays in promoting global citizenship.

Research Questions

This study aspires to answer the following questions:

1. What does it mean to be a global citizen?
2. How can the development of ICC in English majors, at Echahid Cheikh Larbi Tebessi, foster global citizenship?

Aim of the Study

The underlying aim of the present study is to advance and empower global citizenship. That is to say, the study aims at exploring perspectives of teachers at the English department at Echahid Echeikh Larbi Tebessi university of Tebessa and their classroom practices that are directed to cultivate empathy and global awareness, as well as empowering students to engage with diverse communities and bridge cultural gaps. As such, the study nurtures discussion, collaboration, and novel thoughts about global citizenship.

Methodology

Study Design and Methods

This study adopts an explorative research design which better serves its purpose and descriptive nature. It makes use of a quantitative research instrument, namely a semi-structured questionnaire. The latter is made up of twenty-four (24) open-ended as well as close- ended questions, and it is arranged according to five (5) main sections. Section one is devoted to demographic or background information about the participants, such as, age, teaching years, major, diploma, rank and so on. Section Two is inclusive of information about teachers' perceptions of culture teaching and the development of learners' intercultural communicative competence. Section Three, on the other hand, is devoted to teachers' classroom practices regarding culture teaching. The section before the last targets an important point that of the challenges faced by teachers while striving to teach about the target's language culture. By the end, the questionnaire wraps up with 'Section Five' that is meant to invite teachers to write down any suggestions, comments or ideas that the researcher have not addressed; yet, they may consider pertinent to the objective of the questionnaire.

Population and sampling

The target population of this study is the teachers of English at Echahid Echeikh Larbi Tebessi University of Tebessa. A sample of twelve (12) permanent and full-time teachers was unrandomly selected. Part-time teachers and teachers under training were excluded as to guarantee more valid and reliable results. Without doubt, teaching about the target language culture and fostering students' ICC cannot be done overnight; rather it necessitates years and years of teaching and qualification.

Results and Discussion

Concerning participants' background information, there were ten (10) female teachers and only two (2) male teachers. Nine of them were Ph.D. holders while three had a magister's degree. The participants belonged to four distinct specialties: Applied Linguistics, Didactics, Literature and Civilization. They had varying teaching experiences that range from four (4) to thirteen (13) years of service. The participants were in charge of all sort of modules relevant to language sciences, literature and civilization.

The participants hold that at the tertiary education and in EFL contexts, teaching about culture is an essential component. On the other hand, other participants clarified that, as teachers, they cannot teach the culture; but rather teach about culture. They mainly grab their learners' attention to some aspects of the target culture. While another participant communicated that it is not as necessary as

it used to be because of the extensive exposure to Western culture now through social media, YouTube, etc.

Most teachers consider that they are familiar to some extent with the target language culture, while three asserted they are very familiar with it since they studied in English speaking countries; hence, got in direct contact with native speakers of it. They further posited that the culture of the target language (English) influences learners' communication in that it affects positively their natural use of English in both speaking and writing. For instance, they will use collocations, idiomatic expressions and structures more appropriately adhering to Standard English norms.

According to the questioned teachers, ICC is the ability to communicate effectively and appropriately with people from different cultural backgrounds. It is much dependable on cultural awareness. To develop it, this necessitates a set of skills, knowledge and attitudes like: openness, curiosity, empathy, respect, tolerance, awareness, etc. Moreover, raising learners' awareness of the target language culture should be done explicitly through teaching values and customs and implicitly by letting them discover the cultural norms by themselves through movies, songs, etc. For some teachers, this should be rather explicitly in order to help them notice the differences to raise their awareness in a straightforward way.

Concerning the ultimate aim of teaching English in Algerian universities nowadays, the participants agreed that it would be primarily the linguistic mastery of the language followed by the intercultural-speaker competence. That is to say, in today's world, one needs to be linguistically and culturally aware and adaptable. Most participants admitted that they sometimes integrate aspects of culture in their classes, while some said they most often do. They further postulated that the most important aspects of culture that should be integrated in English classes can be better arranged as the following: idioms, proverbs, and collocations, non-verbal communication, history, geography, literature, customs and festival, as well as politics.

Among the activities that teachers employed in their classes as to develop their learners' ICC and raise their awareness of it are: watching videos, listening to authentic materials, reading authentic scripts, reading literary works, using games, role play, discussing latest political and social taking place in England and USA, listening to English songs and podcasts, and so on. The majority of teachers agreed that learners react positively to culture-based activities and lessons unless they have a weak level, then they might struggle to get the gist of it. This sometimes happens especially with fresh students. Addedly, teachers' answers show that learners are more motivated in culture-based activities than linguistic ones.

When discussing the extent to which students' are culturally competent, teachers acknowledged that students are, in most cases, culturally competent. This in turn results in teachers feeling comfortable to talk about cultural issues in the classroom, as well as the differences between the learners' native culture and the target one. Yet, students occasionally reflect a lack of essential cultural competence when tackling particular unfamiliar topics in class.

Reflecting on the process of teaching about culture, teachers expounded that it is challenging but not really difficult given students' motivation and eagerness to know more about it. However, some teachers consider it as a sensitive matter that calls for the use of authentic materials, as well as avoiding certain topics that may threaten religious, political or human principles, and hence are deemed as taboo. Others postulated that there is a myriad of ways in which teachers would facilitate the development of students' ICC, such as incorporating authentic audiovisual materials

and real-life cultural content, promoting exchange programs or online intercultural projects, training teachers in ICC and cultural pedagogy, encouraging critical reflection on cultural differences, and finally creating a safe and respectful classroom environment for cultural discussions.

Pedagogical Implications

The present study suggests a number of pedagogical implications to teachers of English in the Algerian context and all around the world. Teachers should not focus only on achieving linguistic mastery of the language at the expense of pragmatic and communicative competence. Whatever the time constraints or large classes they teach, still they have to refer to consider the cultural dimension of language; hence, tackle cultural content. Additionally, teachers, regardless of the grade or level they teach, are recommended to utilize more innovative teaching methods and techniques that give an account of instances from both cultures native and target one. Of course, more emphasis should be placed on the target culture being something foreign to students and something they have never experienced or been exposed to. The integration of varying and modern teaching techniques, such as using audios or listening to music and podcasts, watching strips of films or TV shows, reading authentic materials like scripts, magazines, poems, novels and so on, communicating with native speakers on social media would all assist students to get to know more aspects of the target culture. Teachers are also advised to seize the opportunity to show their students that stereotypes about other cultures are not to be believed in and accepted as ethical. This is believed beneficial to adapting to the target culture while retaining one's original cultural identity, leading to cultural exchange and diversity. If the above implications are taken into account, we can say that we are truly preparing intercultural speakers. Last but not least, by empower global citizenship, we would participate actively in protecting our planet, rising above cultural and ideological boundaries and barriers, as well as collaborating effectively for constructing a better world for the upcoming generations.

CONCLUSION

All in all, teachers of English at Echahid Echeikh Larbi Tebessi University have reflected a favorable attitude towards the empowerment of global citizenship through the development of ICC in English majors. This is partly because we live in a technologically advanced age which makes it indispensible to embrace the other cultures and get in touch with individuals from various linguistic and cultural backgrounds. Teachers further asserted that regardless of their major and the modules they are in charge of, they should incorporate instances and aspects from the target culture in an endeavor to foster students ICC and assist them to get ready to take up challenges and opportunities on a national as well as an international level.

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The Role of Intercultural Competence in International Student Success

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ABSTRACT: This study examines how intercultural competence influences the academic and social integration of Nigerian international students at the University of Ain Temouchent in Algeria. As Algerian higher education becomes increasingly diverse, understanding intercultural dynamics is essential for creating inclusive and supportive learning environments. Using an online semi-structured survey with open-ended questions completed by ten Nigerian students, the research explores their lived experiences of cultural misunderstandings, communication barriers, and academic adjustment, as well as the strategies they employ to overcome these challenges. The findings show that intercultural competence expressed through empathy, adaptability, and awareness of local norms plays a pivotal role in fostering students' integration, classroom participation, and overall well-being. At the same time, limited institutional support emerged as a key obstacle, highlighting the need for targeted intercultural training for faculty and comprehensive orientation programs for incoming international students.

KEYWORDS: Algerian University; Academic Integration; Cultural Adaptation; Intercultural Competence; International Students.

INTRODUCTION

Internationalisation has transformed Algerian higher education, bringing a more diverse student population to campuses. Yet, while diversity enriches the learning environment, it also presents challenges for both international students and host institutions. This paper explores the concept of intercultural competence defined as the ability to communicate effectively and appropriately with people from other cultures and its role in facilitating the academic and social integration of international students at the University of Ain Temouchent.

Specifically, this study tests whether higher levels of intercultural competence correlate with smoother academic and social integration among Nigerian students at the University of Ain Temouchent. Intercultural competence in this research is measured through three core attributes: empathy, adaptability, and awareness of local norms.

Research question

1. How does intercultural competence, as measured by empathy, adaptability, and awareness of local norms, influence the academic and social integration of Nigerian international students at the University of Ain Temouchent?

Hypothesis

1. Nigerian students who demonstrate higher levels of intercultural competence (empathy, adaptability, awareness of local norms) experience smoother academic and social integration than those with lower levels.

Literature Review

Existing research underscores the importance of intercultural competence for student success in multicultural educational settings (e.g., Deardorff, 2006; Spitzberg & Changnon, 2009). Scholars have linked empathy, adaptability, and cultural awareness to improved academic engagement and social belonging. However, studies in North Africa remain scarce. This study addresses that gap by focusing on Nigerian students in Algeria, offering insights into a less-explored context.

Methodology

A qualitative research design was adopted to explore how intercultural competence influences the academic and social integration of Nigerian students at the University of Ain Temouchent. Data were collected through a Google Forms survey consisting of semi-structured, open-ended questions, allowing participants to provide detailed narrative responses at their own convenience while maintaining anonymity.

Ten Nigerian students enrolled at the University of Ain Temouchent voluntarily completed the online form. The questions elicited information about their academic and social experiences, perceived challenges, coping strategies, and perceptions of intercultural competence.

All responses were downloaded from Google Forms and subjected to thematic analysis following standard qualitative procedures. Codes were developed inductively from the data, refined iteratively, and grouped into broader themes to capture recurring patterns and shared experiences.

Ethical approval for the study was obtained from the university. Participants were informed about the purpose of the research and gave explicit consent before completing the online form.

Results

The analysis of the open-ended responses submitted via the Google Forms survey by ten Nigerian students at the University of Ain Temouchent yielded three broad and interrelated themes: challenges, coping strategies, and the role of intercultural competence. Within each theme, several sub-themes emerged, which are summarised below and presented in Tables 1–3.

Theme 1: Challenges Faced by International Students

Participants highlighted multiple difficulties in their academic and social lives. These included:

- **Cultural misunderstandings** such as differences in classroom norms (e.g., acceptable levels of interaction with faculty) and social expectations outside class.

- **Communication barriers** stemming from limited proficiency in Arabic or French and difficulties understanding local accents.
- **Academic adjustment** to new teaching methods, assessment styles, and institutional procedures.

These challenges often compounded, leading to feelings of isolation and stress during the initial semesters.

Table 1. Challenges faced by Nigerian students

Challenge category	Illustrative experiences reported by participants
Cultural misunderstandings	Different expectations about teacher–student interaction; misunderstanding non-verbal cues
Communication barriers	Difficulty following lectures in French/Arabic; limited translation support
Academic adjustment	Unfamiliar grading policies; lack of guidance on coursework and deadlines

Theme 2: Coping Strategies

Despite these obstacles, students described various ways they managed their experiences:

- **Peer networks**: forming support groups with fellow Nigerian and other African students to share information and provide emotional support.
- **Personal resilience**: developing self-reliance, setting personal goals, and learning local languages.
- **Informal mentoring**: seeking advice from sympathetic faculty or older students who had already navigated the system.

These strategies helped students gradually adapt and reduce feelings of isolation.

Table 2. Coping strategies employed by Nigerian students

Strategy type	Examples shared by participants
Peer networks	WhatsApp groups for class notes; study circles
Personal resilience	Learning French; adopting flexible study habits
Informal mentoring	Guidance from senior students; support from friendly lecturers

Theme 3: Role of Intercultural Competence

The third theme emphasised that students who actively cultivated empathy, adaptability, and awareness of local norms integrated more smoothly into both academic and social spheres. For example, students who learned key local greetings or adapted their communication styles reported better relationships with lecturers and classmates. This competence also enhanced classroom participation and overall well-being.

However, several students observed that institutional support for developing intercultural skills was minimal. They recommended mandatory orientation sessions, language courses, and cross-cultural workshops for both staff and students.

Table 3. Role of intercultural competence in integration

Intercultural competence element	Reported benefits
Empathy	Improved relationships with classmates and staff
Adaptability	Smoother adjustment to teaching styles and assessment
Awareness of local norms	Greater participation in class; reduced misunderstandings

Discussion

This study set out to test the hypothesis that Nigerian students who demonstrate higher levels of intercultural competence (empathy, adaptability, and awareness of local norms) experience smoother academic and social integration than those with lower levels. The findings from the semi-structured survey responses strongly support this hypothesis

The data revealed that students who actively cultivated intercultural competence consistently reported more positive outcomes. For example, those who learned local greetings, adjusted their communication styles, and showed empathy towards cultural differences developed better relationships with lecturers and classmates, participated more confidently in class, and experienced less social isolation. By contrast, students who struggled with these skills described more persistent feelings of alienation and difficulty navigating academic expectations. These patterns directly confirm the central hypothesis.

However, the findings also indicate that intercultural competence alone is not sufficient for full integration. Several participants noted that even with strong personal skills, gaps in institutional support such as limited orientation programmes, multilingual services, and staff training sometimes hindered their adjustment. This suggests that institutional practices act as a moderator:

intercultural competence yields the greatest benefits when universities provide a supportive environment.

These results extend previous work by Deardorff (2006) and Spitzberg & Changnon (2009) into a North African context. The study confirms that empathy, adaptability, and awareness of cultural norms are essential tools for navigating academic and social systems. It also highlights that in the Algerian context, language barriers and lack of structured support intersect uniquely, making institutional initiatives especially crucial.

Because the hypothesis was supported, the findings carry clear implications for policy. Algerian universities could enhance student success by embedding intercultural competence development into institutional practices. Recommended measures include mandatory intercultural training for faculty and administrative staff, comprehensive orientation programmes focusing on language and academic expectations, and formal mentorship schemes pairing international students with local peers or staff mentors. These measures would not only amplify the benefits of individual intercultural competence but also help create an inclusive campus climate for all students.

While the sample of ten Nigerian students provided rich qualitative data, it limits the generalisability of the findings. Future studies could broaden the sample to include other nationalities and compare experiences across multiple Algerian universities. Longitudinal research could also explore how students' intercultural competence evolves over time and how institutional changes impact their integration.

CONCLUSION

Intercultural competence is not merely a personal attribute but a critical factor in shaping inclusive educational environments. By recognising and nurturing this competence among both staff and students, Algerian universities can better support the growing international student population. This study recommends mandatory intercultural workshops for faculty and comprehensive orientation programmes for incoming international students.

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Exploring Cultural Miscommunication: An Examination of Intercultural Communication

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ABSTRACT: Cultural misunderstandings remain the main obstacle to intercultural communication and interaction, especially in educational and professional contexts where English is the language of origin. This theoretical study explores the causes and roots of cultural misunderstandings based on theories of intercultural communication, such as Edward T. Hall's theory of high and low context cultures, Hofstede's theory of cultural dimensions, and Ting-Toomey's theory of face-to-face negotiations. The aim of the study is to explore and analyze the cultural assumptions, values and communication styles that contribute to misunderstandings between people of different cultural backgrounds. The paper argues that many communication problems are not due to lack of language skills, but to implicit cultural expectations and non-verbal signs, which vary from society to society. In critical review of literature, the study emphasized the need to develop cultural intelligence and intercultural sensitivity in education and professional contexts. Teachers and students can reduce the frequency and impact of misunderstandings by bridging cultural gaps through awareness and reflection practices. The article advocates the integration of intercultural communication training into university courses, particularly for students and English teachers. Finally, it proposed to reconsider communication as a culturally integrating process that requires empathy, adaptability and continuous learning, not as a neutral exchange of information.

KEYWORDS: Cultural miscommunication; intercultural communication; high-context and low-context cultures; cultural intelligence (CQ); Intercultural sensitivity

INTRODUCTION

Recent years saw unprecedented advances in intercultural communication triggered by the rapid expansion of social media sites and the fast-rising speeds of transportation systems across the globe. These developments have made it possible to have historically unprecedented degrees of interaction between people from different cultural traditions both in face-to-face and online contexts. As such, today's world has come to be described as a "global village" (McLuhan, 1964; Chen and Starosta, 2000), in which intercultural encounters are an inevitable but increasingly normal part of life. These encounters beget intercultural communication—the exchange of cultural understanding, values, and practices across linguistic and social interactions (Gudykunst, 2003).

Although intercultural communication provides great advantages, for example, deeper understanding and cultural training potential, it also provides great challenges. One of those challenges, which can frequently happen, is cultural misunderstanding, through which people communicate messages based on culturally unique understandings. Such misunderstandings seldom arise from linguistic inadequacies; instead, they arise from cultural differences in presumptions, beliefs, and nonverbal communication procedures (Hofstede, 2001; Hall, 1976).

Even in situations in which people who share language, e.g., English, do communicate, misunderstandings still happen based on cultural differences in norms, religious belief, social regulations, and behavior expectations (Ting-Toomey, 1999).

In spite of increased focus on global communication, cultural misunderstanding remains one of the impediments to successful relations across cultures. These misconceptions, in most cases, prove subtle and founded on tacit cultural rationality as opposed to explicit linguistic differences. The study aims to conduct an in-depth investigation of cultural misunderstanding's fundamental sources in intercultural contexts. In particular, it hopes to examine influential conceptual paradigms to shed light on intercultural communication, confirm cultural schemas' role in understanding and engagement, examine non-verbal communication and cultural intelligence's role in reducing misconceptions, and offer training and professional methods to increase intercultural skills.

To guide this inquiry, the following research questions are posed: What are the primary cultural frameworks that contribute to intercultural miscommunication? How do nonverbal signals vary across cultures and affect communication outcomes? In what ways can cultural intelligence (CQ) and intercultural sensitivity reduce misunderstandings? No formal hypotheses are proposed, as this is a theoretical and literature-based study.

This new study, thus, assumes significance as it can contribute to deeper understanding of intercultural communication in today's increasingly interlinked world. While marrying proven theory and current perspectives, it provides practical guidelines to teachers, employees, and businesses who would want to foster an environment of inclusion and communicate effectively. The results have specific significance in domains like English language instruction, business international, and multicultural settings, in which one often needs to know about cultural interaction in order to minimize conflict and maximize cooperative work.

Literature Review

Understanding Cultural Frameworks

This Covers Hall’s high and low context theory, Hofstede’s dimensions, and Ting-Toomey’s face negotiation.

Hall’s (1976, 2000) High-Context versus Low-Context Theory

This theory was developed by Edward T. Hall. It focuses on how much people rely on context to communicate meaning.

A well-known cultural model was introduced by Edward Hall in 1976 and 2000, where he asserted that cultures can be positioned in relation to each other based on their communication styles. Certain cultures, including those of Scandinavia, Germany, and Switzerland, primarily engage in communication through clear and direct verbal expressions, leading them to be considered low-context cultures. Conversely, other cultures like Japan and China incorporate additional elements such as nonverbal signals and silence into their messaging. Essentially, high-context communication conveys meaning through what remains unspoken. This encompasses the surrounding circumstances, actions, and paraverbal signals as essential components of the conveyed message. (Würtz, 2005)

Hofstede's Cultural Dimensions

Understanding cultural differences is crucial today, in an increasingly interconnected world, especially given the availability of remote work opportunities with varying payment structures. Geert Hofstede presented a framework for analyzing different cultures. His model draws on insights from key factors that influence how people in different cultures perceive and interact with each other. This article explores Hofstede's six cultural dimensions, drawing on his work published in early 2011, "Dimensions of Culture: Hofstede's Model in Context."

In the article titled "Dimensions of Culture: Hofstede's Model in Context," Geert Hofstede (2011) discusses six parts that are useful for learning about and making sense of different countries' cultures. Power distance shows how groups of people handle differences in status; a low score means they probably prefer everyone to be equal, but a high score means they easily agree with a system where some people are more important than others. Uncertainty avoidance looks at how well a group of people deals with not knowing what's going to happen; groups that score high prefer rules and having things mapped out, but those with low scores are more comfortable with changes and being adaptable. Thinking about being an individual instead of a group (Individualism versus collectivism) looks at if societies think it is important to be connected and agreeable, or if they think each person's independence is what matters most. The idea of masculinity versus femininity compares societies that value looking after people and having a comfortable life (seen as soft) with those that value success and being the best (seen as strong). Long-Term vs**.** Short-Term Orientation describes how much a group of people focuses on what they can get later and staying strong, instead of caring about old ways and getting things fast. Also, Indulgence versus Restraint shows how much cultures let people do what they want, instead of controlling them with strict rules. Hofstede says that these ideas come from information gathered from countries and should not be used to make assumptions about single people.

Ting-Toomey's Face Negotiation Theory

According to Stella Ting-Toomey's hypothesis of relationship management in intercultural situations, people's responses to conflicts across cultures are determined by how much they value their social standing.

As Ting-Toomey (2005) points out, everyone wants to project a good self-image, but tactics used vary from culture to culture. People in societies that prioritize individual autonomy (such as the United States and Germany) tend to focus on maintaining reputation and dealing with conflicts directly, either by influencing others or by using win-win or compromise strategies .In groups-focused cultures, such as Japan and China, people are more interested in what others think and preserving peace, so they tend to be subtle and avoid problems or give up. The idea outlines five ways to deal with disagreements — to take responsibility, stay away, give, find a means of compromise and work together — and each one is shaped by the values of culture, how people see themselves, and how they speak to others. It also uses Chinese thought ideas to better understand how people act to save their faces. In summary, the idea emphasizes the importance of knowing different cultures and changing how you deal with differences in people in different places.

The Role of Nonverbal Communication

Human interaction depends so much on non-verbal communication, and non-verbal communication often conveys more meaning than oral communication. There are facial

movements, body language, eye contact, posture and silence, which all vary greatly from culture to culture. Understanding these differences is essential for good intercultural communication.

Gestures are very cultural. For example, thumbs-up signals approval in Western cultures, but they can be offensive in parts of the Middle East and South Asia. Likewise, the American hand gesture "OK" is positive, but is considered rude in Brazil and Turkey (Alexander, 2025). These variations highlight the importance of cultural consciousness when interpreting body language.

The contact of the eyes is also different in cultural contexts. In many Western societies, direct contact with the eye is associated with confidence and honesty. However, in East Asian cultures, long-term contact with the eye can be seen as disrespectful or confrontational, especially when directed at authority figures (Boldewijn, 2024). This contrast reflects a deeper cultural value associated with hierarchy and social harmony.

Silence is often overlooked, and it has a powerful communication value. In Japan, silence expresses respect, agreement or reflection, and in Western cultures it is interpreted as anger or dissatisfaction. Ting-Toomey (2005) emphasizes that silence can be used as a strategy to save faces in a collective culture, helping individuals avoid conflicts and maintain group cohesion.

These differences emphasize the need for intercultural competence. Misinterpretation of non-verbal signals leads to misunderstandings, especially in international business, education, or health care. Since non-verbal signals are not universal, communications can adapt their behaviors and promote more respectful and effective interactions.

Cultural Intelligence and Sensitivity: Tools for Bridging Cultural Gaps

In an increasingly globalized world, the ability to effectively navigate cultural differences has become essential. Two main concepts supporting this competence are cultural intelligence (CQ) and intercultural sensitivity. Together, they enable individuals to engage meaningfully across cultural boundaries, reduce misunderstandings and promote inclusive environments.

Cultural intelligence (CQ) refers to to the ability of individuals to operate effectively in culturally diverse environments. CQ is developed by Earley and and Ang (2003) in four dimensions: cognitive (cultural knowledge), metacognitive (consciousness and control of cultural knowledge), motivational (interest and ability to adapt), and behavioral (ability to act appropriately in different cultural environments). High CQ enables individuals to accurately interpret unknown behaviors and adjust their responses accordingly, making them an essential capability in international business, education, and diplomacy.

On the other hand, intercultural sensitivity emphasizes the emotional and perceptual readiness to recognize and respect cultural differences. According to Bennett's Intercultural Sensitivity Development Model (DMIS), individuals move from ethnical (denial, defense, minimization) to ethnic (acceptance, adaptation, integration). This development reflects the growing capacity to empathize with others and adapt to different cultural standards (Bennett, 1993).

Both CQ and intercultural sensitivity are essential for bridging cultural gaps. While CQ equips individuals with the skills to act effectively, intercultural sensitivity fosters the attitudes and awareness needed to value diversity. When combined, they enhance intercultural competence, reduce conflict, and promote collaboration in multicultural settings.

Methodology

The paper is theoretical and literature-based. Since the aim of the study is to discuss and analyze the reasons for cultural misunderstandings in intercultural communication, the paper avoids using primary collection of data through surveys or interviews. It employs, rather, a critical critique of earlier theories and academic work on intercultural communication.

The research design is qualitative, interpretive, and conceptual. Various academic sources, including books, peer-reviewed journal articles, and conceptual models, were referenced in an attempt to locate and synthesize the key findings. Particular emphasis was placed on three grounding models: Hall's (1976, 2000) high- and low-context theory of communication, Hofstede's (2011) cultural dimensions, and Ting-Toomey's (1999, 2005) face negotiation theory. These theories were contrasted and evaluated critically to lay bare their explanatory power in explaining cultural miscommunication.

Critical review was the methodology used in the research since it allows a constructive and in-depth examination of existing theories. Rather than recapitulating existing studies, the research interprets, analyzes, and synthesizes concepts from different models to demonstrate similarities, differences, and loopholes. The process provides an overall picture of how cultural assumptions, values, and communication style create cross-cultural miscommunication.

In addition, research on nonverbal communication, cultural intelligence (CQ), and intercultural sensitivity was included to broaden the scope of analysis. Sources were selected based on relevance, credibility, and contribution to existing scholarly debate on intercultural communication.

By merging and analyzing such theoretical inclinations critically, the approach guarantees that the research presents not only a descriptive overview but also interpretive data. This theoretical inclination allows one to propose pedagogical and professional recommendations, particularly for educational institutions and English language education, where cultural awareness is essential to reduce misunderstandings.

Results and Discussion

The findings of this theoretical study, based on a critical analysis of intercultural communication theory and literature, suggest that cultural miscommunication is more frequently caused by implicit cultural assumptions than by linguistic deficiencies. Three key conclusions are derived:

Cultural Frameworks as Sources of Misunderstanding

Hall's (1976, 2000) high- and low-context communication distinction illustrates how different assumptions about explicitness and contextual use create misunderstandings by their very nature. Hofstede's (2011) dimensions of culture, similarly, describe how different orientations—i.e., collectivism vs. individualism, or high vs. low power distance—dictate approach towards authority, politeness, and cooperation. Ting-Toomey's (1999, 2005) face negotiation theory illustrates, too, how different priorities in self-concept and conflict management lead to tension in intercultural communication. Together, these models put forward the proposition that communication problems are less about bad grammar or vocabulary, and more about different cultural logics.

The Central Role of Nonverbal Communication

The review also shows that non-verbal communications—eye contact, posture, gestures, silence—are highly culture-specific. What is respectful in one culture will be offensive or aggressive in another (Alexander, 2025; Boldewijn, 2024). Misinterpretation of such communications is a major cause of intercultural conflict, with the power of verbal simplicity.

Importance of Cultural Intelligence and Sensitivity

The analysis recognizes cultural intelligence (CQ) and intercultural sensitivity as two of the most critical tools to stop miscommunication. Higher-level CQ enables individuals to acquire properly from the unfamiliar behavior and adapt in accordance with that, and intercultural sensitivity promotes empathy and respect for difference (Earley & Ang, 2003; Bennett, 1993). They provide both the skills and mindsets to span cultural divides.

CONCLUSION

This theoretical exploration of intercultural communication highlights the fact that miscommunication among the cultures arises more due to implicit assumptions of culture than due to inadequate language proficiency and more so due to differences in communication styles and misinterpretation of non-linguistic cues. Accurate observation of Hall's high- and low-context framework, Hofstede's dimensions of culture, and Ting-Toomey's face negotiation theory shows that those from different cultural contexts use different logics of interaction, and this may easily lead towards misunderstanding. Further, the role of non-linguistic communication—like gesture, silence, posture, and eye contact—gains recognition as a particularly sensitive area where the difference between the cultures often produces misunderstanding.

The findings emphasise that intercultural competence requires more than language proficiency; it demands cultural intelligence (CQ) and intercultural sensitivity. These two capabilities provide the cognitive, behavioural, and affective tools necessary for navigating cultural differences with empathy and adaptability. In educational and professional contexts, the integration of intercultural training into curricula and workplace development programmes is therefore essential. Such training can promote reflection, foster respect for diversity, and reduce the frequency and impact of misunderstandings.

Ultimately, communication should not be conceived merely as a neutral transfer of information, but as a culturally embedded process that requires awareness, flexibility, and continuous learning. By cultivating intercultural competence, educators, students, and professionals can transform communication from a potential source of conflict into an opportunity for deeper understanding, collaboration, and global connection.

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Exploring the World as One Village: Investigating EFL Teaching Strategies to Promote Intercultural Awareness in Culturally Homogeneous Classroom

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ABSTRACT: Our world is progressively globalizing, consequently empowering global sensitivity has become a fundamental purpose of language teaching. Henceforth, introducing intercultural knowledge is necessary even in classrooms where diversity is limited. For this end, this paper tends to investigate how English as foreign language (EFL) instructors incorporate intercultural content to promote intercultural awareness in their classes. A mixed-method approach was employed, a teachers' interview, and questionnaire data from 60 students from different Algerian universities. The quantitative analysis was done by SPSS version 26. Meanwhile, the qualitative data was examined using content analysis. The findings identified strategies as authentic materials, role-plays, and culturally virtual exchange. Meanwhile the students responded positively to the integration of these strategies. The paper concludes with implication for curriculum designers and teachers to develop students' cultural awareness

KEYWORDS: Culture, EFL, intercultural communication, students, teachers

INTRODUCTION

Nowadays English becomes global language and powerful tool to bridge the gap between different cultures. Therefore, the need for English proficiency endures to rise, English as a Foreign language (EFL) teachers are required to develop not only students' linguistic competence, they are also responsible for developing their cultural awareness to prepare them to navigate in our nowadays diverse world. However, this responsibility becomes harder in culturally homogeneous classrooms, where students have limited exposure to the target culture. In such circumstances, cultivate intercultural awareness becomes a critical component of effective foreign language education.

Deardorff (2006) stated that "Scholars throughout the past 30 years have defined intercultural competence in its various iterations, but there has not been agreement on how intercultural competence should be defined" (p. 242). Intercultural awareness, the ability to communicate fluently and appropriately across cultures, is important for communicating meaningfully in a globalized world. EFL learners should foster their intercultural understanding in order to communicate appropriately with English. So, EFL teachers must employ strategies to enrich students' cultural knowledge along with the linguistic knowledge to guarantee students' English proficiency. Therefore, it is essential to explore the strategies that teachers employ to incorporate cultural content in their classroom, enhancing students' global citizenship and language proficiency.

Mehdaoui (2023) conducted a study aimed to evaluate Third year EFL students' intercultural competence; the results reveal that even when the students develop their cultural knowledge, and attitudes; they lack the effective intercultural skills for intercultural communication. The study recommends the focus on the three components: attitudes, knowledge and skills. Another study, Bara (2025) aimed to enhance EFL students' cultural awareness using contextual idioms. The findings show that both teachers and students had positive attitudes towards idioms integration in their EFL classrooms, in recognition of their essential role in promoting both English proficiency and cultural awareness. However, the study also underscores some challenges related to students' understanding of idioms real meaning in real-life scenarios; it ends up with recommendation for curriculum designers to prioritize contextual teaching and the use of authentic materials to foster students' intercultural awareness.

Stambouli and Sarnou (2023) examined the impact of virtual intercultural exchange to develop students' intercultural competence at English department, Abou Bakr Belkaid University, Algeria. The results show that under the supervision of the teachers, these virtual exchanges can significantly foster students' intercultural competence skills. Henceforth, this current paper investigates how EFL teachers play the roles of cultural mediators, in other words to explore teaching strategies to foster intercultural awareness in EFL classes. Moreover, this study aims to identify effective classroom practices that help students develop the skills necessary to engage with the world as global village. To this end this study aimed to answer the following research questions:

1. What are the strategies EFL instructors use to develop students' intercultural competence?
2. How do students perceive the effectiveness of teaching strategies aimed at enhancing their intercultural awareness?

Methodology

This study is a descriptive study aimed to address the teaching strategies employed by EFL University teachers to promote students' intercultural awareness. To this end, a mixed method approach; consequently qualitative and quantitative data were employed. A Teachers' interview consisted of 6 simple and clear questions. A students' questionnaire consisted of two sections; the first section asking questions about their gender and affiliation. The second section is an attitude scale based on Likert scale 5point ranging from one (strongly disagree) to five (strongly agree). The second section aimed to explore students' perceptions towards teachers' strategies to promote their cultural awareness.

Results

The researcher started to analyze teachers' questionnaire, to accomplish this content analysis, showing the main theme presented in teachers' responses. The quantitative data analyzed through descriptive statistics, showing distributions of answers using the mean and standard deviation scores.

Teachers' Interview

The thematic analysis of teachers' interview revealed some strategies were incorporated by teachers in their classes. Firstly, all the teachers reported that, authentic materials such as podcasts, newspapers, songs, films, and others help the students to experience English as it is used by native speakers. One participant noted "*I used to use songs, podcasts in my listening classes. I observed that my students enjoyed and more engaged. It was also noticeable that their accent and pronunciation enhanced*". The exposure to authentic English allow the students to relate how language functions and carries meaning in real life situations, including idioms, collocations, cultural norms, and social conventions. Meanwhile, the students will positively engage with the English culture and promote their cultural understanding and awareness.

Another theme, participants reported high engagement with role-plays activities, attributing this to the efficiency and the advantages of these activities. Many anticipated that role-play activities plays as cultural scenarios permit students to interact culturally in appropriate ways. For instance, simulating a doctor appointment conversation, job meeting, and dinner at restaurant, etc. these socio-cultural incidents help learners to internalize pragmatic and cultural traits of the target culture as for promoting cultural awareness. One participant claims "*Students are more actively engaged with the target culture when I use role-plays; they participate and tolerate more the differences between L1 culture and the L2 culture. Role-plays activities stimulate learners' motivation and encourage participation, I support using this interactive strategy to improve students' awareness of cultural differences and promote their ability to communicate appropriately in real-life situations"*

The theme of intercultural classroom discussion was prominent, with teachers valuing the efficiency of intercultural discussion to enrich cultural knowledge and enhance intercultural understanding. One participant suggests *"Through intercultural discussion, students develop the ability to analyze cultural attitudes, practices, and to compare them with their own culture, and reflect critically on both. For example, a discussion on Christmas, national holiday, politics, religion, educational system, food, etiquette in various cultures can reveal different standpoints and challenges students to consider why certain practices exist in one culture but not in another."* However other teacher reports *"These discussion don't only enrich students' cultural knowledge about the differences and similarities of different cultures, they also strengthen their cultural awareness and enhance critical thinking skills, as EFL learners must fully understand the English language".* Promoting intercultural discussion enhances students' communication skills in genuine contexts, since students should interact fluently and accurately, negotiate meaning, and adapt their language appropriately according to the socio-cultural event. All in all, using intercultural discussion in EFL classes allow the learners to develop both linguistic and cultural proficiency; it fosters their ability to see, interpret, understand and respond appropriately in different cross-cultural settings.

The inclusion of virtual and technology resources in EFL classrooms; teachers' perceptions were mixed. While many trusted the reliability of technological and virtual resources, one participant stated *"Using video calls conferencing, blogs, podcasts, and virtual exchanges' tools, students can experience various communication styles, observe real-life conversations, and involve in tasks that reflect authentic situations. Henceforth, this interaction helps bridge the gap between the L1*

culture and L2 culture." Another Teacher claimed that *"Technology integration facilitates and individualizes learning permit the students to discover more cultural content depending on their preferences, interests and proficiency level."*

Students' Questionnaire

Students' Background Information

According to the figure and table below, the majority of the participants with a percentage of (70%) were females and (30%) were males. The table illustrates that (55%) of the students belong to Khenchela University, (22%) Oum EL Boughui, (10%) Biskra, (9%) Setif; and (4%) El Ouad University.

Table1. Students' affiliation

Students' Affiliation	Percentage
Khenchela University	55%
Oum EL Boughui	22%
Biskra	10%
Setif	9%
El Ouad	4%

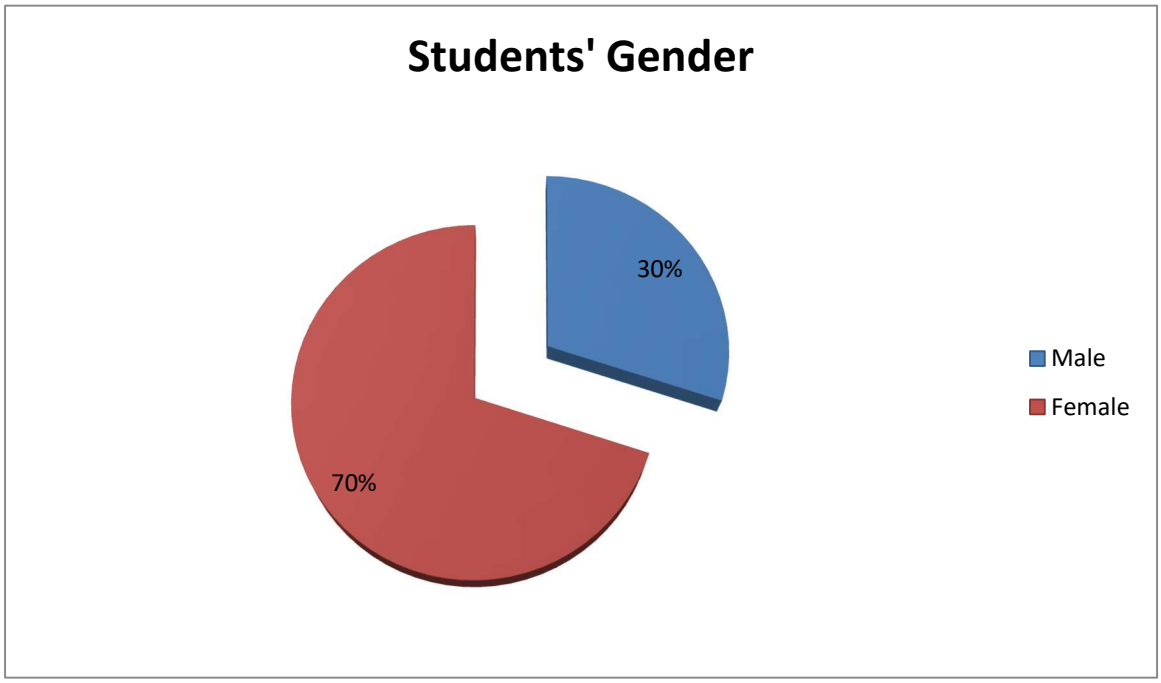


Fig1. Students' gender

Students' Perceptions towards Teaching Strategies to Promote Cultural

The table below demonstrates that the majority of the participants (M=2.51) had positive perceptions towards the effectiveness of role-plays activities to enrich their cultural knowledge of the English culture. Moreover, the students feel more confident when they speak English after performing role-play, the statement 2 has yielded mean score of 3.07. In regard to share cultural

experiences, the students deviate towards neutrality (M=1.70), this indicates that students are not fully open to discuss their cultural traits and practices. The analysis also revealed that the students had very positive (M=4.12) perceptions towards watching films or listening to songs in English helps me learn about social etiquette and behaviors. Concerning using technology and virtual exchange, students reported mostly positive perceptions about virtual discussions or collaborative online projects improve their understanding of other cultures.

Table2. Students' perceptions towards teaching strategies to promote cultural understanding

dea	Mean	SD	Interpretation
1.Role-play activities help me understand cultural practices in English-speaking countries.	2.51	.62	Positive
2.I feel more confident speaking English after participating in role-plays.	3.07	.66	Positive
3.Role-plays make learning about other cultures more engaging and interesting.	2.66	.69	Positive
4.Discussing cultural differences in class helps me analyze and reflect on various perspectives.	3.07	.89	Positive
5.I enjoy sharing my own cultural experiences during class discussions.	1.70	.80	Neutral
6.Debates and group discussions improve my understanding of cultural norms.	2.12	.27	Neutral
7.Using authentic materials helps me understand real-life cultural norms in English-speaking countries.	3.44	1.12	Positive
8.Watching films or listening to songs in English helps me learn about social etiquette and behaviors.	4.12	1.31	Very Positive
9.Reading or listening to real texts (e.g., news, blogs, and podcasts) improves my cultural awareness.	3.55	.41	Positive
10.Using technology for cultural activities increases my confidence in using English in real-life contexts.	3.40	.81	Positive
11.Online platforms (video calls, virtual exchanges) help me interact with native speakers.	3.70	1.26	Positive
12.Virtual discussions or collaborative online projects improve my understanding of other cultures.	4.09	1.10	Positive

Discussion and Recommendations

This study examined EFL teaching strategies aimed at promoting intercultural awareness in culturally homogeneous classes. The findings show that instructors use authentic materials, role-plays, intercultural debates, and virtual exchange is perceived as effective in enhancing students' intercultural awareness. Meanwhile, both students and instructors are aware of the essential role of the inclusion of cultural content in their EFL classes. The findings also underscore the importance of students' engagement in developing intercultural understanding.

In regard to the implantation of role plays, students indicated that these tasks improves both English proficiency and enrich their cultural knowledge. These results align with the literature (Byram, 1997; Kramsch, 1993). Teachers' attitudes towards role plays were very positive; while, issues as time constrains, class size, available materials, and students openness were largely noted, suggesting the need for careful attention and guidance. The findings also reveal that authentic materials, such as films, songs, podcasts, newspapers, were mentioned as an essential tool for cultural exposure. Students appreciate native exposure to real-life situations, so it helps them to understand, slang' words, collocations, idioms, cultural-related expression, gestures, and socially appropriate behaviors. González (2017) assumes that authentic materials bring real-life contexts into classroom settings. The study also recommends teachers to be selective in choosing the appropriate materials for cultural information.

Technology integration and virtual exchange, including online platforms, video calls, virtual reality apps, opens the doors for students to interact with native speakers from different cultural backgrounds. Students positively involve in these activities, considering its benefits, accessibility, and ease for practicing in intercultural communication in sound environment. This goes with the studies in the Algerian context (Amara, 2025; Meziani, 2021) assuming that virtual apps can replace and extend the limited intercultural exposure in homogeneous classes.

In nutshell, the findings recommend the teachers should incorporate holistic approach, mixing different strategies to teach and develop the three components of intercultural competence: knowledge, attitudes, and skills. The curriculum designers should focus more on the cultural content implementing culturally rich syllabi, courses, and activities. Meanwhile, using technology in EFL classes can support students with meaningful interaction with the target culture, arranging them for global communication.

CONCLUSION

This paper assumes that integrating cultural content in EFL classes, combining effective strategies can effectively foster students' intercultural awareness in culturally homogeneous classes. Therefore, students' positive engagement reveals that these strategies effectively enhance both English fluency and intercultural competence, recommending the urgent need for cultural-rich curriculum and courses, time, and learner-centered activities.

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Intercultural Communication and English Language Teaching: The case of Bejaia University English teachers

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ABSTRACT: In the current context of globalization, intercultural communication has become a fundamental aspect in language education. Language is means of communication, but not without an understanding of culture. Cultural and linguistic differences can impact students' comprehension and production of English, influencing their active engagement in the learning process. In this regard, it is significant for teachers to recognize these differences and implement methods that foster cultural understanding and inclusivity. The present study investigates the integration of culture into foreign language instruction, focusing particularly on the methods employed by English language teachers at Bejaia University to improve students' intercultural communication skills. This research emphasizes on the importance of recognizing cultural diversity to enhance communication and learning outcomes. In this paper, data were collected through semi-structured interview involving eight English teachers from various faculties at Bejaia University. The findings revealed that EFL teachers demonstrated an effective theoretical understanding of intercultural communication, and apply varied interactive and communicative teaching strategies to develop these skills in their students. However, several challenges were identified, including, language differences, communication styles, and affective barriers. Therefore, the results of the current study imply the significance of teachers' methods in promoting intercultural communication skills in EFL classrooms.

KEYWORDS*:* Intercultural communication skills, Language education, EFL teachers, Cultural awareness, Communicative teaching strategies.

INTRODUCTION

As interactions among individuals from diverse cultures increase in the current globalized world, it has become essential to acquire a range of competencies to align with the new era. Several educators and applied linguists have emphasized the critical importance of implementing intercultural communication as an integral component in EFL teaching. (Byram, 1997; Lo Bianco et al., 1999; Crozet & Liddicoat, 2000; Fantini, 2000; Corbett, 2003; Deardorff, 2006; Larzen-Östermark, 2008). The implementation of the intercultural approach presents a challenging and demanding task for language teachers, who must contribute to the application of the intercultural approach thoughtfully, skilfully and with complete awareness. In this regard, limited research has emphasized on the integration of culture in foreign language teaching, focusing on the English language teacher's practices to promote student's intercultural communication. This study aims to explore the integration of intercultural communication into foreign language instruction, particularly the methods employed by English language teachers at Bejaia University. The main objective of this research is to explore English teachers' experiences and views on the integration of intercultural communication in language teaching. Additionally, this research seeks to identify

the teaching practices employed by educators to improve students' intercultural communication. Finally, it aims to examine the challenges encountered in implementing communication strategies in EFL context.

Research Questions

The present study aims to answer three main questions:

1. How do EFL teachers perceive the importance of integrating intercultural communication in EFL context?
2. What strategies do English teachers use to enhance students' intercultural communication?
3. What intercultural communication challenges do English teachers encounter in EFL classrooms?

Significance of the study

The present study addressees the importance of integrating intercultural communication in English language teaching, particularly among English teachers at Bejaia University. This research emphasizes the role of teaching practices in enhancing students' cultural awareness, while reducing misunderstandings and stereotypes.

Literature Review

Theoretical Overview

The concept of intercultural communication has been defined differently by various scholars, leading to a confusion in addressing this issue.(e.g., Bennett & Bennett, 2004; Byram, 1997; Fantini, 2000; Sinicrope et al., 2007). Intercultural Communication has been conceptualized by Byram as "ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality" (Byram et al., 2002).

A prominent model is Byram's intercultural communication competence (1997, 2021), which relates to key aspects of communicative competence (linguistic, sociolinguistic, and discourse competence) while integrating intercultural components. These features encompass skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness, as well as knowledge (of one's own and other cultures). These elements are described in Figure 1. Fantini's (2000) view aligns with Byram's intercultural components involving, awareness, attitudes, skills, and knowledge. Fantini attributed the definition of intercultural competence to the three key fundamental factors which appear to be often included as (1) the skill to develop and maintain relationships, (2) the skill to establish effective and appropriate communication, and (3) the skill to comply and cooperate with others (Estaji & Rahimi, 2018). In relevance to language teaching, Fantini (1997) argued that language education should emphasize intercultural aspects to improve skills, attitudes, skills and knowledge. These elements are described in Figure 1. Apart from the three elements found in Byram's and Fantini's models, Deardroff's research-based pyramid model

of intercultural competence suggests two distinct elements: internal and external outcomes, which builds upon the foundational three components as illustrated in Figure 2.

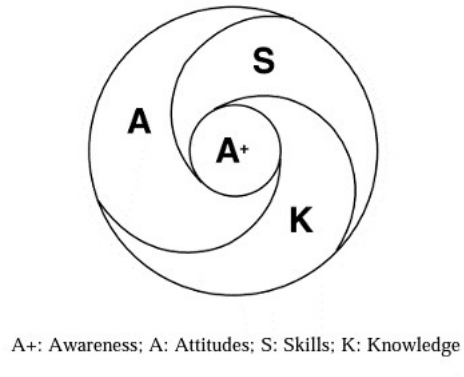


Fig. 1. Fantini's IC Model (2000)

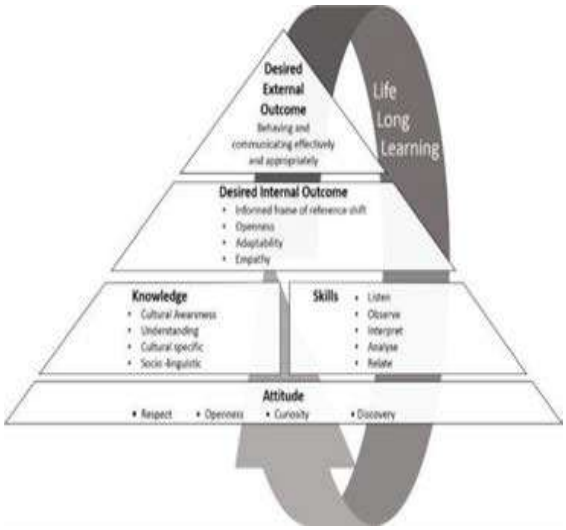


Fig. 2. Deardorff's Pyramid Model of Intercultural Competence (2006)

Methdology

Data collection

The present study involves a qualitative approach designed to explore the perspectives of English teachers at Bejaia University regarding intercultural communication in the EFL context. The participants of the study consisted of eight teachers working in different faculties at Bejaia University. Data were collected using online semi-structured data composed of six questions. Teachers answered without time limits. Responses were securely recorded and registered in Google Forms. Participants were fully informed about the purpose of the study, and their participation was entirely voluntary.

Data Analysis

The interview data were analyzed thematically and transcribed verbatim. The transcripts were coded to identify ideas, and organized into broad themes that reflect common patterns.

Results

The results are presented under three headings in accordance to the research questions.

Integration of cultural knowledge in EFL teaching

Cultural teaching materials

Teachers incorporate cultural knowledge into lessons using authentic materials including, texts, stories, and audio recordings that reflect real-life cultural contexts.

Enhancing teachers' intercultural communication skills

Educators perceive the importance of personal development to effectively integrate intercultural communication in language teaching. They emphasize skills including, cultural awareness, empathy, and cognitive flexibility. Interviewees reported practising continuous learning through reading, engaging in cultural exchanges, and openly sharing cultural experiences with both colleagues and students from diverse backgrounds.

Building students intercultural communication

Classroom activities

Most teachers integrate of interactive activities including, guided conversations, role-playing and group discussions. The interviewees emphasized that these practices help students engage in understanding different communication styles.

Supporting students' affective traits

Educators focus on fostering students' affective traits particularly, empathy, confidence, curiosity and reflection. Students are encouraged to overcome fears related to cultural misunderstanding and to improve openness and adaptability.

Students sharing of cultural backgrounds

Students are given opportunities to share their own cultural experiences with peers. This exchange encourages awareness and appreciation of diverse cultural backgrounds.

Challenges in implementing intercultural communication

Communication strategies

Teachers encounter challenges in implementing intercultural communication due to linguistic barriers including, accent differences and varied communication styles. Some reported difficulties arise when students do not understand teachers' accents or when indirect communication styles cause confusion.

Affective barriers

During intercultural interactions, emotional factors including, anxiety and fear of misunderstanding negatively affect both students and teacher. Some learners may feel uncomfortable addressing cultural diversity openly, which inhibits effective communication and learning.

Discussion

The findings provide significant insights into the perspectives and strategies of EFL teachers at Bejaia University regarding the integration of intercultural communication in their educational settings. Teachers recognize the significance of integrating intercultural communication in

language teaching, and incorporate authentic cultural materials including, real-life texts, stories, audio recordings, in addition to group discussions. In alignment of previous research, indicating that intercultural materials and cultural background exchanges improve EFL teaching and foster intellectual awareness among language classrooms, as building an inclusive educational community. Eken (2015). This associates with the previous study suggesting activities for each language skill including, video- or audio-taped cultural dialogues, role-play, interviewing a native speaker, critical readings, cultural extensive reading, and designing stories. (Uso-Juan & Martinez-Flor, 2008). Key fundamental skills highlighted including, cultural awareness, empathy, and cognitive flexibility, contributing for the effective integration of intercultural communication in language teaching. Educators also demonstrated an active engagement in cultural exchanges with both colleagues and students from various cultures. In this context, some researchers explained that language teachers must acquire intercultural knowledge and continually develop it alongside their colleagues and students (Zhu, 2019; Baker, 2023). This finding corroborates the ideas of Chaouche (2016), highlighting that EFL teachers should avoid integrating intercultural communication as facts but rather as cultural understanding, intercultural competence and an awareness of the importance of dialogue for cultural understanding. However, challenges have been identified, particularly linguistic and affective barriers including, fear of misunderstanding and address cultural diversity openly. These barriers are supported by research emphasizing that challenges in intercultural communication arise when speakers show ethnocentric attitudes, assuming that what they believe is right. This can result in misunderstanding and miscommunication of individuals from diverse cultures (Chaouche, 2016). Byram and Wenger (2018) further highlighted a parallel concern that guiding towards the acquisition of intercultural competence and emphasize the essential role of teachers as facilitators and intercultural mediators (Czura, 2016).

Limitations

The main limitation of this study is the small number of participants. In further research, participant number could be increased and even students could be involved in the study. Additionally, the data could be collected using a questionnaire, in order to reach a broader range of participants.

CONCLUSION

In conclusion, incorporating intercultural communication in language teaching is both essential and challenging. English teachers at Bejaia University perceive intercultural communication as a fundamental component for effective EFL teaching. Through the adoption of authentic teaching materials, cultural exchanges, and interactive classroom practices, educators aim to build students' intercultural competence in EFL contexts.

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One World, One Story and Global Cinephiles: The Unifying Power of Film

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ABSTRACT: In an increasingly globalized yet divided world, the arts play a crucial role in fostering understanding and empathy across borders. This presentation explores the unique power of cinema as a universal language, arguing that it is one of the most effective tools for building bridges across cultures and empowering international citizenship. Through an examination of diverse cinematic works, from Hollywood blockbusters to independent foreign films and documentaries, we will demonstrate how film transcends linguistic, geographical, and cultural barriers. Specifically, this abstract will highlight three key facets of cinema's unifying power: The Empathy Machine: We will discuss how film's capacity for narrative storytelling allows audiences to step into the lives of individuals from different backgrounds, fostering a shared human experience that dismantles stereotypes and promotes a sense of shared humanity. The Global Stage: We will analyze how film productions themselves, as multi-national collaborations, embody the principles of international cooperation. Furthermore, we will explore the role of global film festivals and streaming platforms in creating forums for cultural exchange and dialogue, turning cinematic works into shared cultural touchstones. The Call to Action: Finally, we will show how cinema illuminates global issues—from climate change to human rights crises—in a deeply personal way, motivating audiences to become more informed and engaged global citizens. By deeply examining these themes, this presentation seeks to illustrate that every film, regardless of its origin, contributes to a single, interconnected global narrative, reminding us that despite our differences, we are all part of one world, sharing one story and enjoying shared passions.

KEYWORDS: Cinema; film; Citizen World; global citizen

INTRODUCTION

In the current global landscape, characterized simultaneously by mass-communication and deep geopolitical fragmentations and ethnic divide, the need for universally accessible platforms for cultural understanding is of great importance. And though, Globalization has increased interaction, nationalistic and cultural divisions persist, demanding innovative methods to foster genuine understanding across borders and across cultures. This presentation asserts that cinema functions as a uniquely potent universal language, due to its visual primacy, appealing and engaging elements and narrative structure, requiring no translation of fundamental human emotion and affection, and thereby establishing itself as one of the most effective tools for building bridges across cultures and empowering international citizenship.

The power of film originates from its intrinsic ability to synthesize complex societal realities into marketable, consumable, and emotionally resonant experiences. This analysis explores three distinct, but interconnected and interlocked, facets of cinema's unifying capacity: 1- its function as an Empathy Machine, 2- its embodiment as a collaborative Global Stage, and 3 -its role as a decisive Call to Action in confronting pressing global issues.

Furthermore, this presentation integrates media theory, cultural sociology, and industry analysis to validate the role of the previously mentioned facets' role in building intercultural bridges and creating a global citizenship. Accordingly, the presentation will examine diverse cinematic works, ranging from major studio productions to independent foreign films and documentaries, demonstrating how their narratives transcend conventional linguistic, geographical, and cultural barriers. By analyzing the structural, cognitive, and political impact of these films, this work seeks to illustrate that every film, regardless of its origin, contributes to a single, interconnected global narrative, reminding global citizens of a shared human story.

The Empathy Machine: Affective and Cognitive Cross-Cultural Transfer

The Theoretical Foundations of cinema as a "dream weaver" of global citizenship

The concept of cinema as a generator of cross-cultural understanding is predicated on the psychological phenomenon of narrative immersion and perspective-taking. Esteemed film critic Roger Ebert famously articulated this function, describing the movies as a machine that generates empathy (Bryn Mawr Film Institute, 2020). Ebert observed that individuals are inherently stuck inside that person they were born as, constrained by their own experiences, background, race, gender, and nationality. The noble purpose of great cinema, therefore, is to allow viewers to momentarily transcend these personal limitations, reaching out to empathize a little bit with other people, find out what makes them tick, what they care about.

This process involves more than mere sympathy; it is a cognitive exercise where the audience identifies with the aspirations, hopes, dreams, and fears of individuals who are radically different from themselves. By experiencing life through the visual and auditory lens of another, the abstract concept of difference is replaced by personalized emotional identification, forging a sense of shared humanity that actively disarms prejudice. The ability of film to evoke deep emotional responses is crucial for raising awareness and shaping cultural attitudes globally.

Dismantling Stereotypes through Personalized Experience

A primary function of the empathy machine is its capacity to dismantle pervasive stereotypes by replacing broad generalizations with complex, individual character development. When films address critical social concerns such as race, gender inequality, and class struggles, they move beyond depicting the world as it is to challenging audiences to rethink societal norms and injustices. The following are cases of study to spotlight celluloid activism in combatting racial profiling and racial stigma:

Case Study 1: Overcoming Institutional and Racial Bias (Hidden Figures, 2016)

The American biographical drama film Hidden Figures (Melfi, 2016) serves as a powerful example of using personal narrative to visualize systemic oppression. The film highlights the critical contributions of three African-American women; Katherine Johnson, Dorothy Vaughan, and Mary Jackson, to NASA's space program during the era of segregation. By focusing intensely on their specific struggles against institutional racism and gender stereotypes, the film transforms the abstract concept of segregation into concrete, emotional barriers.

A pivotal scene occurs when Mary Jackson is forced to petition the court for the right to attend engineering courses at a segregated high school, arguing that her talent is critical to national progress (Melfi, 2016, 1:07:00). This visualization of legal and social struggle personalizes the concept of institutional injustice, making the audience feel the frustration and injustice of the restrictions imposed solely by the color of their skin. This type of cinematic rendering facilitates empathy not just with the characters, but with the broader political movement seeking equality, acting as an emotional precursor to demanding structural change.

Case Study 2: Intersectional Identity and Universal Struggle (Moonlight, 2016)

The Oscar-winning film Moonlight (Jenkins, 2016) further exemplifies the power of nuanced representation. The film addresses themes of race, sexuality, poverty, abuse, and drug addiction in a compelling and provocative manner. While the setting and specific cultural context (a Black neighborhood in Miami) are localized, the essential narrative, Chiron's silent search for identity and connection, taps into universal human struggles.

The film achieves deep cross-cultural resonance by focusing on moments of fundamental human vulnerability. For example, the scene where drug dealer Juan teaches a young Chiron how to float in the ocean (Jenkins, 2016, 0:25:00) provides a moment of unexpected, profound connection and mentorship amidst a chaotic existence. This shared moment of universal comfort transcends the specific cultural trauma depicted, allowing diverse global audiences to connect with the characters on a primal, emotional level, thereby fulfilling the potential of cinema to disarm prejudice.

The Nuance of Representation: Addressing the Stereotype Machine

Despite its great power, cinema is a double-edged sword. While film possesses an immense capacity to generate empathy, this power is equally matched by its capacity to reinforce and generate harmful stereotypes if wielded carelessly or purposely (in some cases) add top that the Globalized distribution, considering that cinema comes to your home TVs or mobile phones uninvited, which means that cultural misrepresentation can spread rapidly, undermining the goal of bridge-building.

Furthermore, critiques have been consolidated against Hollywood blockbusters for their inaccurate and generalized depictions of non-Western nations traditions and cultures. For instance, the opening scene of the first Transformers film was cited for depicting Qatar using generalized, dusty imagery of ramshackle markets, failing to acknowledge the country's vast wealth, advanced infrastructure, and modern urban landscape. This type of misrepresentation risks turning the Empathy Machine into a Stereotype Machine, where careless aesthetic choices substitute authentic cultural texture with Orientalist tropes and the list of blockbusters which works as fodder for the

stereotype machine is long. To successfully foster international understanding, filmmakers must adopt an ethical responsibility that prioritizes authentic and nuanced cultural realities over commercial sensationalism.

Constructing Transnational Memory: Cinema, History, and Shared Cultural values and norms

To understand cinema's role in global citizenship, it is necessary to differentiate between two critical memory concepts: collective memory and social memory. According to research on memory sciences, collective memory refers to the operations of individual systems of consciousness; that is, the memories shared or collaboratively remembered by individual members of a social group. In contrast, social memory refers not to individual consciousness but to social systems that perform a continuous and selective re-imprinting of meaning, independent of living, individual memories.

In the modern era, mass media, including films, fulfills an essential function of social memory, acting as a crucial mechanism for sorting "between forgetting and remembering on a planetary scale". Consequently, cinema operates as a primary tool of social memory, shaping the global historical consensus by determining which events are amplified and how they are framed for mass audiences, and even re-generating historical events in a way that shorten the gaps between different narratives of the same event adopted by different cultures and subsequently trying to blur lines of conflict and difference.

The Global Stage: Collaboration, Exchange, and Production Infrastructure

The collaborative process of filmmaking itself serves as a powerful, tangible model for international cooperation, embodying the very principles of global bridge-building that film narratives promote. More importantly, Co-production is a mechanism allowing production companies from different countries to collaborate and accumulate financial and creative resources to produce exceptional films.

Co-production offers substantial economic and logistical advantages, including cost-sharing benefits, accessing international markets, tapping into diverse talent pools, and leveraging essential tax incentives. Crucially, the negotiation and implementation of these co-production agreements which involve meticulous planning around creative control, distribution rights, and profit sharing represent a high-stakes, real-world application of diplomatic coordination, mirroring the complexity of international governance. The financial and logistical choreography required to bring a multi-nation film to fruition is, structurally, an act of international citizenship.

While the economic incentives of co-production are clear, the process is fraught with challenges, primarily concerning cultural differences and the risk of aesthetic homogenization. Navigating international regulations, varying legal frameworks, and differing creative visions requires significant negotiation. A recurring structural challenge is ensuring that the pursuit of financial leverage does not dilute the unique cultural texture required for genuine cross-cultural understanding. If co-production results primarily in a generic, globally pleasant product, the cultural exchange benefit is compromised.

The Power of Documentary Film in Social Mobilization and Policy Change

Documentary film is particularly effective as a catalyst for social mobilization and measurable policy change, often acting as a political intervention that compels institutional disruption. Here are some cases of study on the influence of documentaries:

Case Study 1: Challenging US discourse vis-à-vis Latin America: (Oliver Stone's South of the Border, 2009)

The film's main impact was an attempt to shift the American public's perception by directly rebutting U.S. mainstream media narratives. It succeeded to tackle the following points:

Humanization: By showing casual, intimate interviews (Chávez on a bike, Morales chewing coca leaves), the film sought to dissolve the "strongman" or "dictator" caricatures often presented in U.S. news.

Media Critique: The documentary aggressively juxtaposed clips of U.S. news reports which Stone argued were biased, misinformed, or outright hostile with the leaders' own perspectives, aiming to inspire a healthy distrust of the established media coverage of the region.

Economic Context: It presented the rise of the left-wing leaders as a rational response to decades of crippling income inequality and financial crises caused, in part, by U.S.-backed neoliberal policies, rather than simply as "anti-Americanism."

Case Study 2: Influencing Industry and Ethical Standards (Blackfish, 2013)

Blackfish (Cowperthwaite, 2013) is a powerful example of how documentary film can expose pressing social issues and inspire meaningful change, affecting industry practices and consumer behavior. By focusing on the realities of orca captivity, the film sparked a global conversation about animal rights and ethics. The emotional impact of the narrative led to concrete shifts within the theme park industry and contributed significantly to the broader movement for animal welfare.

Blackfish demonstrates that deep emotional connection, catalyzed by cinema, can translate directly into political and commercial pressures for institutional reform.

CONCLUSION

Cinema possesses unique architectural strength to function as a universal language for understanding and empathy. It is the visual medium's ability to bypass linguistic barriers and appeal directly to universal human emotions; fear, aspiration, struggle, and love, that makes it a unique tool for cultural bridge-building across a divided and biased world.

The analysis confirms that this unifying power operates on multiple, reinforcing levels: the cognitive level (fostering empathy and perspective-taking); the sociological level (curating collective and social memory); and the structural level (modeling successful international collaboration through co-production). The successful realization of cinema's role in promoting international citizenship, however, requires careful negotiation of its inherent risks primarily the danger of reinforcing harmful stereotypes instead of dismantling them. To maximize its bridge-

building potential, the global film industry must continue to prioritize ethical and nuanced representation, ensuring that co-productions maintain cultural integrity. By deeply examining these themes, it is clear that every film, regardless of its origin, serves as an essential component of a single, shared global narrative, reminding the international community that, despite geopolitical and cultural differences, humanity shares one story and one world.

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Global Citizenship through Zenqaoui: Lyrics, Visuals and Belonging in Algerian Viral Music Videos.

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ABSTRACT: In an era of digital connectivity, youth are using diverse communication styles to connect local realities with global conversations through lyrics and imagery. Music, in particular, has become a key channel for expressing identity, narrating struggles, and advocating change. It is helping youth shape their perspectives of the world and manifest themselves on international stages. In Algeria, as in other parts of the Middle East and North Africa, youth employ established and emerging genres to voice resistance, represent communities, and promote solidarity. *Zenqaoui* is a recent youth-driven urban musical genre that articulates despair and hope for an idealized future. This paper investigates how prominent *Zenqaoui* artists, such as Mouh Milano and Djalil Palermo, whose videos each surpass 100 million views, construct narratives of belonging, resistance, and civic engagement through lyrics and performance. The study analyses transcriptions and visual elements from selected viral videos, using Cultural Citizenship Theory. Lyrics are examined through thematic analysis to identify recurring themes, while Kress and Van Leeuwan's (2006) visual grammar framework is applied to explore camera angles, composition, symbolism and representation. Findings illustrate how *Zenqaoui* integrates local narratives with global digital styles, enabling Algerian youth to project their identities and civic values onto a digital global landscape.

KEYWORDS: Global conversations; *Zenqaoui*; music; identity; struggle; global digital styles.

INTRODUCTION

Music has long been recognised as a medium that young people use to transmit their social concerns, challenge inequalities, and express forms of belonging that extend beyond traditional political frameworks. In Algeria, the emergence of the *Zenqaoui* musical genre reflects the lived realities of marginalised urban youth, who are often excluded from mainstream cultural and political discourses. It functions as both an artistic and civic practice that highlights everyday struggles and aspirations, using unusual rhythm and visuals. It is a hybrid aesthetic genre, grounded in local narratives with global cultural references, making it a rich medium to explore how popular culture can act as a vehicle for civic engagement and global citizenship (Street, 2012; Stevenson, 2003).

The relationship between music and citizenship has been excessively explored in the field of media and cultural studies. Cultural citizenship, as conceptualised by Stevenson (2003) and Miller (2007), is not merely related to legal or political domains, but it emphasises symbolic participation, recognition, and voice. Cultural texts, such as music, allow marginalised groups like youth to negotiate inclusion and assert their presence in the public sphere. However, despite the wide growth of research about music and citizenship, there remains a significant gap on how Algerian

youth genres like *Zenqaoui* contribute to civic and global citizenship discourses. Most of the existing literature has focused on Western contexts (Stevenson, 2003; Miller, 2007; Street, 2012), with limited studies on North African youth cultures, using a multimodal analysis of music videos, especially in Algeria. Most studies in the Maghreb region focus on lyrics analysis, or the use of questionnaires and interviews to collect information about visual content. This research addresses global discussions about youth and music, and its role in a non-Western context, offering fresh insight to the field of media and digital global citizenship. The study aims to examine Algerian songs with a significantly large reach (+100M views), and their widespread beyond national borders. This fact demonstrates the originality of this research and the knowledge that it aims to contribute to the fields of media, music, popular and youth cultures, and citizenship in the Maghreb region. This research addresses these gaps by asking the following questions:

1. What narratives or themes dominate Algerian young artists' lyrical content in the music genre *Zenqaoui*?
2. How do Algerian young artists use music videos to share their cultural identity and articulate their civic engagement?

This study examines songs of two prominent *Zenqaoui* artists, Djalil Palermo and Mouh Milano. Their music demonstrates how lyrics and visuals intertwine to construct civic and cultural meanings. To understand this emerging musical genre and answer the research questions, the study will be conducted using a multimodal approach. The conference paper therefore argues that Algerian youth are not passive consumers of culture but active producers of civic meaning through music.

Literature Review

Music is a vital medium of public voice. It plays a central role in people's lives, especially youth to reveal their identities, emotions, grievances, and sociocultural and political claims. Paramount studies in the sociology of music reinforce these facts, especially that music supplies shared symbols that movements use to construct collective identities and political claims (Eyerman and Jamison, 1998). In contemporary contexts, music features, such as melody, rhythm and texture enable artists and listeners to articulate social beliefs and perform belonging which strengthen citizenship practices.

Many scholars argue that music has a crucial role in reflecting cultural values and mainly providing symbolic space where individuals and communities voice their rights and participation in society (Street, 2012). For instance, Rosaldo (1994) emphasised that expressive forms like music allow marginalised voices to claim visibility and recognition. Similarly, Stevenson (2003) highlights that citizenship extends beyond legal rights. It covers cultural and symbolic practices that make people feel included in, or excluded from the national community. Music, for this matter, is at the core of these practices as it enables youth to share aspirations and establish belonging.

To better illustrate, Chen (2024) explored how music contributes to the formation of global civic identity among youth, considering music as a powerful medium for belonging, responsibility, and global perspectives. The study analyses existing literature on the junction between music and civic identity, to show how music contributes to forming civic values and global awareness (Chen, 2024). Through this research, Chen (2024) offers theoretical insights and practical recommendations for educators who aim to raise a sense of global citizenship through music.

Music has a remarkable spot in the MENA region during and after the Arab Spring. In Tunisia, music of hip hop and rap played a vital role in the sociopolitical sphere. Gabsi's (2019) research analysed a selection of artists' songs and YouTube clips, such as Balti's and Kafon's music, using qualitative discourse analysis. The findings revealed that hip hop in Tunisia acts as a cultural mirror that has given voice to youth to express themselves about inequality, corruption, and lack of opportunity (Gabsi, 2019). This proves the importance of music in revealing youth's identities, and how they combine global influences with local forms.

In the Algerian context, a study focused on visual blogging content on YouTube, Instagram and TikTok, and its relationship with political participation among youth (Rahmouni, 2025). The study was undertaken with 120 Algerian youth under the age of 35. The data were analysed quantitatively, and have revealed that there is a high consumption of visual political content that correlates with remarkable political awareness and real political participation both online and offline (Rahmouni, 2025). This study is relevant to this research because music videos are part of visual content, and aims to highlight how visuals and digital media contribute to civic engagement.

Overview about the Musical Genre Zenqaoui

Zenqaoui, also spelled *Zenqawi*, *Zenkaoui*, or *Zen9aoui*, is a trending modern musical and cultural movement, originating from the working-class neighbourhoods of the Algerian capital Algiers. The word *Zenqaoui* comes from the Algerian Arabic word '*Zenqa'*, meaning 'street', reflecting the urban roots of this musical style. *Zenqaoui* is a popular contemporary revolutionary music genre that is used as a tool of expression among youth to convey their daily struggles and aspirations. It is worth noting that this musical genre blends different musical styles, drawn from local Algerian musical genres, such as Raï, chants of football supporters, and Chaâbi, and global musical genres, such as French and American rap, and hip-hop. Some of its leading artists are: Djalil Palermo, Mouh Milano, Fouzi Torino, and Didine Canon 16.

Zenqaoui was reviewed and examined by journalists, bloggers, and scholars. Online newspapers and cultural magazines, such as Le Monde (Ayache, 2022) and Liberté Azzouz (2022), have provided detailed information about the musical genre, referring to leading figures, description of rhythm, and its effect on mobilisation, using interviews, view counts, and observations (Azzouz, 2022; Ayache, 2022). In academia, this musical genre is still underresearched and has not yet systematically examined both qualitatively and quantitatively, especially social media analytics or network analysis on a large scale. Most academic articles are descriptive and tackle the term *Zenqaoui* linguistically and culturally, using textual analysis, etymological explanation or contextualisation (Zaghba, 2022).

Theoretical Framework

This section provides information about the theory that has been used in this research. Cultural citizenship has been approached by many theorists (Rosaldo, 1994; Miller, 1993; Ong, 1996; Kymlicka, 1995; Stevenson, 2003). The notion emerged in the early 1990s due to criticism of narrow definitions of citizenship, referring to a set of legal rights and political obligations. Cultural citizenship emerged as a concept that emphasizes belonging and participation in society that are shaped through cultural practices, representations and recognition. This approach focuses on how individuals and communities use symbols and cultural means to articulate their identities and

negotiate meanings. For Rosaldo (1994), cultural citizenship is defined as the right to be different and to belong, in a democratic sense.

Methodology

This research uses a multimodal analysis and a purposive sampling. It targets two *Zenqaoui* prominent artists' viral songs, Mouh Milano (2020) and Djalil Palermo (2020). The study focuses on two artists only. The artists are the prominent singers of the music genre Zenqaoui, knowing that prominent artists often act as key figures or trendsetters within their genre. This means that their music may reflect the core themes and aesthetics used in the genre, Even if the sample seems restricted, the selection adds depth over breadth. Analysing two viral songs that exceed 100 million views each allows for a detailed in-depth examination of vocabulary, themes, and aesthetics which ensures that the analysis remains manageable. Furthermore, artists with highly viewed songs have a significant impact on the audience. Their content is widely consumed, so their influence on shaping these new music genres is measurable and meaningful. So, the study will initially focus on the most popular music video in each singer's YouTube channel. Songs must be related to *Zenqaoui* style and reflective of civic engagement and participation in global platforms and discussions.

Table 1. *Zenqaoui* viral artists and songs

Zenqaoui Artist / YouTube Channel	Most Popular Song	Publication Date	Number of Views	Number of Likes	Number of Comments
Djalil Palermo	**Courage**	June 2020	**174 409 177 views**	1.3 million likes	49 613 comments
Mouh Milano	**Machafouhach**	Nov 2020	**595 834 812 views**	3.5 million likes	163 571 comments

This research uses two main methods of data analysis, Braun and Clarke's Thematic Analysis, and Kress and Van Leewan's Visual Grammar Framework (2006). The first phase of multimodal analysis is based on thematic analysis of lyrics. Thematic analysis, as established by Braun and Clarke (2006), is used to identify recurring themes within the lyrics, focusing primarily on inductive approach. This method of analysis is a flexible qualitative method that allows researchers to identify, analyse and report themes across data. Concerning the second phase of the multimodal analysis, it is based on visual analysis, using Kress and Van Leewan's Visual Grammar Framework (2006). To analyse how young adult singers express their thoughts about sociocultural issues and take part in civic engagements in their music videos, this study is using Multimodal Discourse Analysis (MDA), also called Visual Grammar, developed by Kress and Van Leeuwen (2006). The approach addresses three key questions, adapted from Halliday's systematic functional linguistics: (1) What is depicted? (2) How does the image address the viewer? and, (3) How is the image arranged?

The other core element that is addressed within the analysis is the sound. The study aims to analyse viral music videos. Analysing the sound features is important to understand how youth are using

music to address their messages. For the sound analysis, Van Leeuwen (1999) extended the multidimensional analysis to sound and music. The analysis framework looks at the tone and texture of sound, known as Timbre, tempo, flow and pace, as part of Rhythm, and emotional resonance, known as Melody.

Ethical Considerations

Any research must comply with ethical considerations even if the materials are openly accessible. This research is based on lyrics and visual analyses of YouTube videos that are already in the public domain. Also, no private information is being used; that is why no formal permission from artists is required. Yet, accurate representation of the content is required, as well as acknowledging the cultural significance of the songs. In addition, attention is given to the context of the songs, in order not to distort their intended meanings or misrepresent the communities they represent. It is worth noting that this approach is accepted in qualitative studies, where publicly available data can be analysed while maintaining respect and honesty.

Findings and Discussion

The multimodal analysis of the music videos revealed the following main results:

Zenqaoui is a suitable example of cultural citizenship in action. Locally, Zenqaoui illustrates the right to celebrate culture and demand change. Globally, it is part of a shared youth protest music just like France's rap and Latin America's cumbia villera.

Use of French words shows global youth lexicon and foreignised identity. There are numerous French words in both songs, such as courage, dommage, otage, terre, affaire, solitaire, premier amour in Djalil Palermo's song. In Mouh Milano's song, there are words, such as monde, naviguer, départ, zéro, passé noir, la guerilla, la phobie … and so on.

Zenqaoui lyrics are used as a local social critique, moving to global resonance. Most songs address issues, such as resilience and disappointment, inherited and ongoing struggle, hard work, social stigma, poverty and emptiness, injustice, trauma and memory, outsider ignorance, shared flaws, and many more. Most of these issues are tied to citizens' experiences and rights. This finding confirms cultural citizenship theory (Miller, 2007; Rosaldo, 1994) that emphasises voice, recognition and belonging outside traditional practices, especially that there is a fusion of Algerian Arabic, Darija, and French which could be recognised by global digital audiences. This is a proof that youth are participating in transitional dialogues while still rooted in local struggles.

Urban Street Neighbourhoods as Representation: Artists show alleys and narrow streets from Algiers' urban neighbourhoods, which suggests social invisibility and hardship.

Camera Close-ups and Facial Expressions: The artists directly address the camera, inviting recognition. The aim is to make the audience see the experience that connects to cultural citizenship which entails the right to be heard and seen.

Use of Dark and Muted colours: *Zenqaoui* artists have the tendency to use dark and muted tones in their YouTube videos, depicting emotional or psychological states such as sadness, suffering, despair and isolation. There are some occasional brighter scenes that symbolise hope.

Juxtaposition: Both music videos used scenes of decay contrasted with scenes of success. They both contain transitions from darkness to light, entailing the move from invisibility to recognition, which relates to global citizenship.

Visual Metaphors: Both music videos contain visual expressions, such as physical objects or repeated imagery like walls, graffiti, walking at night, and shadows that act as metaphors for social barriers, resistance, or identity which are some of the main highlights of global citizenship and civic engagement.

CONCLUSION

This research demonstrates how Algerian youth employ *Zenqaoui* music as a powerful medium to project their identities and articulate their civic concerns. They highlight local struggles within broader cultural and global frameworks. The analysis of *Zenqaoui* songs, mainly *Courage* by Djalil Palermo and *Machafouhach* by Mouh Milano, demonstrates how Algerian popular music operates as a critical innovative site for the negotiation and reveal of both cultural and global citizenship. These *Zenqaoui* songs illustrate youth experiences of social marginalisation, daily struggle and ignorance that traditional institutions fail to acknowledge. As Rosaldo (1994) argues, cultural citizenship emerges in these cultural spaces where marginalised voices claim recognition, belonging, and dignity outside formal traditional structures. Through lyrics and visuals, both Djalil Palermo and Mouh Milano create symbolic multimillion-view communities that speak to shared social youth struggles. While *Courage* by *Djalil Palermo* highlights themes of isolation, daily struggle, social stigma, and misery, *Machafouhach* by *Mouh Milano* foregrounds systematic hardships, such as social marginalisation and injustice, past historical traumas, and collective endurance. The latter song Machafouhach, meaning 'they did not see it' functions as a metaphor for exclusion from social recognition. Both artists have used similar Algerian idiomatic expressions. Miller (2007) asserts, in this regard, that cultural citizenship encompasses the right to narrate lived experiences and to be heard within the cultural sphere. Music, in this sense, becomes not merely entertainment but a medium of citizenship practice.

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Performing Global Citizenship: How YouTubers and Streamers Build Bridges across Borders

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ABSTRACT: Digital platforms have transformed social media creators into influential mediators of culture, reaching millions across borders. As these figures are increasingly framed as global actors, questions arise about whether they genuinely build bridges across borders or instead reproduce stereotypes and commodify cultural difference. This study critically investigates how three prominent creators, MrBeast, Bald and Bankrupt, and IShowSpeed, perform Global Citizenship (GC) and intercultural engagement through YouTube videos and livestreaming content. The main objective is to evaluate how their performances represent, distort, or commodify cultural difference, and to assess their roles as informal ambassadors of digital cosmopolitanism. The research is guided by three questions: (1) How do digital creators construct representations of GC and intercultural engagement? (2) To what extent do these representations reinforce or challenge dominant narratives about cultural difference, solidarity, or cosmopolitan ethics? (3) How are these performances interpreted by global audiences? Employing a qualitative multiple-case study design, this research combines Critical Discourse Analysis (CDA) and Multimodal Content Analysis (MCA) to examine three representative videos, alongside an analysis of audience comments. The theoretical framework draws on Zuckerman's digital cosmopolitanism, Oxley and Morris's typology of GC, Nussbaum's cosmopolitan ethics, and Bennett's Developmental Model of Intercultural Sensitivity. Preliminary findings highlight tension between cultural engagement and platform-driven commodification. While Bald and Bankrupt demonstrates more ethnorelative approaches, MrBeast and IShowSpeed largely reinforce spectacle and entertainment logics. The study concludes that digital cosmopolitanism is undermined by limited reflexivity and skewed power dynamics, and recommends fostering critical media literacy to evaluate creators' claims to GC.

KEYWORDS: Global citizenship; digital cosmopolitanism; social media influencers; cultural representation; critical discourse analysis; multimodal content analysis.

INTRODUCTION

The rise of digital platforms has transformed YouTubers and streamers into influential mediators of cultural difference in the twenty-first century (Törhönen et al., 2021). With vast global audiences, these creators increasingly shape how distant peoples and places are perceived through content that blends entertainment with claims of philanthropy, often staged as spectacle (Burgess & Green, 2018; Cunningham & Craig, 2019). Their ubiquity raises a pressing question: do such

performances contribute to "building bridges across borders" by cultivating intercultural understanding, or do they reinforce stereotypes and commodify cultural difference under the imperatives of platform capitalism (Srnicek, 2017)? Against this backdrop, the present study critically examines how digital creators perform GC through their content. Its central objectives are to evaluate how intercultural encounters are represented, distorted, or commodified, and to assess the extent to which these creators function as informal ambassadors of digital cosmopolitanism (Zuckerman, 2013). The research is guided by three questions: (1) How do digital creators construct representations of GC and intercultural engagement? (2) To what extent do these representations reinforce or challenge dominant narratives about cultural difference, solidarity, or cosmopolitan ethics? (3) How are these performances interpreted by global audiences? By addressing these questions, the study aims to examine the role critical media literacy plays in a world shaped by digital platforms. It also investigates how online content can shape the way audiences understand cultural difference today.

Literature Review

The question of how individuals and institutions enact GC has long animated debates in education, philosophy, and cultural studies. Nussbaum (1997) sheds light on the ethical dimensions of cosmopolitanism or "world citizenship", emphasizing narrative imagination, empathy, and responsibility as essential competencies for engaging with global others. Building on such moral perspectives, Oxley and Morris (2013) propose a typology that distinguishes between cosmopolitan and advocacy-oriented forms of GC. Their framework divides GC into multiple subtypes, highlighting that enactments of global solidarity can range from universalist ethics to activist interventions (Oxley & Morris, 2013). This typology is particularly useful for analyzing the hybrid ways in which digital creators simultaneously frame themselves both as philanthropists seeking moral authority and as entertainers reaching mass audiences, while occasionally positioning themselves as cultural mediators.

Digital cosmopolitanism extends these concepts into the technological sphere. In this regard, Zuckerman (2013) argues that digital networks afford new possibilities for connecting across cultural boundaries. At the same time, he also notes that algorithmic infrastructures often reinforce parochialism instead of fostering expansive, cosmopolitan encounters (Zuckerman, 2013). This paradox, between the ideal of border-crossing empathy and the reality of platform-curated echo chambers, is central to understanding the conflicted role of YouTubers and streamers in cultivating intercultural awareness. Papacharissi (2014) further contributes to this discussion by demonstrating how "affective publics" mobilize around digital narratives, with emotions such as empathy or outrage shaping the politics of connection.

To capture the intercultural dimension more precisely, Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) offers a spectrum ranging from ethnocentric orientations such as denial, defense, and minimization, to ethnorelative ones: acceptance, adaptation, and integration. This model provides us with a lens for situating creators' performances of cultural difference:

whether they frame the other through spectacle and simplification, or whether they attempt reflexive, adaptive engagement.

Complementing these intercultural frameworks, scholars of media industries have emphasized the rise of "social media entertainment" as a new cultural economy. Specifically, Cunningham and Craig (2019) argue that creators operate as "micro-celebrities" whose productions blend entrepreneurial logics with claims to authenticity and relatability. Their work underscores how platform capitalism incentivizes creators to turn acts of generosity or cultural curiosity into monetizable spectacles, collapsing ethical intention into market logic.

Despite these theoretical advances, a significant gap remains. While scholars have examined GC in education and institutions, and while media researchers have studied digital creators as entrepreneurs or entertainers, few studies explicitly interrogate YouTubers and streamers as informal ambassadors of intercultural engagement. This study seeks to bridge that gap by applying GC frameworks to digital media analysis. In doing so, it examines the ethical and political issues involved in cultural mediation in the age of platform capitalism.

Methodology

This study adopts a qualitative multiple-case study design (Yin, 2018), an approach well suited for examining how different creators perform GC within distinct genres of digital production. By situating creators side by side, the method highlights both convergences and divergences in how cultural encounters are framed and then amplified through platform logics. The sample was purposively constructed to include three prominent figures who embody different modes of digital creation: MrBeast, Bald and Bankrupt, and IShowSpeed. From each, one representative video was selected on the basis of its high audience engagement, explicit intercultural dimension, and visibility in public discourse. This strategy ensures that the analysis focuses on content that is not only widely consumed but also publicly debated, enabling the assessment of its representational choices as well as the ethical discussions it provokes among audiences.

Data collection combined creator-produced material with audience responses. Each video was subjected to systematic viewing and annotation, with attention to both verbal and multimodal features. In parallel, a corpus of user comments was gathered and grouped thematically to trace how audiences interpreted the videos and how they debated their meaning. This dual focus made it possible to assess not only how creators perform cultural difference but also how audiences negotiate these performances.

The analysis itself blended CDA with MCA. CDA provided the tools to examine how language shaped relations of power and identity (Fairclough, 2013), while MCA extended this lens to explore the visual and sonic dimensions of meaning, including editing choices and interactional cues (Kress et al., 2001). This combination was necessary given that digital content rarely relies on language alone but achieves its effects through integrated modes of communication.

Finally, reflexivity and ethical considerations were central to the research design. Extra care was taken to avoid reproducing problematic framings, especially when dealing with culturally sensitive material or user-generated comments. Anonymized excerpts were used only to illustrate broader interpretive patterns rather than to single out individual voices.

Results

MrBeast: spectacular exploration with flattened context

In 'I Explored 2000 Year Old Ancient Temples', MrBeast seems to adopt more of an explorer/entertainer posture. The narrative appears to propel viewers through a succession of "reveals" and challenges, with historical content serving largely as scaffolding for pace and awe. Cinematic montage and escalation mechanics can be interpreted as tools to keep attention high while MrBeast's reactions provide the main frame of interpretation. Although the voiceover occasionally gestures toward cultural appreciation, the video ultimately seems to highlight MrBeast's personal adventure and the spectacle of production rather than the cultural site itself. This emphasis, combined with overt channel growth cues, tilts the piece toward a consumerist logic. Audience responses mirror this ambivalence: admiration for energy and scale sits alongside objections to simplification and to filming practices at heritage sites. Read through Bennett's (1993) spectrum, the orientation remains ethnocentric. Respect is expressed, but adaptation to local frames of reference is limited, and audience "corrections" step in where context is thin.

Bald and Bankrupt: engaged guest with incomplete reflexivity

In 'Nobody Visits This Country… Find Out Why You Should!', Bald and Bankrupt works through what can be interpreted as an explorer's journey that privileges street-level observation. His storytelling unfolds through casual exchanges and glimpses of daily life rather than dramatic stunts. He seems to position himself as an engaged guest, guiding viewers through dense urban spaces and work sites while voicing admiration for hospitality and resourcefulness. The click-forward title hints at the platform's incentive structure, yet the on-the-ground pacing softens that hook. Audience reception is strikingly affirmative, with local and regional commenters thanking the creator for countering neglect and for portraying everyday dignity. On Bennett's (1993) model, this case approaches ethnorelative engagement: difference is recognized and valued. Still, his reflexivity appears to be uneven. He hints at social inequality but does not explore it in depth, and he rarely reflects on the privilege he holds as the one controlling the camera.

IShowSpeed: authentic immediacy with frequent missteps

In 'IShowSpeed's Life in Korea', the live, high-velocity format yields unscripted encounters. Humor, surprise, and "being there" drive appeal, while live-chat dynamics encourage bigger reactions. This immediacy produces moments of genuine exchange (spontaneous help from passersby, playful language attempts) yet the same dynamic invites cultural misfires. The streamer's apparent self-presentation as a wide-eyed visitor sustains entertainment value, but he appears to shows little awareness of how his position as a popular streamer shapes and limits the

way cultural encounters are framed. Comment threads split along familiar lines: fans defend the spontaneity as part of the charm; critics flag instances that sounded disrespectful. Plotted on Bennett's (1993) continuum, the stance remains closer to ethnocentric: curiosity is present, adaptation is brief, and local meanings often appear to be subordinated to performance.

Cross-case patterns and audience reception

Placed side by side, the cases trace a clear gradient. Bald and Bankrupt's street-level documentation can be interpreted as seeking connection and inviting viewers to experience the journey as he does; MrBeast's temple exploration appears to build excitement around production scale and personal challenge; IShowSpeed's stream seems to emphasize raw emotion and chat-responsive antics. All three appear to operate under platform capitalism's incentive regime, yet the balance between cultural learning and monetizable spectacle shifts significantly. The audience comments reinforce this map: Bald and Bankrupt's thread reflects gratitude and a feeling of recognition; MrBeast's contains admiration punctuated by criticism of historical shortcuts and filming conduct; Speed's mixes celebration of energy with pushback on cultural faux pas. These patterns suggest that what looks like authenticity may come simply from being present on camera, even without much cultural depth, while engagement can range from genuine interaction with local life to treating the setting mainly as a stage for spectacle.

Discussion of Findings

The findings of this study highlight the uneven ways in which digital creators enact GC within the constraints of platform capitalism. Bald and Bankrupt seems to emerge as the creator who most closely approximates an intercultural orientation aligned with empathy and cultural appreciation, even though his reflexivity about privilege and representation appears to remain partial. MrBeast seems to present a more conflicted performance: while he occasionally gestures toward cultural respect, his commercial imperatives and spectacle-driven format can be interpreted to flatten difference and reduce cultural engagement to a consumable backdrop. IShowSpeed appears to represent another trajectory, where global encounters are staged primarily as personal performance. His content demonstrates genuine curiosity but may also indicate an exoticizing style that frequently results in cultural missteps.

Placed in dialogue with existing frameworks, these cases reinforce Oxley and Morris' (2013) observation that cultural GC can be aspirational yet fragile when divorced from political or critical dimensions. Bennett's (1993) developmental model also helps clarify how Bald and Bankrupt's approach appears transitional, moving beyond ethnocentrism without fully integrating difference, while MrBeast and IShowSpeed seem to remain closer to ethnocentric positions. Moreover, Zuckerman's (2013) notion of digital cosmopolitanism is particularly useful here: it helps explain both the potential of YouTube and livestreaming to enable encounters across borders, and the ways in which platform logics constrain those encounters. The prominence of sponsorships, algorithms, and escalating productions illustrates how platform capitalism actively reshapes the conditions of cultural mediation (Cunningham & Craig, 2019; Srnicek, 2017).

The implications of these findings are twofold. On one hand, creators can be seen as informal educators for mass audiences, introducing distant cultures in ways that can spark admiration and a sense of connection. On the other, their work often distorts or commodifies cultural difference, amplifying spectacle at the expense of reflexive, ethical engagement. The mixed audience responses further suggest that viewers themselves are not passive consumers but active interpreters who negotiate between entertainment and critique.

This study is limited by its small sample of videos and creators, and by its focus on a single platform. Expanding to other influencers, platforms, and regional contexts would strengthen the analysis.

CONCLUSION

This study has examined how three prominent digital creators navigate the terrain of GC through their online performances. The findings show that creators move beyond mere documentation, influencing how viewers interpret cultural difference and how they envision connections across borders. Yet these performances unfold in uneven and often contradictory ways. Bald and Bankrupt seems to offer the closest approximation to intercultural engagement that aspires toward empathy, though his perspective appears to remain limited by a lack of sustained reflexivity about power dynamics. MrBeast seems to illustrate how cultural appreciation can be overshadowed by commercial imperatives: the attempt to view him as a global ambassador collapses under the weight of escalating productions and monetization strategies that flatten cultural specificity. IShowSpeed appears to demonstrate how entertainment-driven cultural exploration, while energetic and authentic in its spontaneity, risks reproducing stereotypes and cultural missteps when reflexivity is absent.

Taken together, the cases underscore both the promise and the limitations of digital cosmopolitanism. Platforms like YouTube and livestreaming services enable creators to bring distant cultures into the orbit of mass audiences. At the same time, the demands of platform capitalism, driven by the chase for clicks and revenue, exert strong pressures that compromise ethical representation.

By highlighting and critically exploring these tensions, this study contributes to ongoing debates in global media and citizenship education. It highlights the need for critical media literacy that equips audiences to recognize when cultural encounters foster genuine empathy and when they are reduced to consumable spectacle. Ultimately, understanding these dynamics is essential for rethinking what GC might mean in an era when cultural difference is mediated through algorithmic platforms.

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Conveying the Unspoken: Language of Silence, Gesture, and Style as a Bridge in Exile Narratives

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ABSTRACT: In an era characterized by wars, global environmental stress, and ongoing marginalization, exile narratives serve not only as testimonies of displacement but also as vital tools in understanding the complexities of identity, memory, and belonging. To convey such experiences, writers and filmmakers rely on compelling language and dialogue. However, language alone is often insufficient to capture the full experience of exile. To put it differently, these narratives – whether literary, cinematic, or oral – may struggle to be expressed solely through words. Thus, meaning in exile narratives often extends beyond language itself. This article advocates for an interdisciplinary reading of exile, not just through what is said, but through the layered semiotic textures that whisper what cannot be said. Additionally, it highlights how these narratives embody both individual and collective burdens, urging the audience to reconsider notions of belonging, solidarity, and responsibility across borders. In this context, Edward Said's theory of exile, Homi Bhabha's third space hybridity, and Roland Barthes' semiotics will be applied to analyze Mouloud Feraoun's *Le Fils du Pauvre* (1950), Abdulrazak Gurnah's *By the Sea* (2001), Sally El Hosaini's *The Swimmers* (2022), and Brian Gilbert's *Not Without My Daughter* (1991) – two literary works and two films – through the lens of global citizenship. This analysis will explore how expressions of exile transcend national boundaries, contributing to a more inclusive vision of humanity where silence, gesture and style speak to universal experiences of displacement, and resilience.

KEYWORDS: Exilic narratives; silence; gesture; language of style; meaning beyond language; literature and cinema; global citizenship.

INTRODUCTION

Exile narratives have long served as powerful mediators of cultural memory and identity, revealing aesthetic and moral questions about voice, belonging, and representation. Global citizenship necessitates a reconceptualization of belonging that transcends the boundaries of the nation-state. Postcolonial and trauma studies emphasize that displacement is not simply a spatial condition but an epistemological rupture that reshapes and challenges how stories are told and received (Said, 2000; Bhabha, 1994; Spivak, 1988; Caruth, 1996; Hirsch, 1997; Naficy, 2001; Brah, 1996) in a globalized world.

This research is built upon three main conceptual frameworks: Edward Said's view of exile as a space of critical awareness (Said, 2000); Homi Bhabha's theory (1994) which presents the "third space" as a place of cultural hybridity where meaning emerges *in-between* fixed identities; and Roland Barthes (1964) who adds to the discussion by showing how silence and gesture present

new forms of meaning that go beyond explicit language. Together, these frameworks depict how both literature and cinema convey the *unspoken* dimensions of exile.

This analysis focuses on Abdulrazak Gurnah's *By the Sea* (2001), Mouloud Feraoun's classic Le Fils du Pauvre (1950), as well as the films: Sally El Hosaini's *The Swimmers* (2022), andBrian Gilbert's *Not Without My Daughter* (1991). It examines how silence, bodily gesture, and stylistic choices, such as syntax, editing and sound, function as bridges between private trauma and public memory. In other words, the primary objective is to demonstrate how these formal strategies construct ethical modes of witnessing that resist reductive representation while enabling cross-cultural dialogue. Therefore, the research addresses three interrelated aims: first, to analyze the ways in which narrative silence and visual or textual ellipsis demonstrate trauma and displacement; second, to examine gesture as a semiotic system that mediates experiences which are difficult or impossible to articulate verbally; third, to evaluate how stylistic features and sound design operate as trans-medial language of style that expresses the condition of exile.

The guiding research questions are:

1. How do silence, gesture, and style communicate the emotional and ethical weight of exile?
2. In what ways do these works challenge national or single-culture identities and invite forms of global citizenship?
3. What shared techniques emerge across literary and cinematic forms when representing experiences of displacement?

By comparing novels and films within a single framework, this study contributes to postcolonial and trauma studies by showing how aesthetic strategies cross media to create ethical modes of witnessing. Whereas much scholarship treats exilic cinema and literature separately (Naficy, 2001; Caruth, 1996), this study demonstrates that the *how* of representation – the careful shaping of silence, gesture and style – is as significant as the events narrated, offering a new perspective on global belonging in an age of migration.

Literature Review

Displacement that arises from migration, exile, or forced movement, is more than a crossing of borders. It marks a shift in the way individuals and communities perceive themselves, their histories, and their obligations to others. Contemporary theorists and practitioners in postcolonial studies, trauma theory, narratology, and film studies have been foundational in reframing exile beyond a mere condition of physical removal (Hirsch, 1996, 1997; Brah, 1996; Said, 1984, 2000; Spivak, 1988; Naficy, 2001). Edward Said (2000) describes exile as a "condition of terminal loss," producing an unsettled consciousness that resists closure. For Said, exile engenders both suffering and critical distance, enabling a double vision that critiques the nation-state while also mourning its loss. This literature review surveys key debates on silence, gesture, and style in literary and cinematic representations of exile, and positions the present study on Abdulrazak Gurnah's *By the Sea* (2001), Mouloud Feraoun's *Le Fils du pauvre* (1950), Sally El Hosaini's *The Swimmers* (2022), and Brian Gilbert's *Not Without My Daughter* (1991) as a comparative intervention that links form to ethics and to global citizenship.

Exile as Epistemic Rupture

Edward Said's reflections remain foundational for thinking of exile as a condition that destabilizes epistemic certainty and narrative closure. Said insists that exile creates a "double vision" that both mourns and critiques the lost home, and that this state of *in-betweenness* produces distinctive forms of cultural critique (Said, 2000). Homi Bhabha's account of the "third space" complements Said's perspective by showing how identity and meaning are produced in cultural encounters that resist fixed origins (Bhabha, 1994). Gayatri Spivak's critique of subaltern silencing extends this critique: Spivak highlights how structures of power and representation complicate the ability of displaced or marginalized subjects to be represented on their own terms (Spivak, 1988). Taken together, these postcolonial interventions frame exile as an epistemic problem where displacement disrupts the very processes through which knowledge is produced and transmitted, a premise that underpins this study's examination of the formal strategies used to convey what remains unspoken.

Trauma and the Aesthetics of Silence

Trauma studies provide crucial approaches about silence and the art of the unspoken. Cathy Caruth argues that traumatic experience often returns in retrospective, fragmented forms that resist straightforward narration; such forms: ellipsis, repetition, and rupture should be read as meaningful responses rather than formal failures (Caruth, 1996). Marianne Hirsch's framework on postmemory completes this by showing how later generations inherit fragmented traces of traumatic history and how cultural forms mediate that inheritance (Hirsch, 1997). A 2019 scholarship reaffirms Caruth's claim, noting how trauma's temporality requires attentive reading that recognizes silence and ellipsis as modes of testimony (Hensey, 2019). These ideas inform readings of narrative silence in both the novels and films in this study, where withheld speech and elliptical structure perform ethical and artistic work.

Style and Narratology: the Language of the Unspoken

Narratology and stylistics provide the methods to analyze how language stages the unsaid. Genette's schema of voice, time, and focalization remains a practical toolkit for tracing how narrative perspective shapes disclosure (Genette, 1980). Stylistic studies show how lexical choice, clause complexity, modality, and sentence rhythm create tonal effects that reflect on experiences of displacement (Den, 2005).

Gesture and Embodied Signification across Media

Film academics argue that embodied micro-actions, such as posture, gaze, small movements, function semiotically across media. Adam Kendon's classic account treats gesture as "visible utterance," a communicative system that complements or substitutes for verbal language (Kendon, 2004; Ononye, 2017; Bonsu, 2024). Researchers in film studies extend this to actor blocking, framing, and camera movement as gestural registers that can signal absence, relational rupture, or care (Maradia et al, 2025; Wachirabunjong, 2023; Yilmaz, 2023).

Exilic and Accented Cinema

Hamid Naficy's concept of accented cinema is central to reading exilic film aesthetics. Naficy argues that exilic filmmakers often develop recurring stylistic traits – nonlinear temporality, hybrid

soundscapes, and reflexive narration – that express lived experiences of displacement (Naficy, 2001). Critics of *The Swimmers* have observed how Sally El Hosaini combines intimate long takes, water imagery, and selective soundscapes to render peril and endurance, raising questions about spectacle and testimonial intimacy (RogerEbert.com, 2022; The Guardian, 2022; Variety, 2022). These critical responses demonstrate how cinematic style functions as an ethical grammar that shapes audience reception and demands considered analysis.

Case Studies in Review

Abdulrazak Gurnah's *By the Sea* (2001) foregrounds memory and hospitality through a restrained, elliptical prose that discloses character interiority in fragments. Adding to that, Mouloud Feraoun's Le *Fils du Pauvre* (1950) has been discussed in Algerian literary criticism as a narrative shaped by oral traditions and autobiographical compactness. Scholarship documents how Feraoun's sentences often foreground communal life, rites, and educational encounters while leaving traumatic colonial contexts suggested rather than explicitly depicted (Hiddlestone, 2014; Still, 2019). In cinematic representations of displacement, Sally El Hosaini's *The Swimmers* (2022) dramatizes the Mardini sisters' migration and athletic achievements, with reviews highlighting the tension between realism and inspirational storytelling: while many reviewers praise its humanizing portrait and immersive sequences, others query whether its dramatic arc simplifies ongoing political complexities of displacement (RogerEbert.com, 2022; The Guardian, 2022; Variety, 2022). Brian Gilbert's *Not Without My Daughter* (1991) similarly explores displacement and cultural entanglement, depicting a mother's fraught navigation of personal agency and family survival in a politically restrictive context, with critical commentary noting its dramatization of real-life events and its role in shaping Western perceptions of cross-cultural conflict (RogerEbert.com, 1991–1992).

Although studies on exile are rich and multidisciplinary, notable gaps persist. First, there is limited work integrating silence, gesture, and style into a unified analytic. Most studies isolate one element – trauma, narrative voice, or visual form – without systematically tracing their interaction and interconnectedness. Second, comparative and cross media studies that map isomorphic techniques between novels and films, such as the alignment of paratactic sentence rhythm, and jump-cut editing are scarce. Third, the ethical function of style as a form of witnessing remains underdeveloped. Finally, the implications of these formal strategies for global citizenship remain underexplored.

This interdisciplinary review of literature provides robust concepts for thinking about exile, trauma, and aesthetic strategy. Yet the field benefits from more systematic comparative work that links narratological and filmic formalism to ethical questions of bearing witness and global belonging. The present study fills this need, offering a sustained formal analysis that illuminates how silence, gesture, and the language of style can articulate the *unspoken* and invite cross-cultural responsibility.

Methodology

This study adopts a comparative, text and film-based methodology to address the underexplored intersection of literary and cinematic representations of exile, memory, and displacement. Abdulrazak Gurnah's *By the Sea* is examined for its elliptical prose, letters, digressions, and shifts in focalization, which convey fragmented interiority and enable trauma-informed readings of

silence. Similarly, Mouloud Feraoun's *Le Fils du pauvre* is analyzed for its compact, autobiographical style and oral-tradition influences, emphasizing communal life, education, and subtle depictions of colonial trauma. In the cinematic domain, Sally El Hosaini's *The Swimmers* and Brian Gilbert's *Not Without My Daughter* are explored for their portrayals of migration, family, and survival. Close readings of narrative and visual strategies, such as realism, dramatization, and focal perspective facilitate an integrated analysis that addresses the gap in the present study emphasizing how displacement, agency, and cultural negotiation are represented across both literary and cinematic texts.

CONCLUSION

This study set out to examine how exile narratives, across literature and cinema, communicate both the spoken and the unspoken. Guided by the research questions that asked how language, silence, and semiotic textures convey experiences of displacement, and how these representations reshape notions of identity and belonging, the analysis demonstrates that exile cannot be contained within verbal expression alone. Through *Le Fils du pauvre*, *By the Sea*, *The Swimmers*, and *Not Without My Daughter*; and drawing on Said's reflections on exile, Bhabha's concept of the third space, and Barthes' semiotics, this inquiry reveals how meaning emerges in the interplay between text, image, sound, and gesture. Each work, though rooted in distinct histories and geographies, converges in showing that exile is felt as much as it is narrated.

The findings affirm the study's central aim: to highlight how the unsaid – pauses, silences, fragmented memories, and visual details – operates as a language of its own. Feraoun's autobiographical prose foregrounds the colonial fractures that shape Algerian identity, while Gurnah's layered narrative captures the hesitant rhythms of trauma and migration. Hosaini's and Gilbert's films, in turn, expand the grammar of exile into the visual and sonic; where a glance, a still frame, or an interrupted conversation carries meanings no dialogue could fully articulate. Together, these works question the adequacy of words and invite audiences to read exile through a multi-sensory lens.

By addressing the research aim of fostering a more inclusive understanding of global citizenship, the study underscores the ethical responsibility of listening to exile narratives beyond national or linguistic boundaries. Bhabha's third space reminds us that identities are not merely lost in exile; they are continually remade in the interstices between cultures. Said's reflections on the intellectual and moral dimensions of exile similarly urge us to regard these stories not as distant tragedies but as pressing calls for empathy and solidarity.

Ultimately, this research concludes that exile is both a wound and a generative space. It is a condition that unsettles belonging while opening pathways to new forms of connection. In a world scarred by war, environmental crises, and ongoing displacement, these narratives teach us to attend to the silences that shape human experience. To listen to what cannot be said is to affirm a shared vulnerability and to imagine a global community grounded in responsibility, resilience, and the recognition of our collective humanity.

While this study offers new insights, it also points to broader implications and areas for further exploration. The selection of only two novels and two films, though diverse, cannot capture the full range of global exile experiences, nor does it exhaust the theoretical frameworks that might further enrich the analysis. Future research could extend this interdisciplinary approach to other regions, languages, or media; such as digital storytelling, music, or graphic novels, where the

unsaid operates in equally compelling ways. Comparative work across refugee testimonies, indigenous displacements, or ecological migrations could also sharpen our understanding of how exile intersects with race, gender, and environmental crisis. Beyond academia, the implications reach policymakers, educators, and cultural institutions, inviting them to create spaces where displaced voices are not only heard but meaningfully engaged. In this way, the study affirms that listening to exile is not merely an interpretive act but a civic responsibility, one that calls for ongoing dialogue, ethical imagination, and sustained global solidarity.

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From Datafication to Discourse: How Recommendation Algorithms Shape Epistemologies of Global Emergencies

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ABSTRACT: In the 21st century, algorithms have become powerful mediators of knowledge, emotion, and civic awareness. This paper investigates how AI-driven recommendation systems on platforms such as YouTube, TikTok, and Facebook influence users' perceptions of global crises, including climate change, migration, and pandemics. Drawing on interdisciplinary frameworks from media literacy, cultural studies, and critical algorithm studies, the research explores the concept of *algorithmic imaginaries*—the ways in which algorithmic curation constructs and limits collective understanding of urgent transnational challenges. The study employs a mixed-methods approach combining content analysis of recommended feeds with qualitative interviews of young adult users in Algeria and Europe. Findings suggest that algorithmically curated information often reinforces emotional polarization and selective empathy, privileging sensational narratives over nuanced perspectives. At the same time, algorithmic visibility can also facilitate civic engagement by connecting users to activist networks and global solidarity campaigns. This presentation argues for the urgent need to integrate critical media literacy into global citizenship education, equipping learners to recognize and interrogate the hidden architectures of recommendation systems. By uncovering how algorithmic filtering shapes affective and cognitive responses to global events, the paper highlights both the risks and the transformative possibilities of AI-curated media in shaping 21st-century civic identities.

KEYWORDS: Algorithms; AI; global emergencies; recommendations; epistemologies; population.

INTRODUCTION

Over the past two decades, algorithmic recommendation systems have become central mediators of knowledge and cultural consumption. From YouTube's 'Up Next' queue to TikTok's 'For You Page' and Facebook's 'News Feed', billions of users increasingly rely on algorithmically curated information to make sense of the world. Scholars have described this process as 'datafication'—the transformation of human behavior, preferences, and even emotions into quantifiable data points that can be tracked, commodified, and operationalized (van Dijck, 2014; Couldry & Mejias, 2019). Within this emerging epistemic regime, global crises—including climate change, pandemics, and forced migration—are not merely reported but actively 'constructed' by algorithms that privilege certain narratives while marginalizing others.

The aforementioned raises the central problem of the present study: How do algorithmic recommendation systems shape collective ways of knowing and feeling about global emergencies? While media and communication studies have examined how crises are framed in traditional journalism (Chouliaraki, 2006), the rise of AI-driven curation introduces new dynamics of agency,

affect, and epistemology in digital publics. Platforms are not neutral intermediaries; as Bucher (2018) notes, algorithms are "producers of reality" (p. 41), structuring visibility, attention, and trust. Such a shift destabilizes Enlightenment notions of rational, autonomous publics by embedding opaque machine processes into the infrastructures of civic knowledge.

The aim of this paper is twofold: first, to examine how recommendation algorithms contribute to shaping epistemologies of global emergencies; and second, to analyze how these epistemologies are mediated by affect, visibility, and selective empathy. The study draws on interdisciplinary perspectives from cultural studies, critical algorithm studies, and media literacy in order to frame these dynamics.

The following research questions guide the analysis:

1. How do recommendation systems curate and circulate narratives of global crises across platforms such as YouTube, TikTok, and Facebook?
2. In what ways do algorithmic imaginaries—users' perceptions and assumptions about how algorithms work—shape trust, engagement, and empathy with global emergencies?
3. What are the implications of algorithmically curated crises for civic agency, global solidarity, and critical media literacy?

Although not driven by formal hypotheses, this paper proceeds from the working proposition that algorithmic systems both constrain and enable epistemic engagements with global crises. They reinforce affective polarization while also opening pathways for activist mobilization and solidarity networks.

The significance of this study lies in bridging cultural studies and algorithmic critique to rethink crisis epistemologies in the age of data capitalism. By examining how crises are algorithmically 'made to matter' in digital publics, this research foregrounds key ethical and political questions:

Who gets to narrate global emergencies? Which lives and losses are amplified, and which are obscured? And how might critical media literacy foster more equitable epistemic landscapes? Addressing these issues contributes to ongoing debates about digital democracy, the politics of visibility, and the role of technology in shaping civic imaginaries in the 21st century.

Literature Review

Datafication, Platform Power, and Crisis Knowledge

Foundational work on datafication argues that platforms transform social life into quantifiable traces that can be captured and operationalized, thereby reorganizing how knowledge is produced and circulated (Boyd & Crawford, 2012; van Dijck, 2014). Couldry and Mejias (2019) conceptualize this as "data colonialism," contending that everyday life is appropriated as raw material for computation, with profound consequences for citizenship and public discourse. Within this political economy, algorithms do not merely 'mediate' information; they condition the 'conditions of possibility' for what counts as knowledge about the world.

Algorithms as Curators of Visibility and Meaning

Building on infrastructure- and governance-oriented approaches, Gillespie (2018) shows how recommendation systems act as custodians of public discourse by ranking, filtering, and promoting content. Zuboff (2019) frames these systems within surveillance capitalism, where behavioral futures are monetized and attention is captured through predictive optimization. Empirically, Bakshy et al. (2015) and Vosoughi et al. (2018) demonstrate that platform logics shape exposure and diffusion in ways that can amplify novelty and partisanship, with false news traveling "farther, faster, deeper" than true news. These findings underscore a structural bias toward engagement-maximizing content—central to how global emergencies become visible or remain peripheral.

Crisis Communication, Affect, and Selective Empathy

In global-crisis contexts, representation is inseparable from affect. Chouliaraki (2006, 2013) shows how mediated suffering is aestheticized in ways that calibrate spectatorship and distance, producing what she calls the "ironic spectator." Ahmed (2004) theorizes how emotions circulate to bind publics and mark Others, while Berlant (2011) explains how "cruel optimism" sustains attachments to media forms that impede flourishing. Platform studies align with these affect theories: moral-emotional language increases virality (Brady et al., 2017), and exposure to cross-partisan content can backfire, intensifying polarization (Bail et al., 2018). Together, this literature suggests that recommendation algorithms are affect engines, structuring not only what users know about crises, but how they 'feel' and 'care'.

Radicalization, Misinformation, and the Recommender

Work on YouTube and similar platforms documents how recommendation architectures can channel users toward more extreme content clusters (Ribeiro et al., 2020), even as causal pathways remain debated. During the COVID-19 pandemic, comparative studies across platforms traced the dynamics of the "infodemic," finding heterogeneous amplification patterns tied to platform features (Cinelli et al., 2020). These strands confirm that recommender design is entangled with crisis epistemologies, privileging speed, novelty, and sensationalism—often at the expense of nuance and context.

The Algorithmic Imaginary and User Sense-making

Beyond technical operation, people develop 'algorithmic imaginaries'—folk theories of how feeds and recommendations work—which shape their practices and trust (Bucher, 2017, 2018). Users "play the algorithm" to gain visibility (Cotter, 2019), while studies of "algorithm awareness" show that opacity fosters speculation and adaptive behaviors (Eslami et al., 2015). In crisis contexts, such imaginaries likely mediate whether users perceive emergency information as credible, urgent, or manipulative—yet this intersection remains underexamined across different cultural settings.

Inequality, Oppression, and Epistemic Harms

Critical Race and Feminist scholars show that search and recommendation reproduce structural bias, rendering some subjects hypervisible and others invisible (Noble, 2018). Amoore (2020) argues that algorithmic classification enacts ethical and geopolitical decisions at scale, while

Couldry and Mejias (2019) stress extractive asymmetries between core and periphery. Tufekci (2017) demonstrates how networked publics enable rapid mobilization but remain constrained by platform incentives and information asymmetries. This body of work implies that algorithmically curated crises may differentially (de)legitimize voices from the Global South, migrants, and other marginalized communities.

What remains underexplored: Gaps this study addresses

1. Cross-platform, cross-regional comparisons in crisis sense-making: Much research is U.S./Euro-centric and platform-specific; few studies compare how YouTube, TikTok, and Facebook jointly shape perceptions of *global* emergencies across regions, especially between North Africa (e.g., Algeria) and Europe.

2. Linking recommender outputs to 'affective' and 'civic' outcomes: We know algorithms shape exposure and virality, but fewer studies triangulate feed audits with users' emotional responses and civic behaviors (e.g., selective empathy, willingness to engage).

3. Algorithmic imaginaries in crisis contexts: While "playing the algorithm" is documented, we lack focused evidence on how users' folk theories during emergencies influence trust, attention, and action.

4. Pedagogical interventions: Scholarship calls for media literacy in general, yet concrete, evidence-based frameworks for 'critical' algorithm literacy tailored to global emergencies are scarce.

5. Global South epistemologies: There is limited work on how platform logics interact with local media ecologies, linguistic repertoires, and political constraints in the Global South to shape crisis knowledge and empathy across borders.

By addressing these gaps, this study advances Cultural and Critical algorithm studies from 'datafication' to 'discourse': it examines not only how data are processed, but how algorithmic curation actively organizes what can be known and felt about global emergencies, and what forms of civic agency follow.

Theoretical Framework

Datafication and Platform Infrastructures

The concept of 'datafication'—the translation of human life into quantifiable data—provides a foundational lens (van Dijck, 2014). In the context of global emergencies, recommendation algorithms operate not only as filters of information but as infrastructures of visibility and knowledge. Gillespie (2018) describes platforms as "custodians of the Internet," highlighting how technical decisions about ranking and recommendation are inherently normative and political. Couldry and Mejias (2019) expand this analysis by theorizing 'data colonialism', in which every day human activity is appropriated as data for capitalist extraction, producing asymmetries of epistemic and political power. In this sense, the infrastructures that shape crisis knowledge are inseparable from broader political economies of surveillance capitalism (Zuboff, 2019).

Posthumanism, Affect, and Crisis Epistemologies

Posthumanist theory provides a conceptual vocabulary for decentering the human subject and interrogating the agency of technical systems. Braidotti (2013) argues for a "zoe-centered" subjectivity that recognizes vitality across human and nonhuman assemblages. Within this frame, algorithms emerge not merely as tools but as actors that participate in the making of knowledge and feeling. This aligns with Chouliaraki's (2006, 2013) work on mediated suffering, which shows how representation organizes affective responses to distant others. Ahmed's (2004) notion of the 'cultural politics of emotion' is also relevant: emotions do not simply reside within individuals but circulate socially, binding publics and marking exclusions. Applying these insights, recommendation systems can be seen as affective infrastructures that privilege certain emotional registers (e.g., fear, outrage, empathy) in constructing epistemologies of global crises.

Algorithmic Imaginaries and User Sense-making

To capture how users interpret and respond to algorithmic systems, this study turns to the concept of 'algorithmic imaginaries'. Bucher (2017, 2018) defines these as the ways in which people imagine, explain, and negotiate the workings of algorithms. Users' beliefs about how feeds operate shape their practices of trust, sharing, and skepticism. Cotter (2019) extends this argument by showing how users actively "play the algorithm" to gain visibility, highlighting a dynamic of adaptation and contestation. In the context of global emergencies, algorithmic imaginaries are critical: they mediate whether recommended content is perceived as credible, manipulative, or mobilizing, thereby shaping civic dispositions toward crises.

Epistemic Inequality and the Global South

Finally, the framework engages with critiques of epistemic inequality. Noble (2018) demonstrates how algorithms reproduce racial and gendered hierarchies by privileging certain forms of visibility and erasing others. Amoore (2020) emphasizes that algorithmic classification entails ethical and geopolitical decisions, embedding power into technical systems. From a global perspective, Couldry and Mejias (2019) argue that data extraction reproduces colonial relations of knowledge, concentrating interpretive power in the Global North. This has direct implications for how global emergencies are represented: the suffering of migrants, refugees, or populations in the Global South may be rendered less visible or framed through sensationalist, decontextualized narratives. Addressing this imbalance requires attention not only to how algorithms function, but to the broader cultural and geopolitical asymmetries they sustain.Taken together, these four strands frame recommendation systems as 'epistemic infrastructures' that produce crisis knowledge through processes of datafication, affective circulation, user imaginaries, and epistemic inequality. This framework allows the paper to move from analyzing algorithms as technical systems to understanding them as cultural and political forces that shape how global emergencies are known, felt, and acted upon.

Algorithms as Epistemic Infrastructures of Global Emergencies

Algorithms have become central infrastructures of knowledge, filtering what publics see, feel, and know about global crises. As Bucher (2018) observes, algorithms are "producers of reality" (p. 41), not neutral tools. When YouTube, TikTok, or Facebook curate content about climate change, migration, or pandemics, they do not simply transmit facts but actively configure epistemologies—determining what counts as urgent, credible, or ignorable. This aligns with van Dijck's (2014) argument that datafication transforms human activity into calculable traces, which are then reassembled into hierarchies of visibility. Global crises thus emerge not as raw events but as algorithmically mediated constructions, filtered through engagement-maximizing logics of platform capitalism (Zuboff, 2019).

Affective Economies and Selective Empathy

These epistemic infrastructures are also affective. Crises are made intelligible not only through facts but through emotions that bind or divide publics. Ahmed (2004) notes that emotions "stick" to certain bodies, marking who is recognizable as a subject of empathy and who is not. Recommendation systems amplify this process by privileging emotionally charged content: outrage, fear, and moralized language travel farther than sober analysis (Brady et al., 2017). The result is a dynamic of selective empathy—where climate change victims in the Global North may be framed through urgency and solidarity, while migrants or pandemic sufferers in the Global South are rendered hypervisible as threats or invisible as lives ungrievable (Butler, 2009). Chouliaraki's (2013) "ironic spectator" is updated in the digital age: users are moved not toward collective solidarity but toward fragmented, affectively polarized responses that sustain attention economies.

Algorithmic Imaginaries and Civic Dispositions

Equally crucial is how users interpret these systems. Bucher's (2017) notion of algorithmic imaginaries highlights that people speculate about how recommendation engines work, and these speculations shape their engagement. If users believe the algorithm is manipulative, they may distrust information; if they believe it is "personalized for them," they may over-trust recommended content. Such imaginaries can foster either cynicism or complicity, both of which affect civic dispositions toward crises. In interviews and ethnographies, Cotter (2019) finds that users actively "play the algorithm" to maximize visibility, a practice that underscores the negotiated nature of algorithmic power. In the context of emergencies, such imaginaries shape whether citizens feel empowered to act collectively or resigned to algorithmic capture.

Epistemic Inequality and Data Colonialism

Perhaps the most pressing implication lies in global inequality. As Couldry and Mejias (2019) argue, data colonialism extracts social life from the Global South while centralizing interpretive power in the Global North. Noble (2018) shows how algorithms perpetuate racial and gender hierarchies, while Amoore (2020) emphasizes their geopolitical entanglements. Applied to crisis

representation, this means that the epistemologies of global emergencies are unevenly distributed: some voices are amplified as authoritative, while others remain peripheral. For example, climate discourse often centers European or North American expertise, marginalizing Indigenous knowledges of environmental stewardship. Similarly, migration crises are framed through sensationalized images of border crossings, obscuring structural causes rooted in colonial and economic histories. These asymmetries demonstrate how recommendation systems can reproduce epistemic injustices on a planetary scale.

Implications for Democracy and Global Solidarity

The convergence of datafication, affective circulation, and epistemic inequality raises urgent questions for democracy. If publics rely on opaque systems to know crises, then civic agency becomes mediated by technical and corporate logics. This dynamic risks producing what Amoore (2020) calls "cloud ethics": distributed decision-making processes that obscure accountability. Yet, algorithms also harbor transformative potential. By connecting users to activist networks and alternative narratives, they can facilitate transnational solidarities and amplify marginalized voices. Tufekci (2017) demonstrates how digital platforms have enabled rapid mobilizations—from the Arab Spring to climate strikes—even if such movements remain precariously dependent on platform incentives. Recognizing this ambivalence is key: algorithms are not deterministic forces but terrains of struggle where new civic practices can emerge.

Toward Critical Algorithm Literacy

Given these dynamics, one central implication is the need for 'critical media and algorithm literacy'. As Livingstone (2004) argues, media literacy is foundational for democratic participation in digital societies. Extending this to the algorithmic age, citizens must be equipped not only to consume content critically but also to interrogate the infrastructures that filter content in the first place. Educational frameworks should help learners understand how recommendation systems structure visibility, how affect circulates, and how epistemic inequalities are reproduced. Such literacy can cultivate reflexive publics capable of contesting algorithmic power and fostering more equitable crisis epistemologies.

CONCLUSION

This study has argued that recommendation systems function as epistemic infrastructures of global emergencies, shaping how crises are seen, felt, and acted upon. By synthesizing insights from cultural studies, posthumanism, and critical algorithm research, it demonstrates that algorithms curate more than content: they curate collective imaginaries of suffering, urgency, and solidarity.

The implications extend beyond media studies to questions of democracy, justice, and planetary survival. In an age where crises are increasingly transnational—climate change, pandemics, migration—the capacity of publics to know and respond collectively depends in part on how algorithms mediate the terms of recognition and empathy.

To engage these challenges, scholars, educators, and policymakers must treat algorithms not as neutral technologies but as cultural actors and political infrastructures. The universal task is thus twofold: to expose the hidden architectures that govern crisis knowledge, and to imagine alternative epistemologies grounded in justice, reciprocity, and planetary solidarity. By foregrounding the entanglement of data, affect, and power, this study calls for a renewed commitment to critical algorithm literacy as a condition for rethinking civic agency in the 21st century.

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Media Literacy in the Digital Age: Critical Skills for Navigating Information Landscapes

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ABSTRACT: In an era marked by rapid digital communication and the proliferation of online content, media literacy has become an essential competency for individuals across all age groups and educational backgrounds. Defined broadly as the ability to access, analyze, evaluate, and create media in a variety of forms, media literacy is no longer a peripheral skill but a core requirement for informed citizenship and democratic participation. This paper examines the evolving concept of media literacy in the context of digital media and algorithm-driven environments, where misinformation and disinformation challenge traditional notions of truth and reliability. Drawing on critical media studies and educational frameworks, the discussion highlights the dual role of media literacy: empowering individuals to critically engage with media messages while also equipping them with the skills to produce responsible digital content. Particular attention will be given to the implications for education, where integrating media literacy into curricula can foster critical thinking, ethical awareness, and active participation in public discourse.

KEYWORDS: Digital media; media literacy; education; critical thinking; misinformation.

INTRODUCTION

Media literacy has never been more important than it is in our present age. The rapid evolution of digital technologies has fundamentally transformed how individuals access, consume, and interact with information. Contrary to previous times, when media consumption was limited to newspapers, radio, and television, today's audiences navigate an environment characterized by immediacy, interactivity, and constant connectivity. People encounter media through an endless stream of digital sources including social media platforms, blogs, podcasts, streaming services, and interactive platforms. The sheer volume and speed of digital communication create both opportunities and risks. On the one hand, individuals now have unprecedented access to information, diverse perspectives and interactive ways of sharing knowledge. On the other hand, they are also confronted with overwhelming volumes of information, misinformation, disinformation and algorithmic manipulation. In such a landscape, developing strong media literacy skills becomes not just a desirable skill, but a core competency for education, citizenship, and democratic participation.

Defining Media Literacy

Media literacy is a concept with multiple layers, therefore, its definition varies from one scholar to another based on their individual perspectives of the term. According to Aufderheide (1993),

media literacy is the ability to access, analyze, evaluate and create media messages in various forms such as television, cinema, advertisements, the internet and other mediums. Other scholars have emphasized different dimensions of the concept. Sonia Livingstone (2004), for example, frames it as a response to the challenges posed by new information and communication technologies, while Douglas Kellner and Jeff Share (2007) argue that media literacy must extend beyond technical comprehension to include critical awareness of ideology, power, and representation. In the same vein, Renee Hobbs (2010) takes the concept further by placing it in the context of digital citizenship, highlighting the ethical and participatory aspects of media use. Taken together, these viewpoints show that that media literacy is not just a neutral set of skills, but a cultural practice that is deeply tied to questions of identity, politics, and power. It is both analytical and productive, requiring individuals not only to interpret media messages but also to actively engage in their creation and circulation.

The Digital Age: New Opportunities and Challenges

The rise of digital technologies and algorithm-driven platforms has radically transformed the circulation of information, reshaping the nature of media consumption. Jenkins (2006) argues that the internet and social media have given rise to a participatory culture, in which regular users are not just consumers but also creators of content. This democratization of media production has opened unprecedented opportunities for expression, enabling individuals and communities to share perspectives, come together for social causes, and bypass traditional gatekeepers of information. In this sense, digital tools empower voices that might otherwise remain marginalized and expand the diversity of available knowledge.

At the same time, however, this interactive environment has brought about significant risks that make the idea of information being democratized more complex. The same platforms that allow people to express themselves also make it easy for false information to spread quickly, making it hard to distinguish between trustworthy and misleading content. Research by scholars such as Wardle and Derakhshan (2017) highlights how misinformation (false content shared without intent to deceive) and disinformation (deliberately misleading content) take advantage of the rapid spread and popularity of digital communication. Algorithms designed to maximize engagement frequently amplify sensational or controversial content, creating filter bubbles and echo chambers where users are primarily exposed to information that reinforces their current beliefs (Pariser, 2011). This not only distorts public understanding of complex issues but also erodes trust in traditional media institutions, as audiences struggle to distinguish between reliable reporting and manipulative messaging.

These dual realities, empowerment and distortion, define the paradox of the digital age. On one hand, the average person now has more power than ever to access, create, and share information on a global scale. On the other, the same technologies undermine informed democratic debate by prioritizing speed and emotional appeal instead of accuracy and depth. For media literacy, this paradox highlights the importance of not only developing technical skills for navigating digital tools but also understanding critical and ethical guidelines for assessing sources, detecting bias, and avoiding manipulation. Understanding this tension is crucial for educators, policymakers, and

citizens alike as it highlights the importance of promoting media literacy in a world where the boundaries between truth and falsehood, empowerment and exploitation, have become increasingly blurred.

Misinformation, Disinformation, and the Crisis of Trust

One of the most pressing issues confronting media literacy today is the widespread circulation of false or misleading information. Both misinformation and disinformation undermine the public's ability to make informed decisions. The spread of these forms of content is fast, often outpacing fact-checking efforts and traditional journalistic standards. Social media platforms, with their emphasis on virality and engagement, allow for a perfect environment for such distortions while the decreasing trust in traditional media outlets makes the problem even worse. The lack of trust is not just due to false information but also because people no longer have confidence in media systems as a whole. Therefore, media literacy requires equipping individuals with strategies to critically evaluate sources, verify claims and understand the motives behind messages in order to navigate this complex information landscape responsibly.

A major factor intensifying the circulation of misinformation and disinformation is the role of algorithms that shape what users see online. Social media platforms like Facebook, Twitter, and YouTube tend to favor content that elicits strong emotional reactions, often promoting material that is sensational, divisive, or misleading (Bakir & McStay, 2018). As a result, it is more likely for users to come across viral yet unverified stories than slower but carefully fact-checked reporting. According to Pariser (2011), these algorithmic processes result in the formation of "filter bubbles" and "echo chambers", environments in which users are repeatedly exposed to similar perspectives and are shielded from opposing viewpoints.

The issue becomes even more complicated when considering the psychological dimensions of misinformation. Studies in cognitive psychology have found that individuals tend to be more inclined to accept information that supports their existing beliefs, a phenomenon known as "confirmation bias" (Lewandowsky et al., 2012). Once false claims are internalized, they can be difficult to remove from a person's belief system, even after being proven wrong. In fact, attempts at correction sometimes reinforce the original false belief, a phenomenon that Nyhan and Reifler (2010) call "backfire effect". This makes media literacy not only a matter of technical or critical skills but also one of psychological resilience i.e., individuals must learn to recognize their own biases, approach information with a degree of skepticism, and delay judgment until claims are verified. Incorporating these insights into media literacy education helps address not just the supply of misinformation but also the cognitive vulnerabilities of audiences.

Furthermore, the global scale of information flows presents unique challenges for media literacy. False narratives are not limited to one country; they often spread across borders and are adjusted to fit various cultural and political contexts. The COVID-19 pandemic, for example, demonstrated how conspiracy theories and unverified claims could circulate worldwide in multiple languages, undermining public health efforts and eroding trust in science (Cinelli et al., 2020). Addressing these challenges requires media literacy programs that are adaptable across cultures and that emphasize cross-cultural awareness in information evaluation. Additionally, partnerships between

educators, policymakers, journalists, and technology companies are essential to create a more informed and resilient public. Consequently, media literacy cannot be viewed as an individual responsibility alone but as a collective effort to sustain the integrity of democratic and social institutions in an interconnected world.

Critical Media Literacy: Power, Ideology, and Representation

Media is never neutral; it reflects and reinforces particular power structures, ideologies, and cultural norms. Kellner and Share (2007) argue that critical media literacy involves questioning how media portrays social groups, frames issues, and how it contributes to systems of inequality. This includes delving deeper into media messages to analyze whose voices are being emphasized, whose perspectives are being silenced, and how identities are being shaped in the process. For instance, representations of gender, race, and class in film, advertising, or news reporting can shape public attitudes and social hierarchies. By cultivating critical media literacy, individuals learn to see media not only as entertainment or information but as a site of power and struggle. In the context of education, this approach empowers students to recognize bias, challenge stereotypes, and engage more consciously with media as active citizens.

Media Literacy and Education

Schools and universities are crucial in providing learners with the skills necessary for engaging critically with the media. However, in many contexts, media literacy is either not fully developed or is fragmented within curricula. According to Buckingham (2003), media literacy must be systematic, comprehensive and integrated into various subjects rather than being treated as an optional subject. In practical terms, this means teaching students how to assess sources, recognize misinformation, analyze media representation, and responsibly produce digital content. The inclusion of media literacy in curriculums also helps develop broader academic abilities such as critical thinking, argumentation, and ethical decision-making. Education systems enhance both individual skills and democratic societies by teaching students how to navigate complex digital environments, where informed participation and responsible communication are essential.

Despite its importance, the implementation of media literacy education faces several obstacles. One recurring challenge is the lack of teacher training and preparedness. Many educators are not adequately prepared to teach media literacy, either because they lack proper training in media analysis or because the fast pace of technological advancements makes it difficult to stay updated (Hobbs, 2010). Teachers often feel unsure about how to incorporate media literacy into already crowded curricula, or they rely on outdated approaches that only aim to shield students from harmful media instead of teaching them how to engage critically with it (Livingstone, 2004). To address these challenges, it is necessary to invest in professional development programs that provide educators with the theoretical foundations, pedagogical strategies, and practical tools needed to make media literacy a meaningful part of classroom practice.

Another issue lies in the tension between policy aspirations and actual classroom conditions. Even though governments and international organizations are beginning to acknowledge the significance of media literacy, the policy frameworks often remain vague or poorly implemented.

For instance, governments and international organizations could advocate for media literacy as an educational priority that promotes sustainable development, intercultural dialogue, and democratic participation. However, translating these broad goals into concrete curricular reforms is often hindered by limited resources, political will, and competing educational priorities. This gap between policy and practice highlights the necessity for clearer guidelines, curriculum integration and ongoing institutional dedication.

Finally, effective media literacy education should be based on the real-life experiences of students, ensuring that it remains both applicable and interesting. As Jenkins et al. (2009) argue, students are not passive consumers but active contributors in digital culture as they regularly interact with social media, video platforms, and online games. Failing to acknowledge these facts could result in making media literacy education abstract and disconnected from learners' everyday lives. Instead, educators should adopt interactive approaches that build on students' digital practices, encouraging them to critically analyze the media they already consume and to experiment with producing their own creative content.

Ethical Dimensions of Media Literacy

Beyond the analytical skills associated with media literacy, the ethical dimension is one important aspect. In the modern digital age, people are not just consumers of media but also creators and distributors. This shift raises questions of responsibility, authorship, and accountability. For example, the ease of sharing unverified information can contribute to the spread of misinformation, while the creation of harmful or discriminatory content can further divide society. Thus, to be media literate, one must also possess an ethical awareness of how their online behavior impacts others. Individuals need to strike a balance between the freedom to express themselves and the respect for truth, inclusivity, and human dignity.

Toward a Media-Literate Society

Looking to the future, the development of media literacy must adjust to the changing demands of digital communication. Emerging technologies such as artificial intelligence and deepfakes raise new questions about authenticity, privacy, and manipulation. Addressing these issues involves cooperation between different sectors i.e., educators must design innovative curricula, policymakers must support regulatory frameworks, and technology companies must act responsibly in shaping the digital environment. At the same time, media literacy initiatives should not only be directed at students but extended to the broader population, ensuring that citizens of all ages are equipped to navigate complex media systems. Building a media-literate society is a project that requires collective effort to safeguard democracy and foster critical engagement.

The future of media literacy demands a lifelong learning perspective that extends beyond formal schooling. As Livingstone (2004) argues, media literacy is an ongoing process shaped by evolving technologies and social contexts. For older generations, digital skills training can reduce vulnerability to online scams and misinformation, while for younger users, ethical and critical awareness can balance their technical fluency. Public campaigns and community workshops can ensure that media literacy is not confined to the classroom but embedded within society at large.

CONCLUSION

To conclude, in the digital age, media literacy has become a crucial skill, as the speed, scale, and complexity of communication require more than just passively consuming information. Media literacy provides individuals with the necessary analytical and ethical tools to navigate a heavily mediated world, from combating misinformation and disinformation to questioning power structures and media representations. Education plays a key role in integrating these skills systematically, while ethical awareness ensures that individuals behave responsibly as both consumers and producers of content. Ultimately, building a media-literate society is not only about improving individual competencies but also about protecting democratic values, promoting critical engagement, and ensuring that digital technologies serve the common good.

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The Challenge of Globalization amid the Clamor of Anti-Globalism: Global Consciousness, Perception, and Intersubjectivity in the Digital Age

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ABSTRACT: Globalization is by no means restricted to political and economic confines; it is inherently intertwined with perception and ideology. This study aims to explore the intersections of globalization, ideology, and media literacy through the prism of philosopher Maurice Merleau-Ponty's phenomenological theory of perception and intersubjectivity. Inasmuch as it accentuates concepts such as embodiment and the shared lifeworld, Merleau-Ponty's theory illuminates how global media, both mainstream and digital, mediate, manipulate, and reshape meaning and facts in ways that influence global consciousness. The unchecked rise of anti-globalist movements, particularly in the West, fuelled by anti-immigrant rhetoric and the growing momentum of far-right politics, distorted our embodied perception of the *modus vivandi* and fractured intersubjectivity, reconstituting the lifeworld along exclusionary lines. The rampant Anti-globalist frenzy is channeled and amplified by high-profile right-wing political figures, alongside media personalities and podcasters who portray multiculturalism as a threat to cultural homogeneity, and frame immigration through the lenses of the Great Replacement Theory, White Genocide, and perceived danger to state sovereignty and national identity. Fundamentally, this succinctly resonates with Merleau-Ponty's notion of intersubjectivity which entails that meaning is constructed within the relational pace between individuals. Anti-globalist ideologies promotes the rhetoric of *Othering*- casting foreigners and immigration advocates as outsiders or adversaries- in order to drive a chasm into the intersubjective field. Nonetheless, anti-globalist movements have been met with counter-movements and transnational solidarity that seek to expand intersubjective understanding across borders. Furthermore, the study highlights the pivotal role alternative media ecosystem, including independent journalism, podcasts, livestreams, and TikTok content, as a corrective force that buttresses globalization by encouraging interdependence and cultural exchange.

KEYWORDS: Globalization; anti-globalism; embodied perception; intersubjectivity; multiculturalism; great replacement theory

INTRODUCTION

Not only is globalization mere economic or political process, it also entails a concomitant transformation of perception, belonging, and intersubjectivity. The ramifications of globalization in the Global South, including Algeria, globalization include, *inter alia*, unprecedented access to information, cultural exchange, and digital networks that morph how individuals conceive of themselves as citizens of the world. Much to their dismay, the promise of unbridled movement of people, ideas, interconnectivity, liberal values' prevalence, and *modus vivendi*, is simultaneously

challenged by the rise of anti-globalist and ultra-nationalist movements, mainly in the West, that demonize multiculturalism and immigration.

This contradiction is equally ostensible in the virtual world- online platforms and social media- inasmuch as the digital tools and internet, while empowering, promote exclusion and amplify anti-globalist sentiments particularly among young users. From an Algerian researcher's perspective, the globalists vs. anti-globalists dialectic is especially striking. Being incessantly exposed to anti-globalist rhetoric, whether firsthand in diaspora communities in Europe, or second-hand in the comfort of their home country trough TV, online platforms, and social media, Algerians grew disillusioned with the buoying promises of globalization and came to terms with the power of digitals tools wield in purveying hate and division, spreading conspiracy theories and radicalizing discourses. Accordingly, this study explores how global citizenship has been redefined and stigmatised in the digital era, especially for people in the South, how non-Westerners perceive themselves amid the rising voices of Western anti-globalists, and how alternative media from the South, with particular focus on Algeria, countervail those exclusionary voices. .

Gobalization and Embodied Perception

This study approaches the debate on globalization, global citizenship, and anti-globalism through the lens of Maurice Merleau-Ponty's phenomenology, which emphasizes that perception is both embodied and intersubjective. In other words, meaning emerges from our lived encounters with others within a shared lifeworld. Globalization extends this lifeworld beyond national borders, as people across the globe can now experience distant events almost instantly through smartphones, satellite television, and online platforms. The death of George Floyd at the hands of a police officer in the United States, the Women's March in Washington, London's "Unite the Kingdom" rally, a debate in the French National Assembly, or even the Cleopatra TikTok trend in Egypt all enter the perceptual field of Algerians in Algiers, Oran, or Béjaïa..

Fundamentally, mediated perception does not always foster inclusion. On the contrary, it often exposes non-Westerners to rhetoric that pejoratively brands them as the Other from afar. Watching viral clips of Western politicians railing against immigration and open borders—such as Marine Le Pen's *Rassemblement National* campaigns against multiculturalism and so-called "Islamic separatism," Donald Trump's infamous slogan "Build the Wall," or Matteo Salvini and Giorgia Meloni's parties promoting "Italians first" and anti-migrant rhetoric—or hearing news anchors and YouTube commentators lament "cultural replacement" and the erasure of Western civilization, ingrains feelings of exclusion into the psyche of the Other, even for those who have never set foot outside their own home country. This palpable paradox succinctly illustrates how globalization simultaneously broadens horizons and fractures intersubjectivity.

Western Digital Culture and the Amplification of Anti-Globalism

Western alternative media and independent journalism have become a *sine qua non* for the unrestrained circulation of anti-globalist ideologies and sentiments. Platforms such as YouTube, podcasts, and TikTok have transformed digital spaces into echo chambers where ultra-nationalist narratives thrive by fostering cognitive resonance among users. Political commentators like Steven

Crowder, Tim Pool, and Ben Shapiro, though often presented as mainstream conservative voices, frequently perpetuate skepticism toward multiculturalism, global governance, and climate cooperation, while also reproducing racially discriminatory talking points to the detriment of peoples in the Global South. More extreme figures, including Tucker Carlson, Jordan Peterson, and Nick Fuentes, amplify the "Great Replacement" theory, portraying African and Middle Eastern immigrants as the primary cause of economic decline and an existential threat to Western civilization.

TikTok, with its operational logic of algorithmic visibility, amplifies sensational content and provides fertile ground for short, emotionally charged videos that vilify migrants or depict global solidarity movements as elite conspiracies. In a similar vein, podcasts such as Steve Bannon's *War Room* frame globalization as a deliberate ploy against "ordinary citizens," weaving together anti-immigrant, anti-UN, and anti-media rhetoric into a cohesive discourse imbued with an anti-globalist worldview. These narratives, however, are not confined to Western audiences; they circulate globally. Algerians, for instance, with their extensive access to the internet, are not insulated from such content, whether consumed directly or through translated clips shared on platforms such as X or Facebook. Thus, digital media not only shapes Western political landscapes but also exerts an undue influence on global perception, rendering non-Western viewers both witnesses to and targets of exclusionary narratives.

Algerian and Global South Digital Counter-Narratives

In contrast, Algerian digital culture often uses the same platforms to challenge exclusion and promote solidarity. During the 2019 Hirak movement, Facebook Live, YouTube channels, and independent podcasts became vital tools for mobilization, providing uncensored narratives that countered state-controlled media. These platforms allowed Algerians to articulate demands for democracy, accountability, and dignity while situating their struggle within global conversations on human rights and citizenship.

On TikTok, Algerian creators produce short, informative reels that dismantle racist stereotypes, celebrate cultural hybridity, and expose the absurdities and contradictions of anti-immigrant rhetoric in Europe. For instance, viral sketches often parody far-right discourses on "cultural replacement," while others highlight the everyday contributions of North African migrants to European societies. Similarly, on YouTube, channels such as *Dzair Tube*, alongside independent podcasts hosted by Algerian diaspora intellectuals and academics, create spaces for critical conversations on migration, identity, and media literacy. These platforms not only analyze the rise of ultra-nationalism in Europe but also offer counternarratives rooted in solidarity, intercultural dialogue, and historical awareness of colonial entanglements. On Instagram and Facebook, grassroots initiatives—such as campaigns spotlighting Algerian student experiences abroad or digital storytelling projects amplifying migrant voices—further enrich these discussions by humanizing migration and foregrounding resilience. Together, these digital practices embody what can be termed *resistant global citizenship*: a reassertion of presence in a global discourse that too often marginalizes non-Western voices. By reclaiming visibility and agency within mediascapes dominated by Western perspectives, Algerian creators and intellectuals articulate alternative visions of globalization, grounded in empathy, interdependence, and cultural plurality.

Literature Review

Roland Robertson's work on *glocalization* shows that globalization is not a uniform, homogenizing force but a process that is always interpreted and remade in local contexts; global flows and local cultures interact to produce hybrid, place-specific outcomes (Robertson, 1995, p. 27). Building on the cultural dimensions of globalization, Arjun Appadurai maps multiple "scapes" (ethnoscapes, mediascapes, financescapes, etc.) to explain how transnational flows create both mobility and anxieties about displacement and identity (Appadurai, 1996, pp. 33–36). Pankaj Ghemawat offers a corrective to hyperbolic claims of full integration, arguing that nationalism and uneven patterns of interdependence persist: globalization is partial and structured, not totalizing (Ghemawat, 2011, p. 12). In contrast, Douglas Murray's polemical account highlights the political consequences of migration and multiculturalism in Europe, arguing that demographic and cultural change fuel anti-globalist sentiment (Murray, 2017, p. 55). Although controversial, Murray's work helps explain how public narratives can mobilize anxieties about identity and borders. From a philosophical standpoint, Maurice Merleau-Ponty reconceptualizes social life as rooted in embodied perception and the shared lifeworld; his phenomenology suggests that global processes must be analyzed as experiential and intersubjective, not merely structural (Merleau-Ponty, 1962/2002, p. 357). Nick Couldry expands media theory by emphasizing how digital platforms mediate the construction of social reality and global consciousness, stressing that media practices shape who is visible and who is marginalized in global discourse (Couldry, 2012, p. 48). Finally, postcolonial and region-specific scholarship reminds us that globalization is unevenly experienced. Frantz Fanon's work on colonial exclusion remains a touchstone for understanding how Western narratives can cast non-Western populations as outsiders, and empirical studies on North African and Algerian media practices show active efforts to use digital media to contest Western framings and articulate alternative forms of global belonging (Fanon, 1963; Benrabah, 2007, p. 119).

Phenomenological analyses anchored in Global South experiences are scare inasmuch as Merleau-Ponty's theory has been applied extensively by Western researchers conducting West-based social experiments. Furthermore, much scholarship examines Western anti-globalist media domestically; fewer studies trace how those messages travel online and psychologically impact non-Western and diasporic audiences. Most importantly, there is insufficient attention to platform-specific dynamics and algorithmic mediation. Although researchers attempted to highlight media mediation, but there is a gap linking phenomenological experience (embodied perception, lifeworld) with platform affordances (TikTok's short-form virality, YouTube monetization logics, podcast networks) and their role in amplifying or countering anti-globalist narratives. Thus, this study endeavors to apply Merleau-Ponty phenomenology to Algerian digital experience as it solicits to generate a conceptually rigorous, empirically informed account of how embodied perception and intersubjectivity are reshaped by cross-border media. More pointedly, it traces Western anti-globalist content as it is consumed in the South by conducting discourse analysis of specific Youtube, podcast, and TikTok examples and interpret their reception by an Algerian audience.

Methodology

This research is qualitative and interpretive. It applies discourse analysis to Western anti-globalist texts (political speeches, YouTube and podcast commentaries) alongside Algerian digital counter-narratives (podcasts, TikTok videos, independent journalism). Data were collected from publicly

available online sources. Thematic discourse analysis identified patterns of exclusionary rhetoric versus inclusive counter-narratives. Ethical issues are minimal since the data are public. Limitations include focusing on select case studies rather than a comprehensive dataset.

This study employs Merleau-Ponty's phenomenological concepts of embodiment, perception, and intersubjectivity as a lens to analyze globalization and anti-globalism. Perception is not detached cognition but an embodied and relational process. Intersubjectivity is the shared horizon of meaning that arises from lived coexistence. Globalization intensifies this process by broadening the lifeworld to encompass distant realities, yet anti-globalist ideologies act as a counter-force, disrupting shared meaning through rhetoric of exclusion and "Othering"

CONCLUSION

From the standpoint of an Algerian researcher, globalization in the digital age reveals both promise and peril. While it fosters unprecedented forms of connection and global consciousness, it also exposes non-Westerners to exclusionary rhetoric amplified by Western digital ecosystems. YouTube channels, podcasts, and TikTok accounts propagate anti-globalist and ultra-nationalist narratives that marginalize non-Western identities. Yet, at the same time, Algerian digital creators, activists, and diasporic intellectuals harness these very platforms to resist, reframe, and promote a more inclusive vision of global citizenship.

Merleau-Ponty's phenomenology reminds us that perception is relational and intersubjective: meaning is co-created between selves. The challenge of globalization, then, is to sustain intersubjective recognition amid the noise of anti-globalism. For Algerians and other Global South societies, the task lies in cultivating media literacy, producing counter-narratives, and asserting a presence in global conversations. In this way, global citizenship can be reclaimed not as a privilege of the West but as a shared human project grounded in empathy, interdependence, and dignity.

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Cultivating EFL Learners' Intercultural Awareness through Digital Storytelling

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ABSTRACT: Amid the unprecedented tempo of interconnectedness that is driven by globalisation, developing learners' intercultural awareness has become a central goal of English as a Foreign Language (EFL) education. Reflecting this dynamic, the current study aims at investigating the effectiveness of digital Storytelling in developing EFL learners' intercultural awareness. To gain satisfactory results, a true experimental design was employed. The experimental design was conducted on a sample of 50 second-year students at the Department of English at Khenchela University, randomly assigned to an Experimental Group (EG=25), and a Control Group (CG=25). The obtained results revealed the effectiveness of integrating digital storytelling into EFL instruction to cultivate learners' intercultural awareness. This improvement was measured based on statistical tests, showing that the EG's participants who were subjected to the teaching intervention outperformed the CG in their abilities to recognize, interpret, and appreciate cultural diversity. Based on the research findings, several implications and recommendations are identified.

KEYWORDS: Intercultural awareness; English as a Foreign Language; digital storytelling; cultural diversity.

INTRODUCTION

In today's globalized world, the way individuals communicate and interact has accordingly changed with grandeur (Conway & Nik, 2014). Due to the unprecedented level of interconnectedness that is fostered by globalization, the English language is no longer tied to its native speakers. As such, English has expanded its role as the dominant langua franca. Accordingly, intercultural learning has emerged as a key element in English as a Foreign Language (EFL) education across the globe. In fact, this requirement has established the need to prepare EFL learners to effectively communicate in an intercultural setting.

Following the urgent need to interculturalize EFL education, the literature on developing EFL learners' intercultural communication has been steadily developing in didactic discourse. Building on the established body of literature on Intercultural Communicative Competence (ICC), intercultural awareness addresses the concept that languages are no longer tied to their native speakers, and extends the concept of developing ICC. It is due to its pedagogical practicability that researchers in EFL education tend to focus more on intercultural awareness than on ICC. The later, in fact, requires long-term and authentic exposure that may not be always feasible in an EFL context.

Within the scope of practice, the English syllabi at the departments of English at the Algerian universities compromise different modules, few of them might integrate the intercultural dimension. The cultural content is limited to content-based modules, mainly British and American civilizations and literature (Algouzi & Atamna, 2021). Within the same context, studies in the field (eg, Boualli, 2025; Mizab, 2020) proved that the Oral Expression (OE) module provides a good framework wherein the intercultural dimension can be integrated. Considering the Oral Expression syllabus at the Department of English at Khenchela University at the exploratory phase of the research, it can be noted that there is an absence of a long-term vision of the integration of the intercultural dimension.

Therefore, we posit that the intercultural load of the OE syllabus at the Department of English at Khenchela University is not sufficient. Thus, an urgent need to explore the issue and conduct comprehensive research into the integration of the intercultural dimension to develop EFL learners' intercultural awareness is highly required. In light of the stated research problem, this study aims at investigating the effectiveness of digital storytelling in developing EFL learners' intercultural awareness. It is anticipated that through integrating the intercultural dimension by means of digital storytelling, learners' intercultural awareness is enhanced. Following this, the study is guided by two main research questions:

1. Does the integration of digital storytelling in the OE classes develop EFL learners' intercultural awareness?
2. Which dimensions of intercultural awareness are most developed through the use of digital storytelling?

To address the aforementioned research questions, it is hypothesized that integrating digital storytelling into the OE classes will develop Algerian EFL learners' intercultural awareness.

Theoritical Background

Intercultural Awareness in EFL Education

The term intercultural awareness is rooted in the broader concept of Intercultural Communicative Competence (ICC). As defined by Byram (1997), ICC refers to individuals' ability to successfully and effectively communicate in an intercultural environment. Emerging from the broader field of intercultural communication studies, intercultural awareness refers to ability to recognize cultural similarities and differences and interpret them without bias or judgment (Baker, 2011). According to Byram (1997), intercultural awareness is integrated as one component of ICC five *savoirs*. Within this line of thought, he (1997) framed the term as individuals' ability to critically reflect on the relationships between one's own culture and others' cultures.

The Implementation of Digital Storytelling in EFL Education

Digital storytelling is commonly referred to as the practice of merging traditional narratives with multimedia elements (Meletiadou, 2022). In this respect, Robin (2008) defined the term as "the modern expression of the ancient art of storytelling" (p. 4). In the context of EFL education, many empirical studies highlighted the positive outcomes of implementing digital storytelling in

language classes. Through conducting a mixed-methods research, Barua (2023) ascertained that digital storytelling is an effective approach that increases learners' engagement, motivation, and critical thinking. Furthermore, Razmi at al. (2014) noted that the process of digital storytelling is tremendously effective in enhancing EFL learners' oral production. Despite the fact that few, but growing, studies have focused on the intersection of digital storytelling and intercultural awareness, Meletiadou (2022) reported that great improvements in intercultural awareness were perceived by students who were taught through digital storytelling.

Research Methodology

This study adopts a mixed-methods approach by merging qualities from both the qualitative approach and the quantitative approach. It is framed within an exploratory-explanatory sequential design, where initial qualitative findings inform the subsequent quantitative phase to deepen and extend the analysis.

Qualitative data are gathered by means of a document analysis that is conducted through an evaluation of the intercultural load of second-year OE syllabus at the Department of English at Khenchela University. As a consecutive procedure, quantitative data are gathered by means of a true experimental design to identify and examine the effect of the intervention (digital storytelling) on the Dependent Variable (intercultural awareness).

In the present study, the population involves second-year LMD students at the department of English at Khenchela University over the course of the academic year 2023-2024. Most of them have studied English for at least eight years. Working with the whole population, was an impossible matter due to various reasons. Thus, drawing a sample that is representative of the whole population was highly required. The random sampling technique was structured to select the appropriate students' sample. From the overall population of 180 second-year EFL students, 50 students were distributed between the Experimental Group (EG=25) and the Control Group (CG=25).

Results and Discussion

Upon conducting a document analysis through using a syllabus evaluation rubric, valuable results were obtained. Remarkably, second-year OE syllabus at the Department of English at Khenchela University fails to meet EFL learners' need to interact and communicate in a diverse intercultural setting. In almost all the measured dimensions, the ratings were low. This indicates the syllabus' deficiency in incorporating the intercultural dimension. In addition, the results revealed that the document under study fails in conforming to key language education theories, including that Byram (1997).

The Experimental Phase is intended to provide valuable insights into the effectiveness of digital storytelling in developing EFL learners' intercultural awareness. It directly addresses the research's main aim with respect to the effectiveness of integrating the intercultural dimension, by means of digital storytelling, in developing EFL learners' intercultural awareness at the Department of English at Khenchela University. During the experiment that lasted for one semester during the academic year 2023-2024, students of both the EG (n=25) and the CG (n=25) completed a pretest, progress tests, and a post-test at the end of the experimental phase.

After ensuring that both the EG and the CG's results in the pretest are not statistically different, the findings of the post-test demonstrated that there was a significant difference in the means between the EG and the comparison group as the t-test generated t=16.85, df=69.4. Undoubtedly, these statistical outputs ensure a meaningful difference in means of the EG and the CG. The t-test was double conducted in order to consider the development of intercultural awareness within the post-test. The p-value registers 0.000 which indicates that there is a significant difference in the mean ranks of the EG and the CG.

The findings from the paired sample t-test indicate that there was a significant development in the EG's performance from the pretest to the post-test. The mean difference of -1.93 suggests that, on average, participants performed better on the post-test than the pretest. This improvement is statistically significant, as the p-value is less than 0.05, registering 0.000. However, performing the same test with the CG's scores, it was revealed that the CG did not indicate any improvement or decline in their performances.

Consequently, the hypothesis, positing that "integrating digital storytelling into the OE classes will develop Algerian EFL learners' intercultural awareness" is confirmed. Consequently, the evidence-based data is well-established to address our research questions. As Such, we can confidently note that digital storytelling is an effective pedagogical tool that enhances students' intercultural awareness at the Department of English at Khenchela University. Besides, all the intercultural awareness' aspects are equally enhanced.

CONCLUSION

The current research has investigated the effectiveness of digital storytelling in developing EFL learners' intercultural awareness. To achieve the research aim, it was necessary to position our study within the existing body of literature and, hence, establish well-founded arguments for our research endeavour in the area of intercultural education. Reflecting the required nature of the study, a mixed-methods approach was applied.

Empirically, the researcher initiated the study with an evaluation of second-year OE syllabus at the Department of English at Khenchela University. Within this exploratory phase of the research, the obtained results revealed a clear absence of the intercultural dimension. The explanatory phase of the research was marked by conducting the true experimental design. the obtained results clearly answered the first and second questions. Upon running statistical tests, the hypothesis is confirmed. Based on the aforementioned findings, several implications and research recommendations were identified.

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Reframing Brotherhood Online: A Content and Critical Discourse Analysis of Algerian–Moroccan Interactions on Facebook

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ABSTRACT: This study examines the role of media literacy in shaping cross-border digital discourse between Algerians and Moroccans on Facebook based on an exemplary qualitative case study of a popular Facebook reel posted by the Franco-Maghrebian page Dzrcma Dzrcma in July 2025. The reel combined excerpts from speeches by Algerian President Abdelmadjid Tebboune and Moroccan King Mohammed VI with popular cultural images and users' video excerpts. A mixed-methods research design was adopted, including multimodal content analysis and critical discourse analysis. The study shows that there are three major audience responses: displays of solidarity and empathy, conflicts over cultural heritage and nationhood, and humorous comments on political elites. The study concludes that even as digital platforms spread stereotypes and oppositions, they simultaneously allow for criticism and solidarity, and it shows how productions mediate between official rhetoric and popular reception, offering insights into fostering intercultural understanding in contentious contexts.

KEYWORDS: Media literacy; Critical discourse analysis; Content analysis; Facebook reels; Algerian-Moroccan relations; Cross-border digital discourse

INTRODUCTION

Digital platforms today are transnational spaces where identifications are constructed and political discourses are played out with national boundaries. With more than 4.8 billion users worldwide (Statista, 2023), platforms such as Facebook, Instagram, and TikTok are vital spaces for expressions of conflict and cohesion. Yet, the same platforms facilitate the spread of misinformation, create bubbles, and construct divisive discourses that obstruct constructive dialogue (Guess & Lyons, 2020; Wardle & Derakhshan, 2017). Algeria and Morocco have complex cultural and linguistic affinities and long-standing rivalries. Facebook assumes a significant role of such interactions, with cultural closeness and political rivalries. This study examines the development of media literacy in such interactions with an analysis of interactions in how users from Algeria and Morocco negotiate, reinterpret, and contest content on the internet.

Social Media in the Arab World: A Transnational Arena for Cross-Border Exchanges

The Arab region witnessed a rapid rise in the adoption of social media platforms. Northern Africa is noted as the most active region on the continent, with over 103.9 million users of Facebook by 2024 (Bayt Magazine, 2024). In the countries of Egypt, Morocco, and Algeria, Facebook considerably outweighs other platforms in terms of both coverage and influence (Arab Finance, 2024). Figure 1 illustrates the regional distribution of social media users in Africa as of January 2025 as posted by Intelpoint, data and research arm of Techpoint Africa.

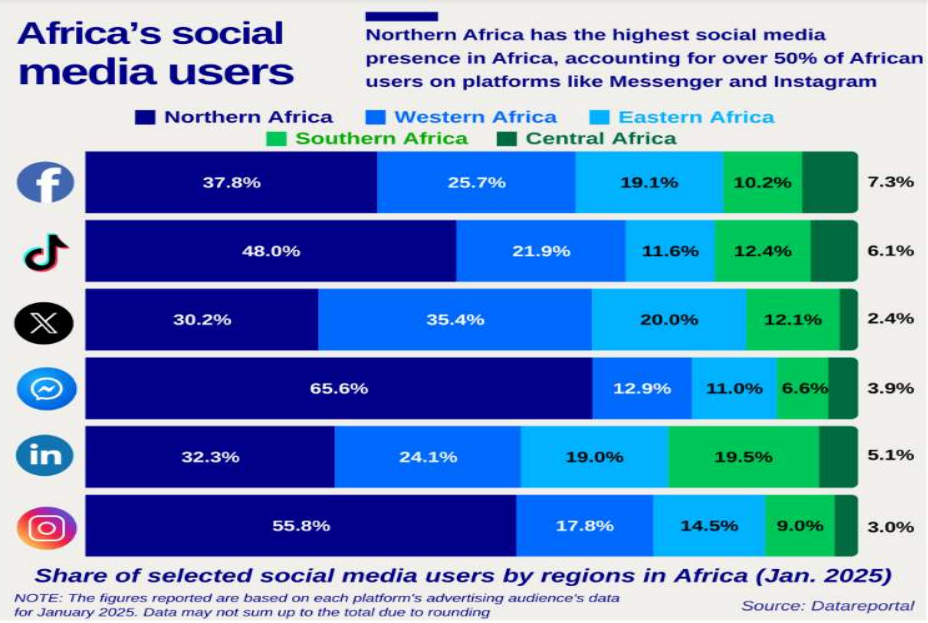


Figure 1: Social media presence across African regions (Jan. 2025)

Facebook serves as both a medium for communication and a discursive forum that shapes political perspectives. In the context of Algeria and Morocco, shared cultural foundations including the adherence to Sunni Islam in the Maliki tradition, a common Amazigh origin, and the utilization of Maghrebi Arabic dialect facilitate cross-border cooperation. Nevertheless, historical conflicts on cultural heritage such as Couscous, Kaftan, and Gnawa music (Debarbieux, Jebari, & Woertz, 2024) illustrate how shared traditions can be redefined as arenas of contention. Thus, Facebook acts as a medium for intercultural cooperation and a battleground for national rivalry.

Media Literacy and Cross-border Communication

Media literacy is an invaluable competency in settings expoed to manipulation and misinformation (Howard & Hussain, 2013; UNESCO, 2020). In Algeria and Morocco, research validates that young people are regularly exposed yet poorly positioned to subjectively evaluate digital content (Er-raid & Chouari, 2023; Dou, 2023). Teaching programs often ignore functional literacy skills, and as such, young people are vulnerable to manipulation (Keddouri, 2024; El Kandoussi, 2023). In contested settings, such omissions amplify stereotypes, and reinforces nationalist discourse, and degrade intercultural communication. In contrast, when users engage critically, they resist manipulation and re-interpret communication so as to facilitate healthier interactions (Abbas & Dandis, 2021). The case study of Algeria and Morocco demonstrates how media literacy is influenced by shared cultural history and historical tensions, functioning as both an individual skill and a collective practice.

Methodology

This research adopts a qualitative case study with particular interest in discursive and symbolic elements of Algerian/Moroccan interaction on Facebook. A qualitative approach is particularly ideal for examining how meanings are created and deeply reinterpreted in online spaces instead of measurement (Merriam & Tisdell, 2016; Yin, 2014). The case study centers on the Facebook page *Dzrcma Dzrcma*, a commentary channel co-managed by two young men, one Algerian and one

Moroccan. With approximately 107,000 followers. The page is devoted to humorous reflections on cultural differences, linguistic practices, and political tensions, while consistently promoting solidarity through the slogan *khawa khawa* ("we are brothers").

The study focuses on a single, representative reel posted on 31 July 2025. The reel, which is 30 seconds long, had accumulated 55,000 views, 1,800 comments, and 1,300 shares by 17 September 2025.

The chosen case study contrasted the speeches of The Moroccan King Mohammed VI and the Algerian President Abdelmajid Tebboune with some scenes of Algerian and Moroccan citizens and flags with emojis that evoke themes of coexistence and rapprochement in addition to an in-depth analysis of twenty most-supported comments. Analytical methods involve combining content analysis for the identification of recurrent themes (Krippendorff, 2018; Neuendorf, 2017) and critical discourse analysis (Fairclough, 1995, 2003; van Dijk, 1997, 2008) for an investigation of the ways in which images and words build meanings of solidarity, rivalry, and irony. Anonymization of users and translation of political speeches into English are an embodiment of the applied considerations of an ethical nature, and care is taken with regard to cultural sensitivities (Temple & Young, 2004).

Results and Discussion

The first part of the reel featured presidential and monarchical speeches emphasizing brotherhood between Algerian and Moroccan Populations. *"The Moroccan people I have said it before and I repeat it are a brotherly people. Toward the Moroccan people, we hold nothing but affection."* Abdelmajid Tebboune. The Algerian President Tebboune framed Algeria's stance as stable and affective Towards Moroccan citizens. Equally, King Mohammed VI considers the Algerian people as a brotherly nation despite political tensions. He declares: "As the King of Morocco, my position is clear and firm: the Algerian people are a brotherly people."

From a Faircloughian viewpoint, verbal repetition in the expression "I have said it before and I repeat it" and emotive lexicon in this statement exemplifies a discursive technique that formulates fraternity. It also functions to standardize the message as a stable truth throughout time, so reinforcing the perception of continuity in Algeria's stance. The second part of the reel contains rapid and different scenes of Algerian and Moroccan citizens who were shown liking and supporting one another, with Algerian/ Moroccan national flags in the background as a symbol of friendship and unity.

Emojis incorporated in the caption reiterated emotional appeals: flags for identity, heart for unity, and begging face for empathy (Danesi, 2016; Alshenqeeti, 2016). Audience comments and especially the top twenty comments revealed three themes. First, empathy and solidarity reflected the Khawa Khawa discourse with users offering wishes for peace. Second, cultural conflict was concerning contested heritage such as kaftans and cuisine and reflected wider contests over ownership of culture (Debarbieux, Jebari, & Woertz, 2024).

Third, comedic comments targeted politicians, reflecting public dissatisfaction and skepticism toward official speeches (Herrera, 2014; Lim, 2017). This comedy emphasizes the gap between governmental narratives and reality, a key focus of critical discourse analysis in revealing tensions between text and context (Fairclough, 1995). Finaly, this research indicates that both Algerian and Moroccan users are not only exhibiting media literacy when they express solidarity, but they are

also questioning cultural ownership and fighting political discourses through sarcasm. As a result, social media platforms can be spaces for both empathy and conflict.

CONCLUSION

The Dzrcma Dzrcma reel illustrates the ways in which grassroots digital productions reframe elite political discourse so users from Morocco and Algeria might rethink ideas of fraternity through prisms of solidarity, competition, and irony. In this system, literacy over the medium is revealed not as an immutable competency but instead as a continuum of practices based upon cultural affinities, past grievances, and appeals to emotion. The research emphasizes the ambivalent nature of social media; while it might amplify stereotypes and national hostilities, it simultaneously offers spaces for criticism, empathy, and negotiating. Contextualizing the interactions between Morocco and Algeria over the medium against wider global patterns of polarizing yet networked communication, the research apprises scholarly debates regarding literacy over the medium, intercultural communication, and the role of medium platforms in regions of conflict.

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Performing Global Citizenship: Pseudomodernism, Paranoia, and the Global Joneses

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ABSTRACT: Global citizenship has emerged as a critical paradigm through which human belonging and identity is reimagined beyond state boarders. The underlying purpose of this paradigm is to foreground empathy, ensure intercultural understanding, and recognize that global issues are a shared responsibility. However, in the cultural environment described by Alan Kirby as pseudomodernism – where cultural participation is frequently exerted through superficial digital gestures like hashtags, liking, or sharing – global citizenship encounters new challenges. The Pseudomodern cultural participation risks turning global citizenship into a competitive performance rather than a genuine practice of empathy. With individuals now comparing themselves to a worldwide community of peers, they foster the fear of missing out on being "global" enough. The result is a form of paranoia that resembles a twenty-first-century version of "keeping up with the Joneses". This paper argues that while such dynamics do not diminish the importance of global citizenship, they emphasise the necessity of distinguishing between performative paranoia and empathetic practices. Drawing on Kirby's conceptualisation of pseudomodernism, Richard Hofstadter's explanation of paranoia, and Villalobos et al.'s (2022) framework of empathetic global citizenship, this paper argues that by acknowledging the pressures of digital performativity and the competitive logic of the "global Joneses", one can redirect the focus toward constructing authentic bridges across cultural divides.

KEYWORDS: Global citizenship, Pseudomodernism, paranoia, global Joneses, empathy, digital performativity.

INTRODUCTION

In recent years, the phrase global citizenship has moved from the margins of academic debate to popular discourse. It is beseeched as both inspiration and a responsibility. That is to think and act beyond one's nation and to see oneself as connected to strangers across borders cultivating a sense of shared duty towards the world (Appiah 151). For many researchers – and increasingly universities and non-profit organisations – treat the concept of global citizenship as shorthand for empathy and intercultural understanding (Nussbaum 10). But what does that actually look like in practice? Realistically, conversations around pressing global issues such as climate change and racial inequalities beg for such empathy and understanding. They remind us with the fact that our fates are entangled (Beck 19). To call oneself a "global citizen", then, is to recognize that what happens in Washington, Islamabad, or even a small coastal town in Tunisia is likely to reverberate far beyond the local context (Appiah XV).

Yet if global citizenship is an inspiring ideal, its practice in the twenty-first century is far from straightforward. The world in which is enacted is not the same world imagined by early cosmopolitan theorists such as Martha Nussbaum or Kwame Anthony Appiah. Today's "citizen of the world" is as likely to express solidarity on Instagram as in a community meeting, as likely to retweet a call to action as to participate in face-to-face dialogue. This movement reflects what Alan Kirby calls Pseudomodernism: a cultural condition in which interactivity – liking, posting, sharing – becomes the primary form of participation (Kirby 34). In such context, global citizenship risks sliding into a spectacle of self-presentation (Chouliaraki 7). The question that raises itself is no longer only how do I act responsibly in a global community? but more than that, how do I appear to others as a responsible global citizen?

This subtle shift brings about a new anxiety. Borrowing an old idiom, we might call it "keeping up with the global Joneses". Where once people compared themselves with their immediate neighbours, today's comparisons are made against a global audience. A friend reposts an infographic about the death toll in Gaza; a stranger oversees shares a video clip of a protest they attended, while another highlights a link to donate to relief efforts. These gestures may be genuine, but they also produce an unspoken hierarchy of who seems most informed and most visibly engaged with human suffering (Chouliaraki 15). The result, I would suggest, is a kind of quiet paranoia – an uneasy sense that perhaps one is not quite ethical enough, not visibly global enough. What should feel like empathy or solidarity in the sense of global citizenship, can, at times, get buried under the pressure of performing the right kind of belonging (Fenton 42).

It is crucial at this point to highlight the fact that this paper does not aim to dismiss the whole body of practices that construct modern online global citizenship. Far from it, the ideal is still powerful – arguably even more pressing given today's crises – but it does need to be reconsidered in light of the cultural environment we inhabit. Much of that environment, as Alan Kirby describes through his conceptualization of pseudomodernism, rewards gestures of participation that are shallow but highly visible (Kirby 35). Richard Hofstadter's reflections on paranoia in political life also appears to be uncomfortably relevant at this regard: the fear of being seen as "less than" creeps into practices that were meant to unite (Hofstadter 4).

Therefore, the argument that this paper makes is not that global citizenship is growing hollow, but that it risks being distorted. The challenge is to move beyond anxious self-display and toward something more substantial – what Villalobos and his colleagues label *empathetic global citizenship*. The stakes, following this view, are fairly obvious: if global citizenship is to mean anything more than a fashionable slogan, it has to wrestle honestly with the realities of the digital age, where genuine concern competes with performance, and where the Joneses we feel compelled to keep up with are scattered across the globe rather than living next door.

It is equally crucial to also mention that this paper does not claim to present fresh survey data or hard numbers. Instead, it takes a more theoretical path. I lean on Alan Kirby's idea of pseudomodernism – with its culture of clicks and shallow interactivity – as well as Richard Hofstadter's reflections on paranoia in public life and then apply them to the way global citizenship often plays out online. The examples I draw from are not exhaustive, but they are familiar: solidarity posts about Gaza circulating on Instagram, the wave of black squares during the 2020

Black Lives Matter protests, or even the constant steam of climate hashtags that flare up and fade away every now and then. These snapshots of digital activism are used less as "evidence" in the strict sense and more as illustrations of the pressures people face to perform global awareness. My aim, then, is to trace how empathy can get tangled with self-display, and to suggest – following Villalobos et al. (2022) – that something closer to *empathetic global citizenship* might offer a way out of this bind (Villalobos 35).

Global Citizenship between Idealism and Practice

Although the meaning remains vague at best, the phrase "global citizenship" gets used frequently among people these days. For some, it is an inspiring moral vision, while for others, it is a set of practical skills for surviving the interconnected hyper-technological world. Scholars have tried to pin it down in different ways. Villalobos and his colleagues, for instance, describe it mainly as a civic and educational practice. They point to classrooms as spaces where young people can learn intercultural awareness and habits of engagement that stretch beyond their own borders. Villalobos and his colleagues suggest that whether or not students choose to conduct such engagements locally or abroad, they are "likely to gain valuable intercultural experiences and interactions that lead to the cultivation of empathy and global awareness" (Villalobos 38-39).

While the idea presented by Villalobos and his colleagues makes sense, considering that schools do prepare citizens for challenges on different scales. And although schools are, after all, still tied to national priorities, they remain the first place where young people practice empathy towards those unlike themselves. Empathy, even in its early and messy classroom form, can have the power to push back against the hollowness of Pseudomodern performance and the race to look "worldly" in the style of the global Joneses. If we think of the classroom as a miniature of the world, it reveals much about the dynamics of global citizenship. While cliques, hierarchies, and misunderstandings occur on the daily basis, so do friendships across divides and negotiations through differences. This mirroring – though inadequately scaled-down – shows that these everyday encounters foster the skills and attitudes demanded in facing global issues like climate change. The hesitation, of course, is that schools and classrooms are hardly perfect; many are unevenly sourced, overly bureaucratic, and more concerned with producing efficient workers than responsible citizens. Yet, it is inside these constraints that humans get firstly tested for what it means to see the "other": a threat, an abstraction, or a person worth engaging.

If Villalobos and his colleagues see the classroom as the seedbed of empathy, Martha Nussbaum in her work on global citizenship pushes that seed further. It asks whether it can grow into something sturdier: the capacity to recognize the dignity of every person, no matter how far removed (Nussbaum 9). The idea of "capabilities approach" is less about the logistics of civic practice and more about what kind of humans we are shaping in those classrooms. As such, students do not simply work with others across borders. Rather, they imagine those others as equals in the fullest moral sense. Nussbaum, in this sense, places a heavy burden on education, arguing that it should train students to step outside their inherited loyalties (Nussbaum 10-11). Enhancing the idea presented by Villalobos and his colleagues, Nussbaum sees that it is imperative for educational systems to provide a room to question the norms that young people take for granted, and to reimagine the lives of strangers with seriousness equal to their own.

Admittedly, this sounds admirable, and to some extent, utopian. Yet Nussbaum's insistence that empathy is not optional and resembles a muscle that can be exercised and stretched, renders the utopian possible (Nussbaum 87). Reading a novel from a foreign culture, grappling with unfamiliar moral dilemmas, or even stumbling through an exchange with someone whose worldview feels alien, are moments that train the imagination in ways policy documents never could. Echoing Nussbaum's idea, these practices may feel trivial, but upon repetition, they can shift one's perspective on how to see a stranger: not as a threat, nor an abstraction, but as an entity whose life is entangled with his own. It is at this point where Nussbaum's vision resists the hollowness of sheer performance, where showing off worldliness online passes for genuine connection. What she offers is the reminder that if global citizenship means anything, it keeps demanding the practice of recognizing others for what they are.

Pseudomodernism and the Illusion of Participation

In his essay "The Death of Postmodernism and Beyond", Alan Kirby coins the term pseudomodernism (which is later developed as digimodernism) to describe the cultural shift in which "the individual's action [become] the necessary condition of the cultural product" (Kirby 34). He argues that we have moved past postmodern irony. Instead of texts standing apart from the reader, now the reader himself is somehow a co-creator, or at least illusionistically so. Kirby suggests that "(pseudo-modern culture) fetishises the recipient of the text to the degree that they become a partial or whole author of it … (Its) cultural products cannot and do not exist unless the individual intervenes physically in them" (Kirby 36).

In more grounded terms, what Kirby is pointing to is an alteration in how culture, technology, and participation intertwine. Under the Pseudomodern condition, the action of participating through clicking or liking, becomes itself a form of cultural production, with the leading cultural phenomenon being the internet (Kirby 38-40). As such, the boundary between author/producer of the cultural products and the reader/consumer grows increasingly blurred. What matters is not so much what is said, but that the reader/consumer did something, however small.

In the discourse of global citizenship, this explanation provided by Kirby illuminates the way in which digital performance can turn into an illusion of empathetic engagement. Evidently, retweeting news from a frontline region or posting hashtag like #ClimateStrike gives the impression that one is part of a greater cause. However, in reality, these acts more often than not, do little to challenge the deeper structures behind injustices.

As a vivid example of how the cultural dynamics that Kirby labels pseudomodernism affects global citizenship, black squares under the banner of Blackout Tuesday flooded Instagram feeds during the summer of 2020 (Attiah). Millions across the globe joined hands, digitally, in recognition of racial injustice. However, the cracks appeared almost immediately. Organizers pointed out that the same black squares were overwhelming an essential information: updates about protests and lists of bail funds for instance, were urgently needed by protesters (Attiah). At this point, Kirby's idea suddenly appears prophetic. The cultural product here was not the fight for justice but the symbolic gesture itself, a gesture whose value depended sharply on participation.

One can argue that posting a black square allowed people from all over the globe to act instantly and feel included in a global cause. On the surface, this seems like exactly what global citizenship should look like. People in Paris, Nairobi, and Sao Paulo voiced over their concern and fostered empathy for the victims of racial injustice in the USA. Yet, if we press harder, the gesture exposes an uneasy tension between symbolic solidarity and actual civic responsibility. Many who posted the black square did so without engaging in sustained learning about systemic racism, nor in actions that could affect change in their local communities (Attiah). This is probably the hallmark of pseudomodernism as suggested by Kirby: a participation that reduces a global cause to sheer performance, where the cultural text ceases to exist, and we, the audience, become the text.

If global citizenship collapses into little more than a digital pose, then it is hardly different from the pseudomodern illusion of participation that Kirby warns against (Kirby 43). The Pepsi commercial starring Kendall Jenner, though was not directly about BLM, it distilled the same tension between performance and empathetic citizenship. Jenner leaves a photoshoot, joins a protest, and diffuses conflict with a can of soda. Protest, in this staging, was neither risky nor rooted in systemic grievances. It was a consumable lifestyle accessory. From the perspective of global citizenship, the ad suggests that if protest can be commodified into an image where participation means smiling and sharing a Pepsi, then citizenship itself becomes a brand rather than a practice (Jennings). The implication is: being a "global citizen" can be marketed, aestheticized, and easily emptied of struggle.

While it appears to do so, this example is not meant to devalue online global citizenship as a whole. Rather, it shows that global citizenship, this way, risks becoming a superficial image or performance considering how societies often tolerate or favour symbolic acts when it comes to uncomfortable matters. Subsequently, genuine and empathetic participation can slide into the culture of global Joneses. What appears as solidarity may instead be social signalling or an attempt to keep up the appearance of worldliness without paying the actual price of engagement.

Pseudomodernism poses a central challenge to empathetic global citizenship. If the digital sphere encourages a cosmopolitan posture rather than actual responsibility, we risk turning citizenship into an aesthetic of visibility. The global Joneses, those who compete to appear more "aware' and more "progressive" thrive in such environment. The question that poses itself at this stage is: how do we move beyond hashtag solidarity, beyond repost rituals, into sustained practices that carry weight in the real world? In other words, how can we train (in classrooms and activist forums) habits that pierce the illusion?

"Keeping Up with the Joneses": Paranoia and Comparison

The metaphor of "the Joneses" may sound local and small-scaled where one compares himself to his neighbour. In a hyper-technological age, the neighbourhood entourage multiplies with influencers and users from all around the globe joint in one app. It starts to feel as if global citizenship is less about belonging or action and more about not being left behind in the optics of morality.

Richard Hofstadter's essay The Paranoid Style in American Politics provides a glimpse into this fear. He suggests that it is not as atypical as one might think it because "the idea of the paranoid

style as a force in politics would have little contemporary relevance or historical value if it were applied only to men with profoundly disturbed minds" (Hofstadter 4). Maintaining that the feeling of paranoia is not confined to a fringe and lives in ordinary discourse, Hofstadter insists that "it is the use of paranoid modes of expression by more or less normal people that makes the phenomenon significant" (Hofstadter 5). In this case, the paranoia is over not performing enough – not posting not speaking, not signalling in the way others do – and the panic that shows up: "Are they doing more than I am? Am I global enough?"

Adding to the troops of pseudomodernism, this type of online social paranoia leads people to oscillate between guilt and performance, rather than sustained commitment. It can favour optics over impact. If what matters is being seen to care, then doing something quietly but meaningful is devalued. For many people, the concern about appearing "global" can breed anxiety. It is not about empathy or justice as ends, but more about visibility. Identity as such becomes curated since one's feed must reflect the right causes, language, and aesthetics. Global citizenship at this regards falls into the traps of hollowness, and it becomes mandatory to recognize the presence of this paranoia before realizing the significance of quitter practices.

When Gaza's humanitarian crisis deepened, social media filled with rapid gestures. From celebrity posts and mass boycotting campaigns to hashtag storms and lists of public figures to block (Humayun, Haq and Sherazi). Many people across the globe felt compelled to act fast and publicly. This compulsion reads as if Hofstadter's paranoid style transposed to the digital age. The presence of politicians and ordinary people alike, who constantly feared exclusion and were anxious to signal the correct stance, resulted in a politics of optics where being see to care replaces sustained action.

Two politicians' words bring this point to life. The U.S President Donald Trump has publicly asserted that the conflict should end immediately (Trump urges Gaza war to end 'immediately' in UN General Assembly speech). Yet such statements sit uneasily beside continuing material support and complex diplomacy that leave civilian suffering in Gaza unresolved. Biden and the UN human-rights apparatus has likewise warned that repeated attacks on hospitals are against international law (Gaza aid "smokescreen", healthcare attack surge, and Trump v Cyril: The Cheat Sheet). Still, these warnings remain merely performative and does not automatically translate into the kind of sustained diplomatic and legal pressure necessary to end these attacks.

That said, if global citizenship is to mean anything beyond gestures and tweets, it requires an ethic of consistency over visibility. Following this critic, the same digital mechanisms that enable paranoia and performativity can, if treated with awareness, convert visible expressions into tangible outcomes. Responsible actions such as contacting representatives, supporting fundraisers and independent journalism can counterattack the hollowness of current digital gestures. Paranoia as explained by Hofstadter reveals the risks that materialise when citizenship becomes about being see, not about doing.

Beyond Performance: Reclaiming Empathy in Global Citizenship

It would be easy at this point to dismiss digital paranoia and online performativity as proof that global citizenship is a hollow utopia. Kirby's warning about pseudomodernism gestures and

Hofstadter's language of paranoia both insinuate a culture locked into sham and fear. However, this paper still aims to resist the temptation to treat these as permanent flaws. They appear to be more as barriers and obstacles that demand working through, rather than evidence that the project of global citizenship is doomed. Villalobos and his colleagues point in a useful direction when describe empathetic global citizenship. They highlight the value of small, repeated practices of empathy instead of sweeping ideals. In their words, these minor habits that can be implanted into young people may "lead to the cultivation of empathy and global awareness" (Villalobos 51).

The challenge is how to separate empathy from paranoia and performance. Social media encourages quick reactions with the instinct to post, to like, and "to keep up with the global Joneses". The goal is to empty global citizenship from the competition for digital visibility. One must first ask the questions: Whose voice am I amplifying? What evidence am I sharing? How does this connect to real structural change? Then act in accordance with the acquired awareness. Starting from the classroom as a safe environment in which one can fail and try again, Villalobos and his colleagues propose a pathway to cultivating empathy. In the context of media literacy, paranoia and performativity are not utterly erased, but are being recognized, critiqued, and consciously avoided for more constructive actions. As such, global citizenship does not collapse under the weight of its digital distortions but evolves into a practice of empathy, grounded in literacy and reflection.

CONCLUSION

This paper has traced the tension between empathy and genuine action on one side, and surface performance and comparison on the other. It argues that global citizenship, burdened by the mechanisms of the digital age, should insist on practice over sheer display. Combining the argument provided by Villalobos and his colleagues with the critique from Kirby and Hofstadter together suggest that although digital performativity and social anxiety pose real obstacles, they are not the essence of citizenship. They are instead, problems to be noticed and confronted.

Citing Hannah Arendt, "Actions and speech are closely related because the primordial and specifically human act must at the same time contain the answer to the question asked of every newcomer: "who are you?" this disclosure of who somebody is, is implicit in both his words and his deeds" (Arendt 178). This is a reminder that global citizenship thrives when speech and actions align and when authenticity, not appearance, grounds one's involvement.

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Media Literacy in Education: A Foundation for Responsible Global Citizenship Third year Students of Barika Center University

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ABSTRACT: In such a media-saturated world, media literacy has become a necessary competency that is highly needed to foster a responsible, active, and informed global citizenship. It enables individuals to critically make informed decisions about information and misinformation, to participate, evaluate, analyze, and synthesize ideas effectively. This also equips citizens with the necessary skills to engage in meaningful, ethical, and constructive communication across diverse contexts. Hence, this article aims to highlight the important intersection between media literacy and an active global citizenship. It also highlights the role of education in enhancing media literacy to foster a good sense of citizenship, enabling learners to engage efficiently and responsibly in such a globalized world. This suggests building awareness and knowledge, developing critical thinking, cultivating values and attitudes, and creating inclusive learning environments. Hence, such educational strategies for integrating media literacy into curricula are essential to prepare individuals to participate responsibly in both local and global communities.

KEYWORDS: Media literacy; global citizenship; critical thinking; education; ethical communication; curricula integration

INTRODUCTION

In such highly complex world, the advancements of digital technologies and the rapid spread of information have created a digital world where individuals are constantly exposed to media messages from multiple sources. This latter has affected how people access, process, and evaluate knowledge around, making media literacy an essential skill for both learners as future citizens. Media literacy now enables individuals to critically engage with media content, evaluate the reliability of information, and develop the skills needed for responsible and active participation in an increasingly globalized society. Nevertheless, despite the wide availability of information, learners may lack the ability to differentiate between reliable sources and unreliable ones. This latter has become even more urgent with the spread of digital platforms that often amplify biased or misleading narratives. Thus, insufficient media literacy not only affects the quality of education but also minimize learners' capacity to act as responsible and active citizens in intercultural contexts. The aim of this study is, thus, to investigate the relationship between media literacy and global citizenship, with a particular focus on the role of education in bridging the existing gaps. It aims to examine the importance of media literacy in contemporary education, and to analyze its role in fostering active and ethical global citizenship. In addition to, this study attempts to suggest educational strategies for integrating media literacy into curricula. Accordingly, the study addresses the following research question: *How can media literacy education foster the development of responsible global citizenship?*

Based on this question, the study hypothesizes that:

1. Students who receive media literacy education are more likely to demonstrate critical thinking skills when engaging with information.
2. Integrating media literacy into curricula significantly enhances learners' sense of responsibility as global citizens.
3. Media literacy education positively influences students' ability to engage in ethical and constructive communication across diverse contexts.

The significance of this study lies in its attempt to demonstrate that media literacy is not only a technical skill but also a transformative educational approach that prepares learners to navigate complex global realities. By incorporating, media literacy within teaching and learning practices, educators can equip students with the knowledge, skills, and values required to engage critically, ethically, and productively in both local and global communities.

Literature Review

Global citizenship education has emerged as a key priority in higher education, aiming to prepare students to engage critically and responsibly in a globalized world (UNESCO, 2015). Scholars highlight that GCE fosters intercultural competence, empathy, and social responsibility beyond national borders (Andreotti, 2011; Oxley & Morris, 2013).

Several studies demonstrate the role of GCE in language learning contexts. A good example, Cates (2004) argued that English language classrooms are natural spaces for addressing global issues, since language learning inherently involves cultural exchange. Similarly, Byram (2008) proposed the model of intercultural communicative competence, linking linguistic ability to attitudes of openness and respect. In the same line of thought, Reysen and Katzarska-Miller (2013) developed a global citizenship scale, showing that students exposed to global perspectives scored higher in civic engagement and intercultural empathy.

Against this background, research on EFL learners in North Africa, particularly Algeria, remains limited. Most studies focus on study-*a*broad programs or Western classroom contexts (Morais & Ogden, 2011; Tarrant, 2010). Few have explored practical, classroom-based interventions designed to enhance EFL learners' awareness of global citizenship. This study addresses this gap by investigating the effects of a workshop series with third-year EFL university students in Algeria.

Methodology

Research design

This study is a quasi-experimental design with a pre-test/post-test model. The intervention consisted of a three-week workshop series integrating collaborative activities, intercultural dialogues, and project-based learning aligned with GCE principles in the university centre of Barika. In deed the activities involved around fact-checking news, analyzing bias, comparing sources. This latter aimed to investigate media literacy efficacy on global citizenship.

Sample and Setting

The sample included 30 third-year EFL students from the Department of English at the University Centre of Barika, Algeria. Participants were aged between 20 and 23, with both genders represented. All students had intermediate to advanced proficiency in English (a placement test).

Instruments

Two instruments were used in this study:

1. **Global Citizenship Scale** (Reysen & Katzarska-Miller, 2013), adapted for EFL contexts, to measure attitudes toward global citizenship.
2. **Reflective journals** written weekly in English, providing qualitative insights into learners' evolving perspectives.

Data collection

Data were collected at two points:

- Pre-test before the workshop.
- Post-test after three weeks of activities.
  Reflective journals were gathered at the end of each session.

Data analysis procedures

Quantitative data from the scale were analyzed using paired-sample *t*-tests. Qualitative data from journals were coded thematically to identify recurrent patterns in students' perceptions of global citizenship.

Ethical considerations

Participants signed consent forms. Their identities remained anonymous, and participation was voluntary.

Results

The paired-sample *t*-test revealed a significant increase in students' global citizenship attitudes from pre-test (M = 3.2, SD = 0.5) to post-test (M = 4.1, SD = 0.4), $t(29) = 6.12$, $p < .001$.

Figure 1 illustrates the difference between pre- and post-test mean scores.

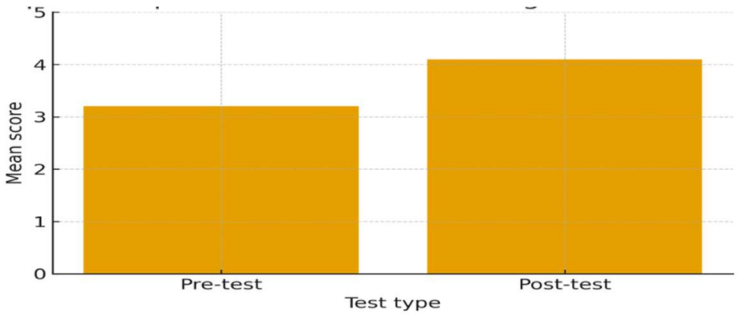


Fig1. Pre- test and post-test difference after workshops

The qualitative data revealed mainly three themes (Figure 2):

1. **Intercultural awareness** – Students expressed deeper respect for cultural diversity.
2. **Social responsibility** – Many showed increased concern for global issues such as climate change and inequality.
3. **Active engagement** – Students indicated willingness to participate in civic and volunteer initiatives.



Fig2. Themes appeared after reflection

Discussion of Findings

The findings show that even short-term, classroom-based interventions can enhance EFL students' awareness of global citizenship. This aligns with Morais and Ogden's (2011) model of global citizenship, which emphasizes responsibility and civic engagement.

The improvement in intercultural awareness aligns with Tarrant's (2010) conclusions on experiential learning, but here it was achieved locally rather than abroad, particularly the University Centre of Barika. This suggests that mobility across cultures is not the only pathway to fostering global citizenship; EFL classrooms can also be effective spaces for such reinforcement.

However, this study has some critical limitations. The sample selected was small, limited to one institution, and the intervention was short-term. Future research should replicate this with larger samples and longitudinal design in order to generalize data or for more reliable conclusions.

CONCLUSION

This study demonstrates that organizing targeted workshops on raising global citizenship can empower EFL students in Algeria to embrace the values of active global citizenship. By embedding intercultural dialogues, project works, and reflective practice into English language teaching, educators can prepare students not only as competent users of English but also as active

and responsible global citizens. Ergo, media literacy can influence the development of global citizenship and participate in shaping active, aware and responsible citizenship.

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From Frames to Facts: Media Literacy in Times of the Gaza War

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ABSTRACT: Part of the global citizenship experience is the ability to connect and react to information across borders. The media has continuously played a vital role in positively or negatively shaping public opinions. The war on Gaza has unquestionably laid out the decisive influence of the media (mostly foreign media) in molding the global understanding of the conflict. Communicating false information, conflicting narratives, and biased framing of events have deepened societal divisions. The current paper explores the role of media literacy as an integral skill for journeying across biased information during times of war. The research highlights the significance of analytical evaluation of sources, the correct contextualization of events, and the ability to uncover manipulation. Such competence is crucial as it enables the public to ethically engage with global issues. Since the war on Gaza has been headlining for more than a year and a half, this paper examines selectively framed news from both foreign mainstream and digital media, highlighting whether it favorably or unfavorably influenced the public perception about the war. In doing so, we aim to shed light on the importance of media literacy and the authority it provides individuals to question sources and recognize bias. Ultimately, the study calls for a renewed understanding of media literacy and the urge to hold it accountable in times of humanitarian crisis.

KEYWORDS: Global Citizenship, Media literacy, information, War, Gaza.

Introduction

In the era of speed and technology, the media is the biggest influencer on individuals and how they perceive conflicts around the world. Journalists are in an ongoing race to report on news of war, which is not only fought on the ground but also mediated through written and digital media to countless audiences around the globe. Covering catastrophic moments of death, illness, hunger, fear, and homelessness of men, women, and children offers an open window to the war; however, the media has the power to escalate or de-escalate the conflict either directly or indirectly, and thus it is essential to develop media literacy to understand, evaluate, and navigate through the reported news.

The war on the Gaza Strip is without a doubt the most mediated conflict, headlining every news program and social media feed for the past two years. This media coverage played a significant role in shedding light on the tyranny of Israel and the thousands of war crimes committed against innocent civilians. On another note, the news coverage has often generated confusion, polarization, and multiple interpretations on whose right and who's wrong due to the misinformation and selective framing. Such a variety of perceptions demonstrates the need for media literacy as a vital skill for global citizenship.

The present research addresses the problem of the disconnectedness between the transparency of the available information and the difficulty in processing factual reporting from manipulative accounts. The access to news and information about the war on Gaza has expanded enormously

since the operation Al-Aqsa Flood; however, the ability to evaluate sources and contextualize the events has not developed at the same pace. The main reason this operation received extensive media coverage is that the armed coordinated attacks by Hamas were labeled as terrorist attacks on innocent Israeli civilians, neglecting the fact that Palestine has been colonized by Israel for 57 years.

This study aims to examine the impact of media framing on the perceptions of the Gaza war and to highlight the importance of media literacy in navigating through debated narratives. To accomplish this aim, we set out the following objectives:

- To analyze the selectively framed reports from both foreign mainstream and digital media.
- To determine how this news manipulated the public understanding of the war.
- To examine the role of media literacy in empowering individuals to resist manipulation.

For these objectives to be realized, it is important to answer the following research questions:

1. How did foreign media frame events about the Gaza war?
2. Did such framing have a positive or negative influence on the perceptions of the war?
3. To what extent can media literacy illuminate individuals to question and challenge framed narratives?

The significance of the current research lies in addressing the urgent moral accountability of global citizens to remain critically informed in times of humanitarian crisis. In the case of the Gaza war, this study foregrounds the power media literacy provides individuals to challenge and question sources and to advocate for an objectively unbiased representation of the conflict. The present research provides valuable insights into the necessity of citizens to be active consumers of media in order to shield themselves against manipulation. Ultimately, the study illustrates that when frames compete with facts, media literacy is a practical necessity for justice and ethical engagement.

Literature Review

Media and conflict have long been a subject in scholarly discourse; researchers in media confirmed that the way conflicts are narrated prompts how audiences interpret the cause. Media framing is one of the fundamental concepts in the relationship between media and conflict. Entman defines framing as:

> "Framing essentially involves selection and salience. To frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described.'' (1993, p. 52)

Such a process not only communicates reality but also shapes it by guiding the audience's perceptions of how the issue is defined and morally judged. Several studies have shown that news in times of war is generally framed in favor of a political and military perspective rather than a humanitarian reality. For example, Iyengar and Simon highlight that American media coverage of foreign conflicts depends on episodic frames rather than thematic frames (1997, p. 370-373). The former focuses on immediate events providing surface-level information, the latter, however, presents the issue in a broader, contextualized way, formulating a deeper, long-term coverage.

Studies on Foreign mainstream channels revealed bias, especially regarding the Middle Eastern conflicts. Philo & Berry analyzed the UK television coverage of the Israel–Palestine conflict, asserting the media's privilege of Israel government sources and marginalizing local Palestinian voices. (2011). Such framing of events results in a distorted image of the conflict, forcing the public opinion to treat the conflict with partiality towards the wrong side of the conflict.

Social media and independent digital platforms introduced a new dynamic in channeling the conflict; this digital journalism provided a safe space for marginalized voices to be heard. Howard and Hussain in their book *Democracy's fourth wave? Digital media and the Arab* 2013) argue that social media platforms have the power to amplify the locals' narratives and encourage universal solidarity. On another note, Wardle & Derakhshan believe that the same platforms can work as a fertile ground for spreading misinformation and emotionally charged content (2017, p. 21). The Gaza war embodies this dual dynamic. While digital media provided a great opportunity for Palestinian voices to reach a global audience more rapidly and explicitly, it also nurtured unverified claims and false narratives.

Media literacy is defined according to The National Association for Media Literacy Education (NAMLE) as: "The ability to access, analyze, evaluate, create, and act using all forms of communication" (2025). According to UNESCO (2013), media information literacy is defined as:

> A set of competencies that empowers citizens to access, retrieve, understand, evaluate, and use, to create as well as share information and media content in all formats, using various tools, in a critical, ethical, and effective way, to participate and engage in personal, professional, and societal activities. (p 29)

In times of war, media literacy enables individuals to develop the necessary critical thinking skills to evaluate the provided information. Research on this matter connected media literacy to global citizenship. According to UNESCO, a well-educated global citizen is aware, compassionate, and responsible towards global issues (2013, p. 3). Within this framework, media literacy is understood as an important skill that encourages individuals to uncover false information and advocate for human rights. In a crisis such as the Gaza war, this skill is critical to navigate through the contested narratives to ensure justice and accountability to the cause.

The current research seeks to address the gap in the literature in which most of the scholarly attention has focused solely on the representation of the Gaza conflict in mainstream channels; other studies emphasized the role of digital media in amplifying narratives. However, less consideration has been given to the comparison of the two media outlets in shaping the public opinion around the reality of the conflict. The study will attempt to fill this gap by investigating selectively framed news from both mainstream and digital platforms that affected the understanding of the conflict. In addition, highlighting the transformative power of media literacy as a device for emphasizing an individual's ethical engagement with the war.

Methodology

To investigate how the war on Gaza and the conflict between Israel and Hamas have been framed in the media, the current study implements qualitative content analysis. This theoretical approach was selected mainly for the distinction that media framing is not only about stating facts but rather about highlighting and interpreting narratives in ways that influence public opinion. The study focuses on interpretive analysis to explore how news is formed and framed.

The study sample is a purposively selected set of news reports and digital articles published between October 2023 and September 2025, a period in which the Gaza war dominated

international headlines. 4 articles were selected from different foreign mainstream media, including BBC, CNN, and digital platforms such as Electronic Intifada, The Intercept, and Al Jazeera English online.

The articles were selected from the official websites of these outlets, the selection centered on the criteria of how these articles covered news addressing the humanitarian situation in Gaza, the ceasefire negotiations between Hamas and Israel, and the international evaluation of the conflict. In order to determine the media framing in the indicated article, the study follows one of the most popular approaches in media studies, the Framing Analysis Framework devised by Robert M. Entman 1993.

The framework identifies four key elements: Problem Definition, Causal Interpretation (identifying the responsible for the problem), Moral evaluation (linking ethical judgment to the actors), and Treatment recommendation (recommending solutions). This approach is commonly used to highlight how news foregrounds certain elements of the event while purposely neglecting others. It allowed the researcher the opportunity to emphasize whether framing favored or diminished the Palestinian reality, and the importance of media literacy in guiding the audience to critically respond to the narratives.

Results

The four articles analyzed highlight a diversity of narration techniques in covering the Gaza war. The four dimensions of Entman's approach were analyzed, reflecting variations in perspectives (Table 1).

The first article by CNN dehumanizes the war on Gaza, holding Israel accountable for rejecting the ceasefire. The article also points out the genocide of the Palestinian population, condemning Israel's unethical actions, and suggesting the solution of pressuring Israel to stop the war.

The BBC article, on the other hand, gives a different stance on the conflict, legitimizing the Israeli prolongation of the war against Hamas. Referring to an implicit moral evaluation that frames the war as critical to "the victory over Hamas". The article suggested the continuation of the military operations without any mention of the importance of a ceasefire. The Intercept's article sheds light on the famine crisis in Gaza, attributing it to Israeli shackles on the humanitarian aid stacked on the borders. The moral judgement is explicit, referring to these actions as oppressive and deliberate torment to the civilians, recommending the elimination of bureaucratic constraints to permit the entry of food and medical supplies into Gaza.

The fourth and final article of The Electronic Intifada attributes the problem of the Gaza conflict to the Arab countries, stressing their fear of using leverage over the US to end the war. The motive behind the hesitation of confrontation is fear of revenge and lack of sovereignty. The article's moral judgment identifies the Arab leader's actions as selfish, wrong, and shameful, recommending economic and political constraints to pressure the US to stop the war.

Table 1: Entman's framing dimensions of selected media articles on the Gaza war.

N	Article Title	Problem Definition	Causal Interpretation	Moral evaluation	Treatment recommendation	Quote
01	Gaza population being 'dehumanized', UN agency warns as Netanyahu rejects ceasefire calls. **CNN** November 2, 2023	The Gaza population is described as 'dehumanized', describing the situation as a scale of horror that is difficult to convey.	The primary responsibility is Israel's for rejecting the ceasefire.	The article provides a strong moral judgment, narrating the sufferings, killings, and starvation of the Gaza population, which is an indirect framing of the facts, pinpointing the crimes and unethical actions of Israeli occupation.	The article implies that the rejection of the ceasefire is unethical and cruel. Indirectly demanding to pressure the Israeli leadership to accept the ceasefire.	"thousands of children killed in Israeli airstrikes in Gaza in the past three weeks "cannot be collateral damage."
02	Gaza war could go on for the rest of 2024, says Israel PM's aide. **BBC** 29 May 2024	The war in the Gaza Strip is expected to continue till the end of 2024	The article gives legitimacy to Israeli statements, putting the blame on Hamas for the continuance of the war.	The article provides implicit moral evaluation, justifying the barbaric actions of Israeli occupation as necessary for 'victory over Hamas'	The suggested treatment is the continuance of the military operations. No proposition were given to ceasefire or humanitarian aid.	"The fighting in Gaza will continue for at least another seven months," Israel has insisted that it must take Rafah to achieve victory in the war triggered by Hamas's unprecedented attack…
03	"A Purely Manmade Famine": How Israel Is Starving Gaza. **The Intercept** August 8, 2025	Addressing the famine and hunger crisis in Gaza.	Restrictions of humanitarian aid by Israel on the checkpoints of neighboring countries.	The article describes the unhuman actions towards the Gaza population. Recounting the unjust and deliberate torment of men, women and children.	The article stresses the necessity to remove all the bureaucratic constraints in orderto allow food and medical supplies to enter the Gaza strip.	"there's tens of thousands of tons of food waiting to go into Gaza… It's a long, bureaucratic process. And at the moment, a lot of aid is turned down."
04	Livestream: Arab states have leverage over the US but won't use it **The Electronic Intifada** 24 September 2025	Highlighting the lack of sovereignty of the Arab countries to force the US to end the war despite possessing the necessary leverage.	The central causes are attributed to fear of retaliation, economic and political vulnerability, and internal pressure.	The moral judgment carried through the article is that the inaction of the Arab leaders is embarrassing and wrong. Failing to act according to their moral duties out of fear and self-interest.	The article suggested numerous solutions such as: stop using the US dollar, cut off economic assistance and withdraw investments.	There are ways Arab states can pressure the US to stop the genocide. "They're afraid that if they start using this leverage,….that they will be somehow pressured in a way that they cannot sustain it."

Discussion of the Findings

The current study set out to explore the ways foreign media framed events in the Gaza war, attempting to highlight how such framing influenced public opinion, in addition to emphasizing how media literacy empowers audiences to critically examine these narratives. The findings reveal that the framing strategies of mainstream outlets such as CNN and BBC differ significantly from those of the Intercept and The Electronic Intifada. CNN and The Intercept condemn the Israeli officials either implicitly or explicitly for the dehumanizing actions in the Gaza Strip, and CNN embraces a more cautious approach, implying Israel's responsibility without explicitly naming its war crimes. The Intercept's tone, on the other hand, is firm, pointing a direct finger at Israel for the famine catastrophe in Gaza. Having the same agenda but different framing approaches suggests that mainstream channels are more neutral and seek balance in narrating events, while alternative media adopts a more justice-oriented approach.

The framing of the BBC article privileges Israel's crimes as necessary for victory over Hamas, accusing the resistance factions of prolonging the war, neglecting the fact of being colonized for more than 70 years. The article raises critiques of foreign mainstream outlets for granting legitimacy to Israel's narratives and minimizing the Palestinian perspective. The Electronic Intifada demonstrates how digital journalism expands the blame for the suffering of Gaza to the Arab countries, criticizing their failure to act despite having leverage over the US. This framing implicitly accuses the Arab leaders of complicity through inaction, something that mainstream media rarely discusses.

On the whole, the findings illustrate the difference in framing approaches of media outlets, which not only report events but also shape the moral and political interpretations of the war. In the current research, The framing used by mainstream outlets gives a mixed impact, on the one hand CNN forces the public to emphasize with Gaza's civilians and their catastrophic sufferings, on the other hand, the public's understanding of the systematic and political reasons behind the crisis are limited duo to it's cautious approach in narrating the events and avoiding to explicitly blame Israel for the war. BBC framing normalizes the continuation of the conflict by legitimizing Israel's military actions as necessary, thus influencing public opinion in a negative way that could affect international endeavors to pressure Israel to a cease-fire.

In contrast, The Intercept and The Electronic Intifada carry a positive influence on the audience's perceptions of the war, as they encourage the public to see the war not only as a humanitarian crisis but also as a moral tragedy requiring immediate intervention. The framing of the digital outlets can also have a negative impact, one in which it can be perceived as advocacy journalism, thus minimizing its credibility.

The results of our study illustrate the importance of media literacy in traveling across the contrasting news about the war in Gaza. Understanding the framing dimensions of Entman, problem definition, causal attribution, moral evaluation, and treatment recommendation helps significantly in critically evaluating the presented narratives. Media-literate individuals are capable of recognizing frames, questioning narrative omissions, and understanding the importance of contrasting narratives across different platforms.

CONCLUSION

This research has examined the different approaches adopted by foreign media in framing the war in Gaza, how it influenced the public perception, and the weight media literacy carries in challenging framed narratives. The comparative analysis of the four articles from CNN, BBC, The Intercept, and The Electronic Intifada revealed the contrasting framing approaches adopted in mainstream and digital outlets. Foregrounding the digital platforms as more justice-oriented that explicitly attribute responsibility for the war crimes committed in the Gaza Strip, while demanding accountability. The study highlights that in a context where frames compete with facts, media literacy is a practical necessity that provides citizens with the power to resist manipulation, thus engaging efficiently with global issues.

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Deconstructing the 'Ideal English Learner': Assessment Stereotypes and Their Impact on First-Year EFL Students at Batna-2 University

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ABSTRACT: In Algerian EFL university classrooms, there often exists an implicit image of the "ideal English learner", a student who is fluent, confident, grammatically accurate, and culturally knowledgeable about English-speaking countries. This idealized figure frequently surfaces in teaching practices and assessment formats, shaping how success is defined and how students construct their identities as language learners. While such expectations may stem from pedagogical aspirations, they risk reinforcing narrow and exclusive views of proficiency that marginalize learners who do not align with these norms. The present paper explores how such stereotypes are reflected and potentially reinforced through written exam prompts at the first-year university level. It focuses on three foundational modules: Written Expression, culture and Civilization of the language, and Grammar, and adopts a discourse analysis approach to examine the linguistic and cultural expectations embedded within the prompts. The objective is to uncover how these assessments may privilege certain learner profiles, particularly those associated with native-speaker norms or Western cultural familiarity, and how they contribute to shaping student perceptions of language learning success. The study seeks to raise awareness about the indirect ways assessment can influence learner identity and motivation, and to encourage more inclusive and context-sensitive practices in EFL assessment. In doing so, it contributes to broader conversations on representation, equity, and pedagogical responsibility within multilingual and postcolonial educational contexts such as Algeria.

KEYWORDS: Ideal English learner; EFL assessment; stereotypes; learner identity; discourse analysis.

INTRODUCTION

The idea of the "ideal English learner" is not neutral. It is a socially constructed stereotype that reflects the linguistic skills, cultural knowledge, and learning behaviors valued in a particular educational setting (Jenkins, 2007). Over time, this image has shaped how teachers, institutions, and students themselves think about language learning. It is often linked, whether consciously or not, to fluency, accuracy, and closeness to native-speaker norms (Cook, 1999). Even when not openly stated, such assumptions influence the way classes are taught and how students are assessed.

In Algerian universities, this notion takes on a special importance. Students bring with them rich but complex linguistic and cultural backgrounds. Many grow up in a multiglossic environment that includes Algerian Arabic, Amazigh, Modern Standard Arabic, and French. Yet, their success is often judged against an ideal of native-like English, which does not always match their identities or communicative needs (Ghout-Khenoune, 2021). This gap can make learners feel inadequate,

damage their self-image, or lower their motivation as they try to reach a goal that may not be achievable (Hanifi, 2018). The "ideal learner," in this sense, becomes a standard that excludes rather than empowers, shaping how students engage with English and with their studies.

What makes the situation more complex is that this figure is rarely spelled out. It is not written into university policies, but it is deeply present in institutional practices, influencing both teaching and assessment. English in Algeria is also tied to wider ambitions: it is seen as a gateway to globalization, academic success, and employability (Benrabah, 2014). This means that students are not only learning a language, but also negotiating the cultural and ideological weight attached to it. The way the "ideal learner" is imagined has a direct impact on how they position themselves in relation to these broader expectations.

Research in applied linguistics shows how powerful such stereotypes can be. Norton (2013) argues that learner identity is co-constructed in classroom interactions, while Pavlenko and Norton (2007) point out that questions of power and inclusion lie at the heart of language learning. In this light, the "ideal learner" stereotype can be seen as a gatekeeper; one that privileges certain ways of speaking, behaving, or thinking, while leaving others out.

Assessment practices are a particularly revealing site for detecting these expectations. Exam prompts, for instance, often suggest what counts as legitimate knowledge or acceptable performance. For Algerian first-year university students, these prompts may reflect cultural and linguistic assumptions that reward some learners but disadvantage others. As Shohamy (2001) argues, exams are never neutral; they carry hidden ideologies about what it means to succeed.

This study aims to explore these issues in the specific case of Batna-2 University. It has three main objectives: to identify how the "ideal learner" is implicitly represented in first-year English exam prompts; to analyze the cultural and linguistic expectations embedded in these assessments; and to examine how these expectations shape learners' motivation, self-image, and sense of belonging.

To guide this inquiry, the following questions are posed:

1. How is the "ideal learner" implicitly represented in first-year exam prompts?
2. What cultural and linguistic expectations do these exams promote?
3. In what ways might these expectations influence learners' self-image, motivation, or inclusion?

By addressing these questions, the study connects the local realities of Algerian classrooms to broader debates in applied linguistics about stereotypes, identity, and assessment.

Literature Review

The concept of the "ideal English learner" is both complex and problematic, rooted in ideologies that privilege certain forms of knowledge, behavior, and identity over others. At the heart of this construct lies *native-speakerism*, the belief that native speakers of English represent the ultimate authority and model for language use (Holliday, 2005, 2006). This ideology establishes a narrow standard of "correctness" tied to Anglo-American norms, often rendering other linguistic repertoires as deficient. Closely related is Bourdieu's (1991) notion of *linguistic capital*, where the

English spoken by a native speaker carries more value than that of a non-native speaker, and cultural capital, where familiarity with Western norms and customs is often treated as an implicit component of proficiency. Together, these forms of capital shape who is recognized as an "ideal" learner.

Research in applied linguistics shows how these assumptions become embedded in classroom practices. Early "good language learner" studies (Rubin, 1975) portrayed success as a matter of individual strategies, but later critiques revealed that such characterizations often reflect teachers' and institutions' expectations rather than objective measures of ability (Griffiths, 2008; Dörnyei & Ushioda, 2009). For instance, extroverted students who hold Western culture may be more readily labeled as successful, while lower or culturally different students risk being overlooked. Norton (2013) and Pavlenko & Blackledge (2004) remind us that language learning is inseparable from identity and power: learners must constantly negotiate between their own cultural backgrounds and the idealized, often Westernized, identities valorized in EFL classrooms. This process can lead to alienation or the need to perform a "desired" identity in order to be recognized.

Assessment practices further operationalize these ideals. Exams and standardized tests are not neutral measures of ability; they reflect and reproduce ideologies of what counts as legitimate knowledge and language use (Shohamy, 2001; McNamara & Roever, 2006). The wording of exam prompts, the cultural references they draw on, and the rhetorical styles they demand can all reinforce hidden hierarchies. Learners who align with the imagined "ideal" may find these tasks accessible, while others may be marginalized despite possessing rich linguistic competence. In this way, assessment becomes a powerful gatekeeping tool that sustains native-speakerist expectations.

These dynamics are particularly salient in postcolonial, multilingual contexts such as Algeria. The country's linguistic landscape, shaped by the coexistence of Algerian Arabic, Modern Standard Arabic, Tamazight, and French, already reflects layers of history, politics, and identity (Benrabah, 2013, 2014). English, often associated with globalization, modernity, and mobility, enters this ecology as both an opportunity and a source of tension. For Algerian students, learning English can mean access to global capital, but it also requires navigating competing linguistic duties and ideological pressures. Within this setting, the "ideal English learner" is imagined as someone who not only masters linguistic forms but also aligns with cultural and ideological orientations tied to the Global North (Djamel Eddine, 2017). Such expectations risk devaluing the rich multilingual resources that students bring to the classroom, positioning them against an external standard that is often unattainable.

By bringing together theories of native-speakerism, linguistic and cultural capital, and identity construction with insights from assessment and discourse analysis, this study examines how the "ideal learner" stereotype operates in Algerian higher education. Focusing on first-year English exam prompts at Batna-2 University, it seeks to uncover the implicit cultural and linguistic expectations embedded in assessment practices and to explore how these expectations shape learners' experiences, self-perceptions, and opportunities for inclusion. In doing so, the study contributes to broader debates in applied linguistics on the interplay of ideology, identity, and equity in language education.

Methodology

This study was conducted at Batna-2 University in the Department of English, with a focus on first-year EFL students. This level was chosen because the first year represents a transitional stage in which learners move from the structured environment of secondary school to the more demanding context of university study. For many, it also marked their first meaningful encounter with English as an academic discipline, a moment that proved decisive in shaping both their skills and their confidence.

The research concentrated on three foundational modules in the first-year program: Written Expression, Culture and Civilization of the Language, and Grammar. Each of these played a central role in shaping learners' identities. Written Expression offered students the opportunity to develop their ability to formulate ideas and arguments in English at an academic level. The Culture and Civilization module introduced them to the social, cultural, and historical dimensions of English, highlighting the ways in which language carries values and worldviews. Grammar, on the other hand, emphasized structural accuracy, which remained one of the most visible markers of competence. Together, these modules framed an implicit definition of what it meant to be a "good" or even an "ideal" English learner at the beginning of university studies.

To investigate how such assumptions were embedded in assessment practices, the study employed a qualitative design with discourse analysis as the principal method. This approach was chosen because the objective was not to measure outcomes but to reveal how exam prompts encoded cultural, linguistic, and identity-related expectations. Discourse analysis enabled a close reading of the prompts and shed light on the indirect ways in which they communicated values and stereotypes.

The data consisted of written exam prompts, which were particularly suitable for this purpose. Exams, as has been argued by Shohamy (2001), function not only as instruments of evaluation but also as vehicles of ideology, reflecting what institutions consider legitimate knowledge and desirable learner identities. Exam prompts therefore offered a direct window into the construction of the "ideal learner."

The corpus was collected from first-year exams in the three targeted modules over two regular semesters and their corresponding resit sessions. In total, the dataset included 12 prompts from Written Expression, 8 from Culture and Civilization, and 10 from Grammar, producing a corpus of 30 prompts. This range of material allowed for a balanced and manageable analysis of different task types across modules.

The analysis proceeded in three stages. First, the exam prompts were compiled from departmental archives. Second, they were organized by module and task type. Third, they were examined for recurring themes, with coding focusing on aspects such as cultural representation, linguistic norms, and identity positioning. Particular attention was given to writing tasks that presupposed knowledge of Western cultural themes, grammar exercises that highlighted flawless accuracy, and culture-related questions that privileged specific historical narratives. These patterns, taken together, revealed implicit assumptions about what constituted an "ideal learner."

Ethical considerations were respected throughout the process. Since the research relied solely on exam prompts and not on student responses, it carried minimal risk. Permission was obtained from the administration to access the exams, and all data were handled with integrity and confidentiality. Importantly, the analysis focused on the discourse of assessment itself, rather than on the work of individual teachers.

Findings and Discussion

Looking at the 30 exam prompts across the three first-year modules, a clear picture emerges of the kind of English learner the system seems to value. Even though each module had its own focus: writing in Written Expression, historical knowledge in Culture and Civilization, and structural accuracy in Grammar, they all pointed to a similar model of success: the student who is accurate, disciplined, and aligned with Anglo-American norms of English.

In Written Expression, most of the 12 prompts revolved around sentence construction and paragraph writing. For example, one asked students to "*Write five sentences using the compound sentence structure with appropriate coordinating conjunctions*," while another required them to "*Write a persuasive paragraph convincing your classmates of the importance of learning English at university.*" These tasks rewarded students who could follow grammatical rules and organize their ideas logically, but they left little space for creativity or personal voice. This echoes Rubin's (1975) idea of the "good language learner," where success is measured less by authentic communication and more by accuracy and conformity to rules.

The 8 prompts from Culture and Civilization revealed another layer of expectations. Most of them focused on historical knowledge tied to the United Kingdom and the United States. For example, students were asked questions such as "*Who was the first president of the United States and what were his main achievements*?" or "*Discuss the causes and consequences of the Industrial Revolution in Britain.*" In one exam, students were shown pictures, such as Queen Victoria, the White House, or the Statue of Liberty, and asked to identify them. These tasks assumed that knowing Anglo-American history and symbols was central to being a "good" English learner. As Holliday (2006) warns in his work on native-speakerism, this kind of focus reinforces the idea that English belongs to the West, leaving little room for local or postcolonial perspectives. In Algeria, this risks suspending students' own cultural identities and experiences.

The Grammar module, with 10 prompts, emphasized rules above all else. Typical questions included "*Identify the part of speech of the underlined word in the following sentence*," or "*Rewrite the sentence using the past perfect tense*." Another example asked students to "*Fill in the blanks with the correct form of the verb in brackets.*" These prompts made it clear that grammatical accuracy was treated as the ultimate sign of competence. This reflects Jenkins' (2007) argument about "linguistic capital," where the most valued English is the one that sticks closest to the grammar of inner-circle English varieties. While this approach ensures students develop a strong structural foundation, it also risks presenting English as a rigid system, rather than a flexible tool for real communication.

Taken together, these findings show that exams in the first year do more than just test knowledge; they quietly define what kind of learner is "ideal." The image that emerges is one of a student who is accurate, rule-following, and familiar with Western history and culture. In Bourdieu's (1991)

terms, these exams reward certain kinds of cultural and linguistic capital while overlooking others. This confirms Shohamy's (2001) point that exams are never neutral; they carry implicit messages about who counts as a legitimate learner of English.

In short, the exams at Batna-2 University provide structure and clear expectations, but they also reinforce narrow stereotypes about what it means to succeed in English. This has important implications for how students see themselves, how motivated they feel, and whether their own cultural and linguistic resources are valued.

CONCLUSION

This study has shown that first-year exam prompts at Batna-2 University do more than evaluate students' knowledge; they construct and reinforce a particular vision of the "ideal English learner." Across the modules of Written Expression, Culture and Civilization, and Grammar, success was implicitly tied to fluency, accuracy, and cultural familiarity with Anglo-American contexts. Such expectations align closely with native-speakerist ideologies and the privileging of specific forms of linguistic and cultural capital (Bourdieu, 1991; Holliday, 2006). While these exams undoubtedly provide structure and promote important skills, they also risk narrowing the definition of proficiency and excluding learners whose strengths fall outside these prescribed norms.

By highlighting how assessment practices shape learner identities, this research contributes to wider debates in applied linguistics about equity, inclusion, and representation. In a multilingual and postcolonial context like Algeria, where students bring diverse linguistic repertoires and cultural experiences, relying too heavily on Western standards may undermine learner confidence and motivation. As Shohamy (2001) reminds us, exams are never neutral; they embody ideologies that privilege some learners while marginalizing others.

The findings therefore point to the need for more context-sensitive and inclusive assessment practices; ones that acknowledge the multilingual realities of Algerian students and value a wider range of communicative abilities and cultural resources. Doing so would not only challenge restrictive stereotypes of the "ideal learner" but also foster greater student engagement and a more empowering vision of what it means to succeed in English**.**

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Revisiting Citizenship and Border Porosity: Crossing the Untraversable in Randa Abdel-Fattah's The Lines We Cross (2017)

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ABSTRACT: Looking at the global picture of today's world hints at the increasing interest in global citizenship that does not unpromisingly bind people to a certain territory but rather it heartens people to be connected everywhere. However, borders are very often contested, as the process of crossing per se is not as luminous as it may appear. Accordingly, this paper aims to question whether borders are merely lines drawn or, more probably, systems created by certain regimes for filtering people who are coming from other places. Definitely, the alarm raised regarding citizenship currently can be related to the fact that nationality is typically used as a limit line or a 'national boundary' fabricated to differentiate between citizens and non-citizens, to construct a sense of belonging and societal cohesion within the nation-state, and to certify the sovereignty of that nation, subsequently. Randa Abdel-Fattah's *The Lines We Cross* probes the arbitrary concept of citizenship. It revisits whether borders are porous or political boundaries erected to regulate the eligibility of membership. The narrative recounts the struggle of Mina, a refugee fleeing her besieged country, and Michael, an anti-immigrant, whose sharp contrasting views kept them apart. Notwithstanding the disquieting journey Mina has endured due to the strain of fashioning a new life across borders, the novelist displays the flimsiness of borders that can be made and unmade at will at whatever time people or objects move. Randa Abdel-Fattah touches on that the 'created' barriers are duplicitous constructs that divulge the dominant ideologies and the regimes they are coming from to decree social inequalities. Eventually, she empowers her characters, mostly Michael and Mina, to discourse their differences in defiance of all the views that stress confines and borders' impenetrability.

KEYWORDS: Eligible citizenship; global mobility; border-banning; impenetrable borders; sovereignty.

INTRODUCTION

Upholding frontiers in a world that supposedly calls for border porosity is a complex topic that prompts serious views, uproar, and even polarization. Such discussions came forth as the utopian project of a world without borders failed due to the relentless demands to close off borders in front of migrants. One of the striking aspects of contemporary migration laws is that the perceptions of citizenship that have created a crisis due to the unseen boundaries drawn between citizens. Such boundaries are often critiqued as ineffective and more accurately a call to hate rather than establishing a utopian realm wherein all humans are treated equally. Probably, the current crisis regarding human mobility stems from the existence of two contrasting perspectives: one held by

realists who acknowledge exiting borders, and another by utopians who dream of a borderless world. Or, perhaps we failed to understand that immigrants will never make a profit from the romanticised project of globalisation that invests in the production of goods crosswise the world. Hence, instead of making a fair profit from a world without borders, they were put in detention camps or failed to enjoy their full right of citizenship. Strangely, borders, divisions, and claiming dominion over what people possess and what they do not have become more deadly than ever before. Such struggle came into existence when people realized that borders are not mere lines drawn on maps, but these are entitlements of power and control. These borders are systems of control of resources. What is more noticeable is the racial violence that started to be encoded in the philosophy of borders and security. Today's borders have become sites of struggle, stereotypes, and production of hate speeches. Accordingly, immigrants, refugees and asylum seekers today are no longer talking about legal protection and integration but physical protection instead. In other words, people are no longer looking for basic rights but a dignified life. So, the questions that keep heaping on people's minds are the following:

1. What kind of ideologies are there behind the public resentment and spending on border ramparts?
2. What are the reasons and arguments for regulating undocumented migrants and what are the different policies to regulate borders?
3. Are we living in a world that operates within a system of defined borders?
4. What effects do borders have on individuals' lives?

Citizenship in a Shifting World

Being born into one nation means having certain privileges and rights by virtue that others are banned from. The crisis that nation-states are facing today, along with the rise of mobility and global movements, is founding lines that could discern nationals and outsiders, citizens and residents. The inconsistencies that nations are attributed to the failure to monitor equality without losing border control and state sovereignty. Conventionally speaking, an individual's entitlement to citizenship virtually ensures his/her membership, nationality, and enjoyment of rights. This, however, has radically altered on the account of the fact that an individual may have citizenship and yet deprived of the basic rights, as the entitlement to certain rights remains attached to national and cultural backgrounds. Many migrants as such asylum seekers, undocumented immigrants, and displaced persons do not enjoy legal recognition, as they violate the established order of the nation-state.

The other problem that the global regime escapes to address is the social protection within the global framework. Ensuring social equality, stability, and social protection powered hostility and anti-migration sentiments in host countries, ultimately affecting their welfare. (Paparusso, 2021). Accordingly, ethnic and religious heterogeneousness have become axes of disparity and intensified new debates over citizenship and who is eligible to belong. At a more general level, citizenship is simply defined as a membership to a given state, but it proliferated to be a political and social construct as viewed by Balibar, who suggests that elements of citizenship "are not impersonal processes; they are relationships of force exercised by institutions and power apparatuses over individual and collective subjects" (2015, p. 75).

On *The Lines We Cross*

Randa Abdel-Fattah's *The Lines We Cross* traces the journey of Mina, a refugee from Afghanistan. The narrative focuses on the ethnic and cultural borders that Mina tries to traverse in Australia, as it chronicles the visible and invisible borders that were erected to block refugees and deprive them of their basic rights.

The anti-migration feelings and resentment towards Mina and her family are powered by the detestation and xenophobic attitudes towards people of other cultures that are based on nationality and ethnicity in most cases. Such resentment and hatred of foreigners may alter to violence and ferocity in order to "preserve privilege and opportunity for some by restricting access to resources and movements for others" (Jones, 2016, p. 5). Hence, these feelings are nurtured by the created divisions that are not initially natural, but mechanisms to claim the land and its resources, and excluding others from accession. In actual fact, there are many instances in the novel that echo the violence that Mina and her family are met with. Mina's stepfather's restaurant was visited by reporters who belong to Aussie Values, an anti-migration organization. The reporters asked whether the money they received from the sales goes to Islamic terrorism.

> "With reports of halal food funding terrorism overseas, can you confirm whether you know where the money you spend on halal food is actually going?"
>
> Baba looks utterly stricken. I run over to him, blocking him from the camera.
>
> "Do you have any concerns about where halal funds go?" (p. 134)

Though Mina and her father were saved by a fellow citizen, the newsflash was edited and documented that they were hiding something. The news talked about the barbaric meat served in the restaurant, warning that this is Australian not from the Middle East. Hence, the news conjured a sense of obscure fear towards Mina's family and the kind of food they serve in Australia "The report ends with the reporter outside a mosque, telling the audience about some people's fears of "creeping sharia." There is a shot of the man who harassed us in the restaurant. He is a member of a new organization that wants to stop the "Islamization of Australia." (p.135). Anti-immigrant slogans are not shared by Aussie Values solely; rather, the nativist counterattack is also shared by Mina's classmate, who plainly recaps that she is coming from the land of terrorists:

> What are you going to do about it? Put an SOS call to your terrorist buddies?"
>
> "Yeah, that's right. I'm from the land of Al-Qaida, remember." Hey, when I want an opinion from a boat person I'll ask, he says smugly. (p.326)

Adding to the strive for ethnic and religious homogeneity, racist riots in Australia were mounting daily, as expressed by one of Aussie Values members, who admits, "We are actually part of a new political organization and we are going to make sure this comes up in the state election agenda. People like you are taking jobs away from honest Aussies" (258). Such a chauvinistic riot is a political maneuver to drive Mina's people from Australia's borders. Hence, the borderlines that these racist organizations erected are created at will at whatever time people or objects move. Following this creed, the instant a refugee or the displaced enters a society, he becomes very visible, and his actual crossing is a threat to the nation's national identity and sovereignty. This idea is described by Balibar as a philosophy that "corresponds to the national institution, which rests upon the formulation of a rule of exclusion of visible or invisible borders materialized in laws and practices" (2017). The anger that Aussie's members expressed at the restaurant is admissible

as refugees are risking the stability of Australia, burdening it, and taking the land and jobs from Australians. In a debate discussing the hazard instigated by refugees to, Michael's dad comments, "Refugees take jobs from Australians. They cost a lot in welfare, they compete for our resources, and they then bring over their families, so the situation is exacerbated. We have an unemployment crisis in this country and accepting more refugees will make it worse" (138). Certainly, refugees' presence raised an alarm apropos the economy as there were not enough jobs for Australians let be for refugees, who were relying on welfare and thus creating mess and disorder for the government. But it was not about economy only since culture appears to be a site of skirmish, as suggested by Micheal's mother, who announced her distress regarding the cultural incompatibility. This idea is strappingly authenticated by his father, who explains further, "There is a dominant culture, Michael" Dad explains. "We are an Anglo nation based on Judeo-Christian values. People are free to practice their culture and religion so long as it does not undermine the foundational identity of this culture" (138). Hence, though the state's border control seems to lessen in a certain fashion, mainly with border crossing movements; yet the state's sovereignty rather than hostage remains obstinate. This clearly explicates Micheal's father's craving to distinguish the Anglo citizens from other residents to ensure the state's security and the rights of its people. Strangely, such a division echoes the disarticulation of citizenship in a territory that has distinctive regularizing logic between dissimilar members.

Borders are not mere territorial constructs but social, cultural, and ethnic limits that order societies. This enlightens Aussie Value members' growing anger whensoever borders are discoursed. The creed of border control is back as the utopian conceptions of a borderless world were confronted by safeguarding the national identity. This radical shift of perception to borders echoes the ideology that states embrace to contain flows of people. Hence, this alteration transfers away from "labelling borders as territorial dividing lines to interpreting borders as socio-cultural practices, experiences, and discourses" (Anthony Cooper and Soren Tinning, 2020, p.3). Micheal's mom was explaining Australia's open borders, saying, "Michael, it is like this soup I am cooking. The dominant flavor is asparagus. I've got other spices and flavors in here too because that's what makes the soup so rich and flavorsome. But they complement the asparagus, rather than take over" (p. 163). What Michael's parents are trying to achieve with their anti-migrant sentiments is making refugees blend in and blend with the majority and dominant culture without making themselves different. Hence, the ideal multicultural project turns out to be disastrous, as all cultures and religions are equivalent. Nonetheless, Mina's people would be welcomed to Australia given that they respect Judeo-Christian values. This was denied by Mina, who doubted his parents' willingness to welcome diversity and establish a borderless realm.

> "I'm not exactly the best person to explain their policies, but they're not racists, Mina. They're not white supremacists like some of the mob you hear about." I stare at him blankly as he blusters on. "Just the other day they were telling me about how they believe in diversity." He then tells me a story about the asparagus soup.
>
> "So let me get this clear, Michael. Australia is a big bowl of soup and Aussie Values is about protecting the asparagus from an overzealous peeper or cardamon pod" (181)

Evidently, borders come to life and are redrawn due to the rise of the uneven border crossers like Mina and her people. Both Mina and Michael approve of what Chiara Brambilla calls a 'double gaze', a perspective that tolerates the negotiation of the grand stories about Australia narrated by his parents and Mina's minor particular stories that represent those, who are talking from the

margins of Australia. This dual perception of the created borders epitomizes that borders are personal creations, reflecting the political regime adopted to keep a strict gaze on those traversing Australia's national and cultural borders.

Instead of cultivating borders, Michael develops a strong connection with border crossers. His inquisitiveness about their position generates an outrageous spectacle that defies the asymmetrical power that abuses foreigners like Mina, with whom he has sympathized. His empathetic feelings are personified when Mina's parent restaurant was vandalized and he blamed his parents for their racist attitudes against Muslims and asylum seekers. The vandalization reminds Mina's father about their first days as refugees. He seethed, "It is like we never left the boat. Ten years on and we're still on deck, being rocked and swayed, coming closer to the rocks and then pulling back, smashing against waves" (p. 286)

Crossing the Longitudinal Borders in *The Lines We Cross*

In *The Lines We Cross,* borders are fortified by organizations like Aussie Values, who claim that borders can never be fully open in front of those who are risking their national security. The violent attitudes, typified by the vandalization of the restaurant and the reports on TV that showed the restaurant's hallah food as a promoter of terrorism overseas, represent the creeping policy of border security in Australia's societal framework. Although Mina and her family made it to Australia, crossing all geographical borders, the social and cultural borders contrived to block them out and locking them in detention, as Michael's mother remarked, "Just because we want to protect our borders doesn't mean we're heartless. There are wars all over the world. More and more refugees. There has to be a limit, or we'll be flooded" (p. 64).

The restaurant for Mina's parents is not a place where hallah food is cooked, but rather it is a venue where people of different and split grounds can eschew the territorial and cultural divides. Differently put, it is a locus where borders, whether physical or illusory, are absorbed without distressing about how one fits in/against the other. Aussie Values members were recognizant of the fact that this restaurant is a podium that offers a preview into a culture that is foreign and extraneous for Australians. In this respect, it is suggested that "What we consume, how we acquire it, who prepares it, who is at the table, and who eats first is a form of communication that is, it has a rich cultural base. Beyond merely nourishing the body, what we eat and with whom we eat can inspire and strengthen the bonds between individuals, communities, and even countries" (Sibal, 2018, p. 02). Andrew, a member of the Aussie Values and who believes that multiculturalism is a coma, blatantly expresses his anger to see an Afghan restaurant in the neighborhood. Though he could not find any evidence of whether the restaurant was truly funding terrorism, yet the opening of a new restaurant that replaced an old shop, a fixed object among the citizens, was disquieting for him.

CONCLUSION

In her projection of borders, Randa Abdul-Fattah shows that the utopian project of a borderless world remains a mere fantasy on the basis that borders are not lines we draw, but rather these are boundaries that ensure the state's sovereignty and differentiate between internal and external members. Like perceptions, borders can change and can be made and unmade. This is evidently elucidated through the central character Michael, who changed from the one with anti-immigration sentiments to the one who is defending the right of immigrants. This, however, adds a critical

dimension to the novel, as the novelist advocates an entreaty to untie our perspectives towards those with different views and hence discourse our differences.

Regardless of the cultural, ethnic, and territorial divisions that relapse in Abdul Fattah's novel, and in spite of the different confrontations between Aussie Value members, directed by Michael's parents, who used their status of power to strip border crossers like Mina and her people of their rights, the novel offers gleams of hope that perceptions can alter at will whenever one apprehends that borders can be made and unmade. Michael's ability to step away from the border zone empowers him to create a safe space to dialogue with Mina. This, nonetheless, releases Mina from the burden of the cultural mediator.

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Neurodiversity and Inequality in Education: Towards Inclusive Pedagogies for Global Citizenship

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ABSTRACT: Education plays a key role in cultivating the social and ethical habits of global citizenship. Yet, many inequalities still exist, particularly with neurodivergent learners such as those with attention-deficit/hyperactivity disorder and learning disabilities. Many barriers and unfair treatment are encountered by these students which impact their learning process and their participation in school life. This paper explores research on neurodivergence in education focusing on its impact on learning as well as on teachers and peers' attitudes about it. Drawing on the social model of disability (SMD), and the framework of Universal Design for Learning (UDL), the study highlights how barriers in instruction, peer dynamics, and assessment can be dismantled through multimodal input, flexible output, and classroom practices that frame difference as a resource. Focusing on primary EFL classrooms, this paper discusses how inclusive pedagogies enhance learning opportunities for neurodivergent learners and cultivate peer cultures grounded in empathy and solidarity. The implications emphasize the necessity to consider inclusion as an ongoing cultural and relational process rather than a static policy goal by targeting teacher training as well as further research on peer dynamics to reshape school ethos toward equity and global citizenship.

KEYWORDS: Neurodiversity, inclusive education, ADHD, learning disabilities, educational inequalities, Universal Design for Learning

INTRODUCTION

While schools are expected to encourage equity, empathy, and respect for diversity, they are actually built around the narrow image of a 'typical' learner. Diverse cognitive and learning styles are not always taken into account in instruction, communication, and assessment which makes neurodivergent learners often at risk of marginalization. This paper aims to review literature on neurodivergence in education and highlight inclusive frameworks like the social model of disability and the Universal Design for Learning as strategies to foster equity. The focus is on neurodiversity as an overlooked aspect of educational inequality and on how addressing related barriers supports neurodivergent learners and promotes respect for diversity. The following research questions guide this paper: (1) What are neurodivergent learners' challenges and strengths? (2) In what ways can inclusive education frameworks address inequalities?

Literature Review

Educational Inequality and Neurodivergence

Educational inequality refers to systematic disparities in access, opportunities, and outcomes that disadvantage certain groups of learners (Reardon, 2011). Research deals mainly with socio-economic, gender, and ethnic factors; on the other hand, disability and neurodivergence are comparatively underexplored despite their significant on impact learners' paths (Slee, 2011).

The concept of *neurodivergence is* rooted in the neurodiversity movement that views conditions such as autism, ADHD, and dyslexia as natural variations rather than deficits (Armstrong, 2010; Singer, 1999). From this perspective, neurological differences are not treated as pathologies to be fixed but as forms of human diversity that can enrich educational communities. This perspective is supported by the Salamanca Statement (UNESCO, 1994) and the UN Convention on the Rights of Persons with Disabilities (United Nations, 2006) which emphasizes the importance of barrier-removing approaches in education.

Neurodiversity in the Classroom: Inequality, Barriers, and Strengths

Structural and Environmental Barriers

Many of the obstacles that neurodivergent learners face are not inherent to ADHD, dyslexia, or autism; they are produced by settings that privilege uniformity (Shakespeare, 2013; Armstrong, 2017). Rigid curricula, standardized assessments privileging uniform skills, and overcrowded classrooms are among the structural barriers they are confronted with (DuPaul & Stoner, 2014; Popham, 2011). Learners with attentional or sensory differences are particularly disadvantaged by sensory-overloaded settings, with constant noise and visual distractions (Barkley, 2015; Zentall, 2006). Even when inclusion is formally endorsed, many schools adopt a minimal version of integration without rethinking pedagogy, producing what Florian (2008) describes as "inclusion in name only."(p.202)

Attitudinal Barriers: Teachers and Peers Dynamics

Another factor that shape neurodivergents' educational experiences is their teachers' and peers' perceptions. Because of the lack of awarenees and training, neurodivergents face lowered expectations, labeling, and unintentional stigma from their teachers. ADHD learners are often portrayed as disruptive, autistic students as socially aloof, and dyslexic students as less intelligent (Ozcan et al., 2017; De Boer et al., 2011). The consequences of these views are often punishments rather than support. With their peers, these learners experience rejection, bullying, and teasing (Hoza, 2007, Humphrey & Symes, 2010, Glazzard, 2010)

Cognitive Variability and Classroom Misfits

When educational tasks are narrowly defined, neurodivergent learners also experience performance challenges. In group work, autistic learners commonly face difficulties with implicit

social communication or sensory sensitivities (Baron-Cohen, 2009). Concerning dyslexic learners, they struggle with decoding, spelling, and processing speed (Snowling, 2012). On the other hand, learners with ADHD grapple to maintain attention and working memory in addition to impulse control issues, these challenges are doubled in traditional classrooms where quiet conformity and linear task completion are required (Barkley, 2015).

Strengths and Variability across ADHD, Dyslexia, and Autism

Divergent learners are not only confronted to barriers, they can also bring particular strengths that may enrich learning communities. Higher divergent thinking and creative achievement is commonly displayed in learners with ADHD (White & Shah, 2006). Moreover, they have the ability to sustain concentration through 'hyperfocus' on tasks they are genuinely interested in. In addition to high levels of energy, their rapid idea generation and non-linear connections can stimulate group innovation.When directed effectively, they can be deeply engaged and produce originality. Mixed findings on Dyslexia research are reported; while some studies identified relative strengths on certain tasks such as oral language skills, others did not show any specific advantage, implying the need to personalize support (von Károlyi et al., 2003; Snowling, 2012). Concerning, autistic learners, they often think in ways that help them spot patterns and focus deeply on their interests which is a strength that can be used to keep them engaged and to support very precise work (Murray et al., 2005).

Theoretical Framework

The Social Model of Disability (SMD) and the Universal Design for Learning (UDL) are the two theoretical models used in this paper to support the view that many difficulties faced by neurodivergent learners are created by school design, not by the learners themselves.

Social Model of Disability

In the social model of disability, exclusion is considered as a problem of barriers rather than of bodies or minds (Oliver, 1996; UPIAS, 1976). This model makes a distinction between *impairment* and *disability.* While the former refers to a person's difference, the latter deals with the challenge that arises when environments do not accommodate with that difference. *Disability* occurs in schools when teaching is one-size-fits-all. For instance, in the case of fast speech, heavy lessons, or speed tests. Under this perspective, the mission shifts from 'fixing' learners to removing barriers in the curriculum, pedagogy, and assessment (Oliver, 1990, 1996). Still, support needs are not denied in this model; rather, educators are asked to interrogate routine ableism; in other words, privileging particular ways of behaving and processing information (Hehir, 2002).

Universal Design for Learning

The Universal Design for Learning puts the Social Model into practice through a concrete proactive design framework based on learner variability (Meyer, Rose, & Gordon, 2014; CAST, 2018, 2024). It is described through three key principles. First, it provides multiple means of engagement to support interest and persistence. Second, multiple means of *r*epresentation are anticipated to ensure access to content through varied formats such as text, visuals, and audio. Third, varied means of action &

expression allow learners to demonstrate understanding in diverse ways. This model draws from neuroscience and is based on flexibility in teaching methods, materials, and assessments. Differences among learners are not treated as exceptions but as the norm, and learners are provided with more choice over their learning experience. From this standpoint, learning goals are separated from methods. In other words, the learning target remains the same, (e.g., vocabulary use) while media, tools, and timing vary to remove construct-irrelevant barriers (e.g., like handwriting speed). In short, UDL offers a number of formats to increase learners' agency, remove barriers, and promote an inclusive environment.

Classroom Application: Inclusive Primary EFL

In this section, the social model of disability, supported by UDL, is applied to primary school foreign language learning. Primary years are formative for shaping attitudes toward difference, making inclusion at this stage especially critical.

The Social Model in Practice: Removing Barriers to Participation

From Barriers to Belonging

Whenever a learner struggles, the guiding question for teachers should be: *"What barrier can I remove or reduce now?"*This shift redefines the teacher from evaluator to barrier-remover. In primary EFL, the teacher can for instance break audio texts into smaller segments, so that autistic learners can pause to process information and reduce the overload. To support their focus, ADHD learners can be provided with a transcript to follow while listening. With such adjustments, teaching becomes more flexible and gradually replaces, rigid expectations, like requiring immediate responses or constant silence, by more responsive practices. Therefore, teacher education must prepare educators to resist ableism and actively shape classrooms that value and include all learners (Hehir, 2002).

The exclusion that neurodivergent learners commonly experience with their classmates can be countered by teachers when they act as cultural mediators. This can be achieved by valuing difference as a resource. For instance, In primary EFL classrooms, teachers can design pair or group tasks with rotating roles on the basis of learners' differences. Strengths can be distributed by inviting learners to contribute in different ways; such as one pupil drawing a vocabulary word, while another can act it out. A child with ADHD, for example, may excel in fast-paced role-play while an autistic learner might shine in pattern-recognition tasks. The role of the teacher is to pay attention to these differences and design group work accordingly. One way to do this is by pairing neurodivergent students with empathetic classmates for task support. Still, in such pair or group tasks, teachers need to be vigilant to micro-exclusions such as eye rolling or dismissive laughter. These issues should be addressed through dialogue rather than punishment in order to reinforce accountability and solidarity. In this way, peers gradually learn to embrace difference as a valuable part of their learning community.

Reframing Assessment

Assessment is the area where barrier removal is the most needed. Relying on timed tests and standard written products builds obstacles for neurodivergent learners (Florian & Black-Hawkins, 2011). From the perspective of the SMD, these challenges are viewed as shortcomings of the system rather deficiencies in the learner. In primary foreign language classrooms, inclusive practice involves moving from speed-driven evaluation to process-oriented assessment that accounts for participation, creativity, collaboration alongside accuracy. In addition to allowing flexible timing, multimodal assessment, such as portfolios, projects, and oral exchanges should be the standard approach, rather a supplement to rigid written tests.

UDL in Practice: Responding to Diverse Neurodivergent Profiles

Inclusive primary EFL can be framed around three interdependent design orientations, Representation, Engagement, and Action/Expression that treat learner variability as the default rather than a retrofit, in line with UDL guidance.

Inclusive primary EFL can be framed around three interdependent design orientations- Engagement, Representation, and Action/Expression. First, e*ngagement* in inclusive EFL is best understood not as a personal disposition but as an outcome of how classroom activities are structured (Fredricks, Blumenfeld, & Paris, 2004). Predictability, clear goals, legitimizing movement, and bounded uncertainty orient attention and lower the self-regulatory burden often faced by learners with diverse attentional or sensory profiles (Deci & Ryan, 2000; Skinner & Pitzer, 2012). For instance, learners can contribute in a predictable order when the teacher uses some simple turn-taking devices, such as passing an object. This offers more clarity than relying on a scramble of raised hands. Second, at the level of input, inclusion is enhanced when language is presented through multiple semiotic channels, allowing meaning to be co-constructed through image, gesture, sound, and print. This approach not only reduces the cognitive load, but also offers a broader access for learners who process information differently (Sweller, 2010). Third, at the level of output, inclusion requires separating *what* is being assessed (the construct) from *how* it is demonstrated. If the goal is mastery of target phrases, learners should be able to show this through writing, speaking, or matching and pointing, rather than being confined to one channel. Inclusion demands that different modes of expression be treated as equivalent evidence of the same construct, with learners given choice in how to participate.

Discussion: Limitations and Implications

These reflections raise wider debates about inclusion and its implications. The first issue is the gap between ideals and realities. Structural reforms are made difficult because of overcrowded classes and rigid curricula. Supporters of separate classrooms claim that it would be more beneficial for neurodivergents to be in smaller individualized pacing groups to reduce social pressure. While this arrangement may bring targeted support and comfort in the short-term, such separation risks producing what is referred to by Fraser (2005) as “misrecognition”. In fact, the citizenship of these learners would be diminished since they are categorized as fundamentally different. Still, when inclusion is inadequately implemented, their presence in the classroom risks becoming merely

nominal (Florian, 2008; Ainscow et al., 2006). Therefore, the challenge is to handle inclusion not as a fixed placement or reform, but as progressive cultural shift and a relational practice. In other words, inclusion should be reframed as an ongoing process of adjusting pedagogy, expectations, and assessment.

When SMD and UDL are applied to the realities of schools, several limitations arise. First, because the social model puts a strong emphasis on external barriers, there is a risk of overlooking the real cognitive and behavioural challenges faced by neurodivergents. Dismissing difficulties such as inattention, executive dysfunction, or reading impairments would reinforce misconceptions about these learners. This limitation should be addressed by adopting an approach integrating both the SMD and insights form cognitive and developmental research. This would allow schools to recognize genuine learning differences without stigmatizing them, through the design of both structural and individualized support. This blended approach ensures that inclusion is not framed as either disregarding differences or overemphasizing deficits.

Teachers' beliefs represent another barrier. If neurodivergence is implicitly perceived as a pathology by instructors, even well-designed frameworks cannot be effective. The implication is to upgrade teacher education beyond technical training by integrating reflection on disability, diversity, and equity and moving towards reshaping underlying beliefs. Teacher training should equip instructors with the knowledge and skills necessary to support neurodivergent learners. Future research should focus on the impact of such trainings to change teachers' perceptions and practices in the long run. Besides, the presence of speech therapists and psychologists in schools is necessary to provide support and direction.

In addition to teachers' beliefs, peers' attitudes remain under-explored despite their important role in supporting or undermining inclusion. Research on how stigma, bullying, or empathy develop within diverse classrooms is essential to have a deep understanding of the types of collaborative tasks that foster acceptance. Raising teachers and peers' awareness about inclusive values not only supports equity in education, it also also prepares young learners to participate in global citizenship grounded in empathy, solidarity, and respect for difference.

CONCLUSION

This paper argues that exclusion in education arises less from impairments than from systemic and cultural barriers. It suggests the application of SMD and UDL to dismantle such obstacles. Using primary EFL as an example, the advantages of multimodal input, flexible expression, and peer solidarity are highlighted to value diversity. Still, applying these frameworks in the Algerian context is faced with many limitations such as overcrowded classrooms, rigid curricula, and negative assumptions. Therefore, inclusion should be viewed as an ongoing process rather than a final goal. Future work should focus on training teachers to understand the real cognitive challenges and strengths of neurodivergent learners in addition to reviewing the assessment methods so that meaning is privileged over conformity. More research on peer dynamics and the factors that foster inclusive and empathetic attitudes would transform classrooms into spaces of genuine participation and shared citizenship.

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From Marginalizing to Normalizing Differences: Adopting Key Principles and Traits

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ABSTRACT: The collision of differences is an intricate phenomenon arising from the constant interaction of cultural, social, political, historical, ideological, psychological, and gender-based differences. While such encounters can enrich societies through cooperation, unity, and global exchange, they may also fuel marginalization, conflict, division, and instability. This paper explores the dynamics of these collisions, the diverse contexts in which they occur, and their dual role as both unifying and divisive forces. The study aims to investigate how differences collide, the implications they generate, and the principles that can normalize diversity and foster global citizenship. The study is grounded in a theoretical framework drawing on multiple perspectives, including Social Identity Theory, Realistic Group Conflict Theory, the concept of Othering, and the Inclusion framework, further supported by UNESCO`s Global Citizenship Education model. Findings indicate that while collisions can trigger discrimination, prejudice, and exclusion, they can also create paths for dialogue, fusion, empathy, and intercultural awareness when guided by constructive principles. The discussion emphasizes that normalization extends beyond simple acceptance of diversity, toward genuine coexistence, where differences are viewed as ordinary and inseparable components of the social fabric. Principles such as mutual respect, emotional intelligence, active listening, and intercultural communication are identified as key contributors to normalization. The paper concludes that practical implementation of these principles through education and policymaking can transform collisions into constructive encounters, reduce marginalization, and cultivate balanced approaches to coexistence. Recommendations highlight the integration of normalization strategies into educational programs and international policies to promote social cohesion and active global citizenship.

KEYWORDS: Collision of differences; marginalization; normalization; unity; principles; intercultural communication; global citizenship.

INTRODUCTION

Difference is a defining feature that characterizes human existence. It is an inherent phenomenon that can both connect and disconnect individuals and communities. This diversity can be experienced in all areas of life, starting from the most personal and insignificant aspects to the most impactful and significant ones. In a world ruled by globalization, interconnectedness, and ever-growing technology, cultural, racial, social, historical, political, economic, psychological and gender- based differences inevitably intersect, creating a phenomenon known as `collision of differences`. This phenomenon extends to other sensitive facets of life, leading to philosophical, intellectual, and ideological diversity. The central problematic that motivates this study is that the collision of differences can be both an agent of unity and a catalyst of instability. People's exaggerated attachment to their worldviews and their disregard for the divergences of others can

escalate conflicts, cause misunderstandings, fuel discrimination, and even lead to violence, ultimately isolating individuals and marginalizing differences. This paper, therefore, seeks to examine the dynamics of this phenomenon and to identify the conditions under which difference is normalized and recognized as an asset for fusion and cooperation rather than a source of division and confrontation. Accordingly, this study aims to explore the collision of differences, how it occurs, its implications, and to investigate the key principles that can be adopted to normalize diversity and foster active global citizenship. To achieve this aim, the study sets out the following objectives:

1. To identify the various forms of differences, the contexts in which they occur, and the factors that contribute to their collision.
2. To examine the reasons that lead to the marginalization of differences, the challenges, and the negative outcomes arising from such practices.
3. To investigate the key principles and traits that can be cultivated to normalize diversity and harness it as a force for unity and construction rather than instability and division.
4. To recommend practical strategies that can support these principles, ensure their spread, and facilitate their implementation.

In this respect, the following questions are formulated to guide the present study:

- What are the dynamics that shape the collision of differences, and how can this phenomenon be transformed into a force for cooperation and coexistence?
- In which contexts do differences emerge, how do they manifest, and under what conditions do they collide?
- What factors contribute to the marginalization of differences, and what are the implications of this practice?
- What are the key principles that can be adopted to normalize diversity, and how does their implementation promote balance across different contexts?

This paper contributes to the conscious exploration of human differences in a wide variety of contexts. It enables individuals with major and minor roles in society to gain a deeper understanding of diversity and utilize it to expand new horizons, where diversity is not a factor of exclusion but a condition for inclusion in scientific, economic, and other revolutionary fields. In the long term, the present study brings nations closer to peace, which requires allowing differences to collide, accepting these collisions, and then coexisting with them. This paper also contributes to the creation of a healthy environment where traits such as empathy, cultural awareness, respect, and tolerance are naturally embedded within societies and ingrained in mentalities, turning them into natural behaviors practiced by all members of society. Furthermore, this study offers a vision that encompasses scholars, educators, policymakers, and even parents, outlining their roles in supporting these traits, educating individuals, and ultimately preparing them to be active global citizens.

Literature Review

Human differences have long captured the attention of scholars due to their varied effects and serious implications. The collision of difference naturally results from sensitive interactions of differences across contexts. This review synthesizes previous works and theories to explore how collisions occur, their forms, contexts, outcomes, and the principles that can transform marginalization into normalization, while also identifying gaps for future research.

Theoretical Perspectives on Differences and their Collision:

Difference plays a fundamental role in shaping social life and human interactions (Tajfel & Turner, 1979). Social Identity Theory shows how groups` sense of belonging fosters bias and discrimination, leading to collisions and bigotry (Tajfel & Turner, 1979). The Similarity Attraction Paradigm explains both inclusion within similar groups and exclusion from other groups with different orientations (Byrne, 1971). Realistic Group Conflict Theory links dispute to competition over positions, power, or resources (Sherif, 1966). In contrast, Contact Theory proposes social justice, equal opportunities, and institutional support as solutions (Allport, 1954; Pettigrew & Tropp, 2006, 2008).

Collision of Differences: Manifestations and Contexts:

Differences manifest across cultural, generational, ideological, social, geographical, and historical contexts. Everyday interactions that appear in the form of cultural exchanges, intellectual debates, religious practices, and political orientations can be both unifying and divisive (Pettigrew & Tropp, 2006). Social status, gender roles, education, and codes of behavior also create ideal contexts for social differences and clashes (Socio.Health, 2024). Ethnic, economic, and historical factors intensify divisions. Personality differences and Physical traits, such as skin color and disabilities, also significantly contribute to collisions (Singh & vom Hau, 2016).

Implications and the Risk of Marginalization:

Collisions can spark cultural richness, economic exchange, scientific development, and global collaboration (Rajuroy, 2025). Yet, they also increase risks of violence, racism, prejudice, and discrimination (Gómez, 2021). Du Bois (1903) introduced the concept of “othering”, where individuals are alienated and treated as inferior. Such dynamics often lead to exclusion and marginalization (European Union Agency for Fundamental Rights, 2012).

Towards Normalization: Key Principles and Traits:

Research highlights the importance of moving from marginalization to normalization, which involves creating open and supportive environments for diversity (Buehrmann, 2025). The ``Inclusion Framework`` stresses equal participation, belonging, barrier removal, and equity (Shore et al., 2011). Psychological and sociological works emphasize emotional intelligence, tolerance, curiosity, and dialogue as essential traits for respect and acceptance (Forst, 2003; Galeotti, 2002; Habermas, 1990; Parekh, 2000). UNESCO (2015) also promotes Global Citizenship Education as a means of fostering inclusion.

Identified Gaps in the Literature:

Despite the richness of existing literature on the collision of differences, several gaps remain unaddressed. First, considerable research emphasizes theoretical proposals for normalization strategies rather than their implementation in practical contexts, with a few studies providing empirical evidence on their feasibility and effectiveness. Second, research often stops at stressing difference acceptance without elevating to normalization, which entails not only tolerance but also genuine coexistence and respect. Finally, the literature highlights negative implications of collisions, while their positive outcomes are mostly overlooked.

Theoretical Framework

This study is supported by established theories in sociology, psychology, and critical social perspectives. Social Identity Theory highlights how individuals categorize themselves and others. The concept of "othering" explains the alienation of groups perceived as "different", while the Inclusion Framework emphasizes the recognition of difference. Together, these perspectives provide a foundation for understanding the collision of differences as a phenomenon that generates both fusion and division across various aspects of life. This study addresses marginalization as an intentional disregard for difference and presents normalization as a pathway towards accepting diversity and embracing it as an ordinary component of the social fabric. The study moves beyond one-sided perspectives and argues that collision of differences may also enrich many areas, spark creativity, curiosity, and innovation ultimately leading to unity and global connection. Actualizing these positive aspects requires reaching a level of openness in which diversity is not only accepted but also normalized. The present study, therefore, highlights principles and traits that can support this shift. Constructive dialogue, purposeful conversations, empathy, emotional intelligence, tolerance, cultural awareness, active listening, open-mindedness, mutual respect, and intercultural communication are effective contributors to normalization and global citizenship. Ultimately, this paper suggests including these principles in educational programs and implementing international policies that foster exchange while considering core religious and social regulations in a balanced way.

Ethical Considerations

Although this study is theoretical, it acknowledges the ethical responsibility to ensure that the suggested principles and traits support inclusivity and do not generate the very marginalization they are designed to confront.

Findings

The findings drawn from the synthesis of previous theories and works show that differences are present in nearly all contexts and areas of life. Their unavoidable collision can generate instability and division, which may lead to marginalization and exclusion. However, such collisions can also spark unity, fusion, and create opportunities for dialogue, understanding, and normalization, particularly when approached by individuals adopting principles of tolerance and cultural awareness. Ultimately, fostering environments where innovation and creativity are cultivated as essential components of social progress. These findings are summarized in Figure 1, which depicts the shift from marginalization to normalization, highlighting how principles such as cultural awareness and tolerance, among others, foster unity and creativity.

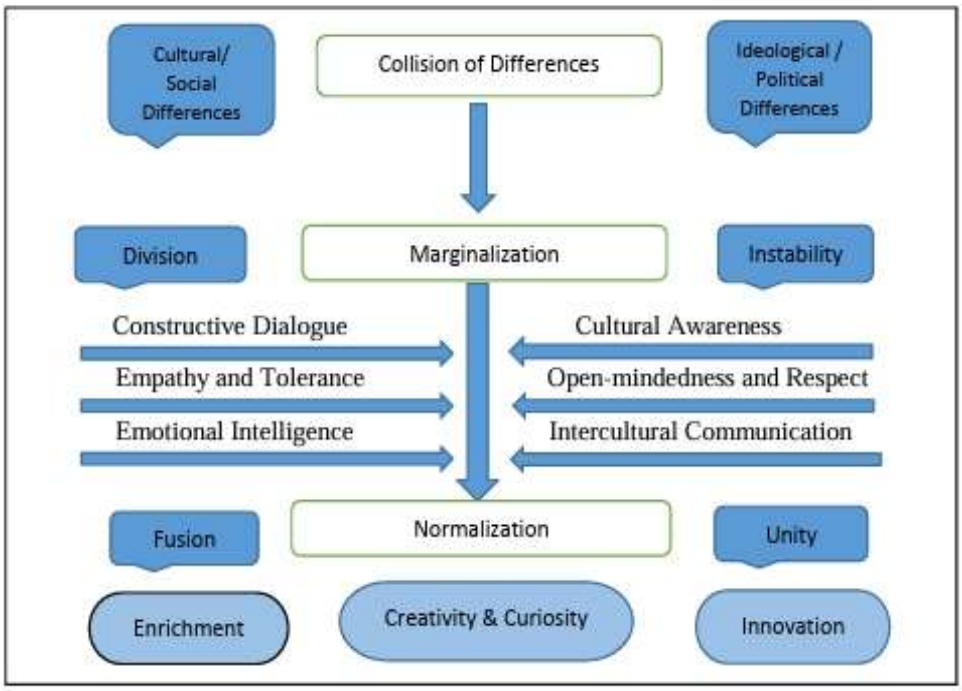


Fig1. Conceptual model of the collision of differences

Critical Discussion

This study offers a theoretical understanding of the collision of differences and its dynamics. Drawing on Social Identity Theory, it interprets collisions as a multifaceted phenomenon manifesting in cultural, political, social, economic, and ideological contexts, showing that they can lead to both division and unity. While Realistic Group Conflict Theory highlights competitiveness as a primary driver of collisions, this paper emphasizes rapid social change, historical grievances, prejudice, stereotypes, and cultural misunderstandings as further conditions. These advance existing explanations by showing that conflicts are not only material but also symbolic. The outcomes of the collisions are inspired by Du Bois' theory of "othering" reframed in this paper as "marginalization", which results in division, instability, discrimination, and violence. Simultaneously, this study presents the notion of normalization as an extension to the Inclusion Framework (Shore et al., 2011), moving beyond inclusion to embrace and normalize diversity. Supported by UNESCO`s (2015) Global Citizenship Education, principles such as constructive dialogue, empathy, emotional intelligence, tolerance, cultural awareness, active listening, mutual respect, flexibility, and intercultural communication are showcased as key contributors to the shift from marginalization to normalization. Overall, these arguments address the study`s research questions and suggest implications that stress the implementation of practical strategies such as global citizenship education to enable the adoption of discussed principles while considering core religious and social regulations in a balanced way. The lack of empirical validation is a key limitation in this study, as findings and proposed implications remain conceptual. This paper`s emphasis on multiple contexts broadens its scope but limits its focus on specific cases. Therefore, future research should expand on this theoretical foundation through empirical testing of case studies.

CONCLUSION

This study investigates the collision of differences as a complex phenomenon that may lead to both unity and division. By drawing on established theories and previous works, it highlights the multiple contexts in which differences manifest, the conditions that intensify collisions, and the outcomes they generate. While collisions often lead to marginalization and exclusion, they can also spark creativity, dialogue, and global connection when carefully addressed. Normalization, therefore, emerges as a necessary step beyond tolerance and inclusion, requiring constructive dialogue, empathy, respect, and intercultural communication. The findings emphasize the importance of embedding these principles in education and policy to cultivate active global citizenship, while also considering religious and social regulations in a balanced way. Despite its conceptual nature, this study provides a theoretical foundation that can guide future empirical research. Ultimately, shifting from the marginalization to the normalization of difference is key to transforming collisions into opportunities for cooperation, innovation, and coexistence.

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From Play to Proficiency: How Private School Principals Shape Immersive English Summer Camps in Algeria

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ABSTRACT: In recent years, English summer camps have emerged as dynamic spaces for experiential and immersive language learning, offering learners opportunities to develop linguistic skills, cultural awareness, and social confidence beyond the traditional classroom. In Algeria's growing private education sector, principals play a pivotal role in shaping these programs to appeal to both pupils and parents. This study explores how private school principals in Algeria design immersive English summer camps to attract pupils and address their linguistic, cultural, and motivational needs. While summer camps are increasingly recognized as valuable sites for informal language learning, little is known about the decision-making processes behind their design in the Algerian private education sector. Using a qualitative case study approach, data is collected through semi-structured interviews with five school principles of different private schools. The study examines the criteria principals prioritize, such as curriculum content, activity selection, teacher recruitment, cultural integration, and recreational balance, to ensure both educational value and broad appeal. Findings are expected to shed light on how leadership perspectives shape program design, and how these design choices align with learner needs and parental expectations. The results aim to inform best practices in EFL summer camp planning, offering practical insights for school leaders, language program designers, and policymakers seeking to enhance English learning opportunities during non-formal education periods.

KEYWORDS: English summer camps, private school principals, EFL learning, program design, learner needs, Algeria, non-formal education, leadership perspectives.

INTRODUCTION

Although English language camps are widely recognized as immersive educational experiences that foster learners' communicative competence, fluency, and motivation through interactive activities (Richards & Rodgers, 2014; Lightbown & Spada, 2017; Harmer, 2015; Brown, 2019; MacIntyre & Gregersen, 2020), very little is known about the decision-making processes behind their design and implementation in the Algerian private education sector. Globally, such camps have been praised for combining formal instruction with practical, real-life applications of English, creating an intensive environment that allows low-intermediate learners to build confidence, enhance fluency, and strengthen comprehension. Their emphasis on non-traditional strategies—such as role-playing, group projects, and interactive games—addresses diverse learning styles while promoting motivation and reducing language anxiety.

Despite this international recognition, no empirical research has been conducted in Algeria to explore how private school principals design English language camps, what criteria they prioritize, or how cultural, curricular, and pedagogical considerations shape these decisions. Specifically, the Algerian context lacks insight into how principals balance curriculum content, activity selection,

teacher recruitment, cultural integration, and recreational aspects when establishing such programs. Addressing this gap, the proposed study adopts a qualitative case study approach, collecting data through semi-structured interviews with principals from different private schools. The aim is to uncover the underlying rationales and contextual factors that influence the design of English language camps, thereby contributing to both the literature on language camp pedagogy and the broader discourse on educational decision-making in Algeria's growing private education sector.

Aim of the Study

The aim of this study is to investigate the decision-making processes underlying the design and implementation of English language camps in the Algerian private education sector. Specifically, the study seeks to explore the criteria and considerations that principals of private schools prioritize when organizing such camps, including curriculum content, activity selection, teacher recruitment, cultural integration, and recreational balance.

Research Questions

The present study is motivated by the following questions

1. What decision-making processes do Algerian private school principals follow when designing English language camps?
2. What criteria (e.g., curriculum content, activity selection, teacher recruitment, cultural integration, recreational balance) are prioritized in the design of English language camps?
3. How do principals' decisions reflect both educational goals and the need for broad appeal in the private education market?
4. What challenges do principals encounter in the planning and implementation of English language camps, and how do they address them?

Review of the Literature

Research has shown that English language camps play a significant role in developing learners' language abilities by creating immersive learning contexts that strengthen communication, foster cultural awareness, and build confidence in language use (Hitotuzi, 2020). Aziz (2024) further emphasized that such camps provide distinctive opportunities for experiential, practical, and cultural learning, which together enhance both fluency and overall language proficiency.

According to Syahidah et al. (2019), the value of these camps lies in their immersive nature, where participants are consistently engaged in English. Similarly, Fandiño et al. (2019) argued that this continuous exposure creates authentic and effective learning conditions, as learners interact with proficient speakers and participate in various English-mediated activities. Erni et al. (2021) confirmed that such a setting supports natural acquisition processes, reinforcing language skills through meaningful engagement.

Chaira (2021) stressed the importance of camps in enriching conversational skills and vocabulary, thereby strengthening participants' communicative competence. Supporting this view, Supriyono et al. (2020) noted that constant practice and exposure to competent speakers throughout daily camp routines significantly contribute to skill improvement. This perspective is consistent with Nosirova's (2023) findings that sustained interaction and practice in supportive environments foster higher levels of proficiency and greater confidence in language use.

Beyond linguistic benefits, language camps also serve as spaces for cultural and experiential learning (Wilson et al., 2019). Bahar and Latif (2019) observed that participants often engage with individuals from diverse cultural backgrounds, which expands their global outlook while improving English skills. Nguyen (2021) added that such interactions enhance cultural understanding alongside linguistic growth.

As Kim (2021) highlighted, exposure to different traditions and worldviews through peer interaction enriches participants' perspectives, cultivating both language acquisition and intercultural awareness. Gonzalez (2023) similarly argued that the inclusive, multicultural atmosphere of language camps is particularly effective in simultaneously advancing cross-cultural understanding and communication skills.

Confidence has also been identified as a vital element in language learning. Salem (2019) pointed out that it is especially important when learners are expected to converse or present publicly. Rachmawati et al. (2020) observed that language camps, by prioritizing confidence-building, improve both communication skills and overall language competence. In line with this, Oktari (2024) stressed that structured confidence-building activities enable even low-intermediate learners to practice more freely. Noguchi (2019) further underlined the importance of supportive camp environments in encouraging learners to participate actively in conversations and presentations, thereby reinforcing both proficiency and communicative effectiveness.

Benefits of Summer Camps

Research suggests that English language camps offer a wide range of benefits for second-language learners. They provide authentic opportunities to use spoken English, enabling learners to practice naturally while building social relationships (Wighting et al., 2006). Studies further confirm significant improvements in language proficiency, as evidenced by post-test outcomes (Rugasken & Harris, 2016). Beyond linguistic development, these camps create relaxed and supportive environments that lower stress and encourage active participation (Ahmed & Ziyad, 2014). Through group-based tasks, they nurture teamwork, self-confidence, and social skills (Sangvatanchai, n.d.).

Equally important is the fun and engaging character of camp activities, such as games, songs, and icebreakers, which make the learning process enjoyable and stimulating (Ahmed & Ziyad, 2014; Sangvatanchai, n.d.). Learners gain fresh knowledge and experiences within dynamic, interactive contexts (Kanuengnut, n.d.). Moreover, camps cultivate important life skills such as independence, decision-making, and resilience, which contribute to both personal and academic growth (Twin Summer Centers, n.d.).

Cultural immersion also plays a vital role in English camps, as students practice the language in real-life situations while interacting with peers from diverse cultural backgrounds, thereby enhancing both proficiency and intercultural awareness (Rugasken & Harris, 2016). At the same time, humor and entertaining activities support improved concentration and focus (Ahmed & Ziyad, 2014). Finally, many camps provide opportunities for outdoor experiences, allowing learners to reconnect with nature and enjoy a refreshing change from conventional classroom settings (Rockbrook Camp, n.d.).

Methodology

Using a qualitative case study methodology, this study examines how principals of private schools in Algeria create English summer camps, drawing on a purposive sample of principals from different private schools in urban and semi-urban areas. Data are gathered through semi-structured interviews, which include key guiding questions but allow participants to elaborate on their experiences. Thematic analysis is used to analyse the qualitative data. Ethical considerations are met through voluntary participation, informed consent, coding and anonymity.

Findings

The principals' narratives will be thematically analyzed to uncover key insights into English summer camps, focusing on their dual role as educational initiatives and marketing strategies that enhance student confidence and teamwork. The analysis will explore how principals design programs that balance structured language learning with recreational activities, the challenges of recruiting and preparing suitable teachers, and the influence of parental expectations for visible outcomes. It will also address financial, staffing, and logistical constraints faced by schools and the strategies used to overcome them, while highlighting perceived benefits such as improved language proficiency, cultural awareness, social confidence, and student motivation.

Discussion

This section discusses the findings in light of the research questions and relevant literature. The analysis is organized around four key areas that reflect the central concerns of the study:

- Decision-making processes of principals in camp design
- Criteria prioritized in the design of English language camps
- Balancing educational goals with market appeal
- Challenges faced and strategies employed

Through these themes, the discussion highlights how Algerian private school principals shape English language camps by negotiating between pedagogical aims, cultural considerations, parental expectations, and institutional pressures within the private education sector.

This study is expected to make several contributions. Theoretically, it fills a gap in the literature by providing one of the first insights into the decision-making processes behind the design of English language camps in Algeria's private education sector, linking non-formal learning to leadership, cultural integration, and market-driven education. Practically, it offers principals concrete strategies for balancing curriculum, recreation, and parental expectations, while also underscoring the need for specialized teacher training for camp-based contexts. At the policy level, it highlights the potential of summer camps as complementary spaces that support experiential learning and strengthen formal curricula. Finally, it lays a foundation for future research on non-formal English learning in Algeria and invites comparative studies with public sector initiatives and international contexts.

CONCLUSION

English summer camps in Algeria represent a growing educational trend that extends learning beyond the classroom. Principals, as key decision-makers, shape these programs through their leadership, vision, and responsiveness to stakeholder needs. While challenges such as staffing and

finances persist, the enthusiasm of both families and educators ensures that summer camps will continue to flourish.

By documenting principals' perspectives, this study sheds light on the hidden processes behind program design and offers a foundation for future research on informal and non-formal language learning in Algeria. Ultimately, English summer camps are not merely extracurricular activities—they are laboratories for innovative educational practices that reflect the evolving role of English in Algerian society.

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Systemic Inequalities in the Liberal Democratic America: Counter-Narratives to the End of History

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ABSTRACT: By the end of the Cold War, it was proclaimed that history had reached its end. A Western ideology, in the form of a political thesis, marked the culmination of mankind's ideological evolution. Francis Fukuyama's "End of History" thesis posits liberal democracy as the ultimate and unrivaled ideological framework. Hence, liberal democracy was believed to be a global paradigm capable of securing not only political dignity but also sustaining economic growth and mitigating social inequalities. That said, the United States, the Beacon of Democracy and the nation of liberal democratic ideals, is today enduring its limitations and potential failure. This study interrogates the issue of systemic inequalities in the United States as a counter-narrative to Fukuyama's argument. A critical historical approach is employed to examine the trajectory of this argument, situating American inequalities within their historical context, while drawing on critical theory to elucidate the mechanisms that generate them and their global repercussions. The "return of history", in this light, advocates revisiting and rethinking the ideals of democracy concerning human rights and social justice in the United States with implications for national and global citizenship.

KEYWORDS: The End of History; Francis Fukuyama; liberal democracy; systemic inequalities; global citizenship

INTRODUCTION

The fall of the Soviet Union and the subsequent rise of liberal democracy in the West inspired the political theorist Francis Fukuyama[1] to announce the "End of History". For Fukuyama, liberal democracy emerged as the ultimate and eventual form of human governance, entailing promising political, social, and economic fulfillment and prosperity. This thesis, nevertheless, has received much criticism and lost its reputation once it fell short of its reclaimed and promising ends. The enduring issue of systemic inequality in the United States of America, which is identified as the leader of the liberal democratic world, stands as a significant matter that has tarnished this political form. This study explores and examines the subsequent forms of inequality in the U.S. as a counter-discourse to Fukuyama's thesis, arguing that liberal democracy, like its predecessor ideologies, has a historically contingent nature that conceals inequality and injustice. That being said, the American experience reveals critical limitations and weaknesses in the ability of liberal democracy to deliver on its universal promises.

[1]- Francis Fukuyama is a political scientist who specializes in Middle Eastern political and military affairs, as well as the foreign policy of the former Soviet Union. He is a senior researcher at the Rand Corporation and also a fellow of Johns Hopkins University, School for Advanced International Studies' Foreign Policy Institute. He has held various positions over the last 15 years, including roles at Rand and the US Department of State. He has written widely on issues relating to Soviet foreign policy in the Third World and on questions of democratization and political economy.

The present work contributes to the existing body of literature on the shortcomings of liberal democracy, highlighting the ongoing issue of systemic inequality in the United States as a glaring example of the failure of its rights-based regime to ensure the rights and freedoms of its citizens. Utilizing a theoretical and critical historical approach, it aims to bridge the gap between political theory and empirical realities, drawing on current political ideas and insights relevant to the scholarship, as well as the subsequent social American experience within the confines of the liberal political framework. By examining the socio-political American experience within the liberal political order, the research underscores the need to address and rectify the flaws of this neoliberal political order for the benefit of global citizenship. Ultimately, the study aims to stress the importance of reconceptualizing democracy as a contingent, dynamic, and contested process, rather than a final or accomplished achievement.

Fukuyama's Thesis: The End of History and the Culmination of Liberal Democracy

Francis Fukuyama's seminal book, *The End of History and the Last Man*, underscores the importance of human capacity for critical thinking, generating historical hypotheses, and devising innovative interpretations and explanations based on existing historical and scholarly data. Fukuyama's thesis was first presented in his article, "The End of History?" which was published in the summer 1989 issue of the National Interest journal. The work received wide recognition in the academic circle and was later developed into the 1992 book, *The End of History and the Last Man*. Fukuyama's central hypothesis and explanation of his political thoughts were not new, but they were original to the scholarly community of the time.

In work, the central argument was to prove the legitimacy of the liberal democratic political order as the ultimate form of government that has emerged throughout the world over the past few decades, as it has surpassed its past rival ideologies, including absolutism, monarchy, Bolshevism, Fascism, and recent communism. Moreover, this modern ideology is believed to constitute the final stage of human governance; in other words, the endpoint of mankind's ideological progression, which marks the eventual end of history. This suggests that the end of the Cold War was a symptom of a teleological progression in history.

History viewed through a teleological lens translates into the evolution of the past, culminating in a final state; this means that the end is the ultimate goal. This state is claimed to be stable and holds an equilibrium that manifests as the optimal historical, political, economic, and social status. For Fukuyama, this means achieving ideological evolution and the universalization of Western liberal democracy as the ultimate form of human governance. This prominent theory sought to explain the end of history by the end of the Cold War through a suggested overarching hypothesis that was essentially the idea of the German philosopher Georg Wilhelm Friedrich Hegel. The idea, not new, dates back to Hegel's emergent model of history, which is said to have a course that leads to an end or a goal. For him, history is the unfolding of human freedom achieved through a dialectical paradigm, characterized by the progression from thesis to antithesis and synthesis. Again, Hegel emphasized that the end of history is achieved when human societies thrive and prosper, recognizing universal freedom. Practical historians and political philosophers ignored Hegel's idea. Yet, it was revived and applied to the current events. According to Fukuyama (1992),

> The notion of the end of history is not an original one. Its best-known propagator was Karl Marx, who believed that the direction of historical development was a purposeful one determined by the interplay of material forces, and would come to an end only with the achievement of a communist utopia that would finally resolve

> all prior contradictions. But the concept of history as a dialectical process with a beginning, a middle, and an end was borrowed by Marx from his great German predecessor, Georg Wilhelm Friedrich Hegel. For better or worse, much of Hegel's historicism has become part of our contemporary intellectual baggage. (p. 55)

Rooted in Hegel's philosophy, the idea of the end of history is conceived as a dialectical process that would manifest itself in its most complete form when human freedom becomes institutionalized. Marx, in this respect, adopted a similar framework, centering it around material conditions and believing that communism was the ultimate resolution of historical contradictions. Hence, Marx's vision of history evolving into a utopia was inherently a materialist reformulation of Hegel's idealist project. Continuing in this line of thought, interpreting and envisioning history as linear, purposeful, and teleological continues to give birth to modern thought.

Characterized by free markets, political pluralism, and the protection of individual rights, Fukuyama shares his optimism about democracy as it has successfully outperformed other ideologies. This pluralistic political order, he contends, would guarantee political stability and dignity, as well as economic prosperity, and most importantly, it would be capable of addressing social disparities and inequality once established through its renowned mechanisms of rights protection.

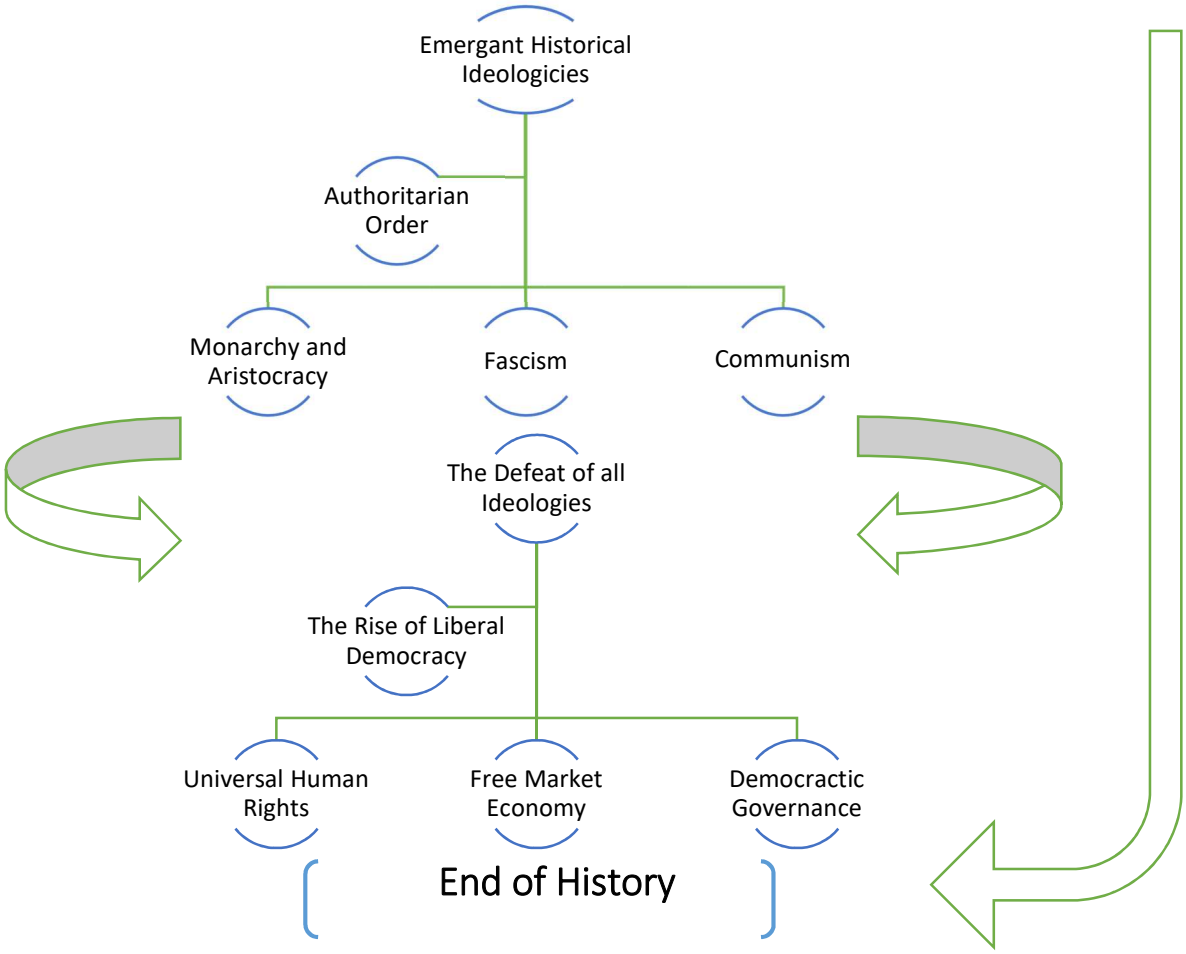


Fig1. Diagram based on Fukuyama's theory of the "End of History", displaying paradigm shift from ideological conflicts to the universal predominance of liberal democracy

Trajectories of Systemic Inequalities in the United States: A Thematic Analysis

In the United States, patterns of social inequality persist and are deeply embedded in its social fabric. Racial, ethnic, and gender issues are pretty evident and present in education, healthcare, employment, and the justice system, drawing on a long history and an ongoing structural and systemic framework. Gender issues and intersectional inequalities further reinforce and pronounce these divides, as women, especially women of color, face additional barriers to more equal and equitable treatment. A thematic exploration and exposition of these societal trajectories, particularly those related to race and gender, is necessary in this respect to better address the main problem. While progress and advancement on these issues in American society are notable in certain areas and instances, they remain uneven and often fragile. Through this examination, we can gain a deeper understanding of the leading causes of these issues and their interconnected repercussions, ultimately aiming to achieve a more just and inclusive society.

A Theoretical Analysis of Inequality Mechanisms

Digging deeper into these socially persistent issues of inequality reveals intricate mechanisms that are essentially rooted in American institutions. Disguised in policies, regulations, and organizational practices, these drivers help maintain and manipulate power and resources in the most normative way possible. Hiding behind the well-known myth of equal opportunities, which promises all citizens the same chances of success and prosperity through hard work, makes the U.S. a nation of equal rights and opportunities, while covering up the truth of a long historical legacy of systemic inequality. In reality, systemic constraints and obstacles mean that equal opportunities are far from evenly disseminated. Examining these perpetuated mechanisms and systemic structures reveals how deeply entrenched precepts and institutional affairs perpetuate inequality, underscoring the need to address this issue and its repercussions.

American Inequality and Global Citizenship

American inequality extends beyond domestic boundaries to become a critical reflection of global patterns of citizenship and equality. As the world is manifesting a rapid interconnectedness due to technology, the various shades of inequality in the United States contribute to the global issue of inequality. The idea of the world becoming a village poses a challenge to the notion of citizenship, which is traditionally conceived as a concept that exists within the confines of national borders. This is to say that the idea of citizenship invites us to question the transnational responsibilities and duties, as well as the role of the United States in promoting equity not only within its borders but also worldwide. Addressing the issue of inequality in the United States, therefore, does not merely shed light on the issue on a national level but also traces its effects and reflections on a global scale. Allowing for a more comprehensive study of matters that affect global citizenship would enable us to find a pathway to a more equitable international community.

The Vicissitude of Democracy and the "Return of History"

The limitations that democracy entails require more than addressing its issues or consequences on a national or global level. Dealing with the challenges requires more than rhetoric; it necessitates bolder reforms and concrete actions. Proposing some implications, such as highlighting systemic inequalities, protecting and promoting actionable democratic principles, and fostering inclusive systems, this study aims to serve as a theoretical and practical underpinning for societal change,

together with the already suggested prospects for reform that concern the leaders and citizens alike to rethink the historical flaws and envision new pathways ahead. Ultimately, with a critical assessment of the existing policies that work toward more inclusive settings, societies can bridge the gap between their lived realities and the democratic ideals, paving the way for an even and just treatment.

CONCLUSION

Although numerous studies have been conducted on the issue of democracy, this paper aims to contribute by focusing on the nature of dissensus, its limitations, and the actual consequences of liberal democracy in American society, as well as its effects that extend globally. The present study found that the persistent issue of systemic inequalities and social injustice in the United States is not compatible with Fukuyama's thesis of the end of history. This is to say that liberal democracy did not embody the traits that were hoped for to mark the endpoint of historical development. Instead, the American experience exposed in this work reveals that democracy is a contested and unfinished program that requires refinement on matters of rights and recognition. The proposed project of the "return of history" calls for a renewed commitment to the old, established ideals of democracy that transcend their static achievements to become an actual lived system responsive to the demands and needs of social justice and global citizenship.

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Fostering Emotional Intelligence in Language Education: A Pathway to Enhanced Speaking Performance and Confidence in Recruitment Interviews

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ABSTRACT: In today's globalized world, strong oral communication skills are paramount for securing employment, particularly in job interviews. Non-native English speakers frequently encounter difficulties, due to anxiety and lack of confidence, which negatively impact their speaking performance. Thus, in English for specific purposes courses, those psychological factors are recognized in language education. However, they still underexplored. University graduates, continuously face significant challenges in elucidating fluency, coherence, and confidence. Traditional language education often fails to bridge the gap between academic environment and the professional world of job market. This study investigates the importance of the integration of Emotional Intelligence (EQ) training into ESP speaking courses focused on recruitment interviews preparation at the University of El Oued. This in turn, provides pedagogical framework that effectively incorporates authentic interview simulations directly aligned with recruitment context. This study conducts a quasi-experimental design; the researcher compares an experimental group gets EQ-based speaking training with a control group receiving normal training. Participants' improvement is assessed through pre- and post-test design including EQ test, speaking performance assessment, and confidence scale. The results will be analysed by proceeding ANCOVA and correlation analyses to show the effectiveness of incorporating EQ training into ESP speaking lessons to enhance learners' readiness for recruitment interviews. The findings seek to suggest a pedagogical model that not only fosters learners speaking proficiency but also improves learners' emotional skills for smoother transition from academic life to the professional world.

KEYWORDS: Confidence; Emotional Intelligence (EQ); ESP Speaking Performance; Interview Recruitment Preparation; Confidence.

INTRODUCTION

Successful entry into today's competitive labor market requires the ability to navigate effectively in professional settings, focusing on Recruitment interviews. However, graduate students regularly encounter constraints in mastering fluency, coherence, and confidence. Thus, developing effective strategies is paramount for helping university graduates enhance their abilities to overcome employability challenges. Most Algerian universities emphasize general language education, which frequently falls short in providing authentic workplace training. As a result, graduates face difficulties to speak and deliver thoughts effectively and being proficient in recruitment interviews. To address these challenges, there is an urgent demand to explore innovative instructional

approaches that integrate both linguistic and psychological factors of language learning. Such approaches can indeed foster learners' speaking proficiency, through focused and flexible preparation for recruitment interviews. Hence, the broad aim of this study is to provide practical applications of language use, thereby empowering learners to communicate successfully in the professional world. One recognized but underexplored strategy is the role of Emotional Intelligence (EQ), which is defined by Merriam Webster as the ability to perceive, use, understand, manage, and handle emotions. Despite its significant role in fostering effective communication, it remains underexplored in academic research.

This research aims to bridge this gap by exploring the impact of integrating Emotional Intelligence training into language education curricula tailored for recruitment interview preparation, focusing on enhancing speaking proficiency, building confidence, and reducing anxiety in job interviews.

This research addresses two main questions:

1. Does EQ-integrated training improve learners 'speaking proficiency for job interviews?
2. To what extent does the integration of EQ training build confidence, and reduce anxiety in professional settings?

Ultimately, EQ training represents an effective pedagogical framework that can help learners overcome emotional and pedagogical barriers to excel in the labor market.

Literature Review

Defining Emotional Intelligence (EQ) and its Components

Emotional Intelligence has several definitions, and it has gained significant attention by various domains. One widely known definition of EQ, proposed by two pioneers in the field Salovey and Mayer (2004) initially defined EQ as the ability to control one's own emotions and others feelings, to recognize them and to exploit information to monitor others thinking. Research shows that EQ plays a pivotal role in reducing anxiety, building confidence, and improving performance in professional settings. Goleman (1995) influential work highlights five components of EQ:

1. Self-awareness: the ability to monitor and understand one's own feelings, moods, and desires. This involves an assessment of one's strengths and weaknesses.
2. Self-regulation: the capacity to control someone Stat of mind, involving impulse, and moods.
3. Motivation: raising learners' passion to work and pass their comfort zone.
4. Empathy: being good listeners and observable to others' emotions as well as understandable.
5. Social skills: building rapport and managing successful relationships with others.

Speaking in ESP: Importance of fluency, coherence, and pragmatics

Speaking proficiency is paramount for employability since it enables learners to communicate effectively in authentic workplace contexts. Fluency, coherence, and pragmatic are considered as central elements for demonstrating competence in professional communication (O'Hara and

Pritchard, 2020). Mastering these skills can foster learners' comprehension to convey ideas successfully in high-stakes interactions like recruitment interviews.

Recruitment interviews and the Significance of EQ

Recruitment interviews are professional settings where success requires both professional knowledge and adapting soft skills such as communication, and emotional maturity. Goleman (1995) highlights the importance of EQ in reducing anxiety, and empowering learners to better handle self-emotions and build rapport with interviewers.

Robles (2012) states that many employers are selected based on their higher Emotional Intelligence and soft skills like teamwork, leadership, and adaptability.

Overall, language education curricula that integrates EQ training can indeed provide non-native English speakers a clear advantage by combining linguistic knowledge and interpersonal competencies in today's competitive workplaces.

Methodology

This study conducted a quasi-experimental design using a pre-test/post-test questionnaire with control and experimental groups to explore the impact of integrating Emotional Intelligence (EQ) training into interview-focused speaking instructions. The study used a small sample of five students from the university of El-Oued divided into two groups, experimental group that gets a Speaking proficiency courses with EQ training tailored for recruitment interviews, and control group receiving standard speaking proficiency session with no EQ training for professional contexts. Data collection included an EQ self-report questionnaire, a self-confidence test, and a structured interview speaking performance rubric evaluating fluency, coherence, confidence, and pragmatic appropriateness. Both groups had pre-test and post-test questionnaire, and a short mock interview. Then, the experimental group received one training session of half an hour by integrating Emotional Intelligence strategies, and the control group got standard speaking proficiency session tailored for recruitment interview preparation. After the training session, both groups completed a post-test to measure improvement. Data will be analysed quantitatively using ANCOVA to compare post-test scores between the two groups while controlling for pre-test changes, and correlation analysis was conducted to examine relationships between EQ, confidence, and speaking proficiency. Qualitative data from brief students ' perceptions, and classroom feedback were collected to catch learners' perspectives about the effectiveness of incorporating EQ training into language education curricula. Ethical considerations were respected, with informed consent gathered, participant is voluntary, and data confidentially collected.

Results

Based on the theoretical framework and suggested methodology, this study shows that the experimental group receiving EQ-integrated training will explore effective performance than the control group. Particularly, three results are expected. First, students are likely to elucidate higher Emotional Intelligence scores, reflecting improved self-awareness, self-regulation, and empathy

(Goleman, 1995; Mayer, Salovey, & Caruso, 2004). Second, candidates should demonstrate higher confidence and reduced anxiety in mock interviews, as Emotional Intelligence training provides techniques for emotional regulation and calmness under pressure (Bar-On, 2006). Third, we expect enhanced speaking proficiency including fluency, coherence, and pragmatic appropriateness, since students will combine linguistic strategies with emotional monitory, leading to more professional and satisfactory answers (O'Hara & Pritchard, 2020). Qualitative reflections are also integrated to highlight improved self-awareness and greater interpersonal skills.

The analysis of the pre- and post-questionnaires revealed significant improvements in both speaking confidence and emotional intelligence scores for the participants. The average speaking confidence score increased from 2.38 (SD = 0.56) in the pre-test to 3.56 (SD = 0.36) in the post-test, indicating a positive change of 1.19. Whereas, the average of emotional intelligence score improved from 2.71 (SD = 0.67) to 3.89 (SD = 0.41), indicating a change of 1.17.

Qualitative insights from the open-ended questions in the pre-questionnaire highlighted common constrains encountered by students, such as stress, fear of making mistakes, and difficulty with unexpected questions. The post-questionnaire feedback on the training session's relevance and clarity was generally positive, with participants rating it highly. This indicates that the training was well-received and encountered as beneficial for their interview preparation needs.

Discussion

The improved results in speaking confidence and emotional intelligence scores provide empirical support for the effectiveness of integrating EQ training into language education curricula for recruitment interview preparation. By equipping non-native English speakers with strategies for self-awareness, self-regulation, motivation, empathy, and social skills, language education programs can indeed fosters learner's capacities to manage interview anxiety, express their thoughts clearly, and build rapport with interviewers. This holistic intervention is fundamental for enhancing graduate employability in a global labour market that increasingly values soft skills alongside linguistics proficiency. The study's findings emphasise the significance of fostering emotional flexibility and interpersonal skills, enabling learners to excel in high-stakes communicative events with greater ease and effectiveness.

These results would explore that emotional intelligence can be systematically developed within ESP programs, alongside with linguistic competence. This challenges traditional approaches that focus narrowly on grammar and vocabulary, suggesting instead by claiming that EQ is a learnable skill with direct communicative benefits (Petrides et al., 2016). Improved confidence and reduced anxiety would directly address one of the central barriers faced by Algerian graduates in high-stakes interviews, where nervousness often hinder adequate linguistic competencies.

Moreover, incorporating Emotional Intelligence aligns with employer forecasts, as recruiters increasingly value adaptability, calmness, flexibility, and interpersonal skills alongside linguistics qualifications (Cherniss, 2010). By underscoring that EQ training translates into enhanced

interview performance, the study emphasises the importance of adopting a holistic and practical model of employability skills in Algerian higher education.

CONCLUSION

This research explores the measurable impact of integrating Emotional Intelligence training into language education curricula for non-native English students to enhance their readiness for recruitment interviews. The study highlights the potential of incorporating such an approach that consider as bridge between linguistic proficiency and employability skills. This in turn, significantly enhances speaking confidence and interpersonal skills. These findings advocate for a paradigm shift in language education, emphasizing the complementary relationship between linguistic proficiency and emotional capacity. By adopting EQ-integrated pedagogical models, educational institutions can empower graduates to become not only linguistically proficient but also emotionally resilient, confident, and highly capable communicators in the professional world, thereby improving their employability and career prospects.

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Anime as a Medium of Global Citizenship: Cultural Identity and Ethical Dilemmas in Death Note

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ABSTRACT: In an increasingly globalized world, popular culture has emerged as a powerful medium through which cultural identity and global citizenship are negotiated. Japanese anime, particularly Death Note (2003–2006), provides a compelling case for examining how narratives transcend national boundaries while inviting audiences to reflect on universal ethical dilemmas. This study explores Death Note as a cultural text that negotiates identity through its portrayal of justice, power, and morality, resonating with both Japanese and international viewers. The series reflects local cultural frameworks; Confucian ethics, Shinto-Buddhist perspectives on life and death, and collectivist ideals, while simultaneously addressing global concerns about surveillance, authority, and the abuse of power. The analysis is grounded in Cultural Studies theory (Stuart Hall) to examine identity construction, and Postcolonial theory, Homi Bhabha's concepts of hybridity and the "third space", to investigate how anime becomes a site of cultural negotiation. Reception Theory highlights the diversity of audience interpretations, showing how Light Yagami's quest for absolute justice is read differently across contexts. Finally, Ethical Criticism, Martha Nussbaum and Wayne Booth, frames the anime's moral dilemmas as catalysts for empathy and ethical reflection. By situating Death Note within these theoretical frameworks, this paper argues that anime functions as a global bridge, fostering cross-cultural dialogue and empowering ethical engagement.

KEYWORDS: Global citizenship; cultural Identity: postcolonial theory; reception theory; ethical criticism.

INTRODUCTION

Anime, as a form of Japanese animation, has emerged as a pivotal site where the boundaries of national culture, identity, and ethical discourse are continually negotiated on the global stage. Among the multitude of anime titles, *Death Note* stands out for its profound exploration of moral ambiguity, justice, and the human psyche, capturing the imaginations of audiences worldwide and sparking extensive debates about its philosophical implications.

The interconnectedness brought on by technological innovation has amplified cross-cultural exchanges and challenged conventional understandings of citizenship, compelling individuals to consider themselves not only as members of a particular nation-state but also as part of a broader global community. The concept of global citizenship, as described in scholarly and policy frameworks, encompasses social responsibility, respect for diversity, global competence, and civic engagement. Within this context, anime such as *Death Note* function not merely as entertainment but as dynamic cultural texts. For instance, in episode 7 ('Overcast'), Light tests the limits of his

power by orchestrating televised executions, forcing viewers to confront questions of authoritarian control and public fear, an ethical dilemma that parallels debates on mass surveillance and state power in contemporary democracies

The background of this research is situated at the intersection of global citizenship education, cultural identity formation, and ethical debate within media studies. While much scholarship has examined anime's aesthetic and narrative structures, there remains a significant gap in critically analyzing how anime, through transnational circulation and fandom, contributes to shaping collective conversations around what it means to be a responsible member of a global society.

Despite the growing body of work on anime's global influence, there is insufficient exploration into how *Death Note*, through its themes of justice, surveillance, and power, acts as a crucible where viewers negotiate the meaning and praxis of global citizenship. Furthermore, the ways in which this anime mediates ethical dilemmas and cultural identity for international audiences are under-theorized. This study, therefore, seeks to investigate how *Death Note* serves as both a mirror and a mold for discourses of global citizenship, cultural identification, and ethical reflection.

By drawing on Cultural Studies, Postcolonial Theory, Reception Theory, and Ethical Criticism, the study demonstrates how anime operates as a medium of global citizenship. It reflects local cultural values while simultaneously engaging with universal concerns, thereby reimagining identity, ethics, and belonging in an interconnected world. This study is significant for several reasons. It expands the understanding of anime's social and pedagogical potential beyond national boundaries, illuminating how cultural products can influence notions of identity and morality across diverse contexts. By reconciling cultural theory with media ethics, and drawing empirical connections through qualitative research, the study contributes to contemporary debates in global citizenship education, transnational media studies, and the analysis of popular culture as a site of ethical formation. In doing so, it addresses pressing questions about the responsibilities and possibilities inherent in global citizenship for a digitized, interconnected generation.

1. _How does Death Note embody and challenge theoretical conceptions of global citizenship through its narrative and characters?
2. _In what ways does Death Note facilitate processes of cultural identity formation for transnational audiences?
3. _What ethical dilemmas presented in Death Note stimulate discourse and reflection among its viewers?
4. _How do fan communities and transnational media flows contribute to the negotiation of global citizenship practices surrounding Death Note?

Literature Review

Scholarly work on anime emphasizes its role as a transcultural medium that negotiates identity, hybridity, and ethics within global media flows. Hall's (1997) theory of representation frames anime as a site where cultural identities are constructed rather than fixed, while Bhabha's (1994) concept of hybridity highlights its capacity to destabilize binaries of East/West and local/global. Iwabuchi's (2002) notion of "cultural odorlessness" and Napier's (2005, 2007) studies explain anime's ability to circulate globally while retaining subtle Japanese sensibilities, making it a key site for negotiating cultural identity. Denison (2015) extends this by showing how anime's international appeal relies on its hybrid aesthetic and narrative strategies.

In terms of ethics, Cavallaro (2010) positions anime as a "moral laboratory" that stages complex dilemmas, while Lamarre (2009) emphasizes the "anime machine" as a medium that disrupts linear storytelling and opens interpretive possibilities. Booth (1988) and Nussbaum (1990) further underline the potential of narrative art forms to cultivate empathy and reflection on justice and responsibility. In relation to *Death Note*, Denison (2015) highlights its treatment of surveillance, justice, and individual agency concerns that resonate globally in the age of digital technologies.

From the perspective of global citizenship, Appadurai (1996) and Hall (1997) stress how media artifacts contribute to cultural imaginaries beyond the nation-state. Jenkins (2006) links participatory culture to civic engagement, as audiences debate ethical issues and co-create meaning. Fan discussions of *Death Note*, particularly in online forums (Denison, 2011); illustrate how anime becomes a site for negotiating moral questions with global relevance.

Despite this rich body of work, few studies explicitly connect anime texts such as *Death Note* to frameworks of global citizenship education and civic imagination. This study therefore bridges media studies with educational and ethical perspectives, situating anime within broader debates on intercultural dialogue and civic engagement.

Methodology

This study adopts a qualitative, interpretive research design grounded in textual and cultural analysis. Qualitative approaches are particularly suited to exploring cultural artifacts because they allow for nuanced, context-sensitive interpretations rather than quantifiable generalizations (Denzin & Lincoln, 2018). The research is theoretical in orientation, drawing on cultural studies, postcolonial theory, reception studies, and ethical criticism to interrogate how anime functions as a site of identity construction, cultural negotiation, and moral reflection. The design is exploratory, aiming not to measure audience responses statistically but to illuminate the cultural and ethical significance of *Death Note* within transnational media flows.

The sample for this study is the anime series *Death Note* (2003–2006), selected as a critical case study (Flyvbjerg, 2006). *Death Note* was chosen because of its narrative complexity, global popularity, and thematic engagement with justice, power, and surveillance. Its international circulation, through television broadcasts, streaming platforms, live-action adaptations, and fan communities, makes it an exemplary text for examining anime's transcultural significance. The setting of the research is therefore not limited to Japan but extends to the global media environment in which *Death Note* circulates, including digital platforms and fan cultures that mediate its reception.

The primary instrument of analysis is close textual reading, a method that involves detailed attention to narrative structure, character development, visual style, and thematic content. Theoretical "instruments" drawn from established scholarship supplement this:

The analysis draws upon four major theoretical frameworks. ***Cultural Studies,*** particularly Hall's (1997) theory of representation, is employed to examine how *Death Note* constructs and negotiates cultural identities. ***Postcolonial theory,*** informed by Bhabha's (1994) notion of hybridity and Iwabuchi's (2002) concept of "cultural odorlessness," provides tools for exploring how the series navigates between local Japanese contexts and global audiences. ***Reception theory,*** drawing on Hall's (1980) encoding/decoding model, Jenkins's (2006) work on participatory culture, and Gray's (2010) analysis of media paratexts, helps explain how viewers interpret and reshape the

text across cultural settings. Finally, ***ethical criticism,*** as articulated by Booth (1988), Nussbaum (1990), and Cavallaro (2010), frames *Death Note* as a narrative that functions as a "moral laboratory," encouraging reflection on justice, power, and responsibility.

Data collection proceeded in two stages:

1) Primary data consisted of systematic viewing and close reading of all 37 episodes of *Death Note*, with attention to recurring motifs, character arcs, and ethical dilemmas.
2) Secondary data included scholarly literature on anime, cultural theory, postcolonial studies, media reception, and ethics, as well as paratextual materials such as fan forums, online discussions, and adaptations. These sources provided interpretive depth and contextual grounding for the analysis.

Analytical Procedure

The analysis followed a thematic and theoretical coding process. Key themes like justice, power, surveillance, hybridity, and ethical responsibility, were identified through close reading and then interpreted through the chosen theoretical frameworks. For example, Hall's (1997) theory of representation was applied to examine how *Death Note* constructs cultural identities, while Bhabha's (1994) concept of hybridity was used to analyze its negotiation of local and global values. Reception theory guided the exploration of divergent audience readings across cultural contexts, and ethical criticism framed the series as a site of moral reflection. This layered approach enabled a multifaceted reading of *Death Note* as both a Japanese cultural product and a global ethical text.

Results

The findings are organized into three thematic categories.

Cultural Identity in Death Note

The analysis indicates that *Death Note* embodies a hybrid cultural identity that blends local and global elements. On the one hand, t00his is visible in Light's relationship with his father, Soichiro Yagami, whose unwavering respect for police duty and family loyalty reflects Confucian filial piety, while Light's rebellion against these norms illustrates generational tensions within Japanese society. On the other hand, it incorporates universal tropes of crime, justice, and morality that transcend cultural boundaries. This fusion allows *Death Note* to resonate with international audiences: viewers recognize familiar ethical dilemmas while simultaneously encountering distinctly Japanese aesthetic and narrative traditions. Such hybridity positions *Death Note* as a cultural product that not only reflects national identity but also fosters intercultural dialogue, making it a relevant case for examining how anime contributes to global citizenship.

Ethical Dilemmas and Global Resonance

At the heart of *Death Note* lies Light Yagami's attempt to impose an absolute form of justice through the supernatural powers of the Death Note. This narrative embodies a series of ethical dilemmas that resonate on a global scale, particularly those concerning authoritarianism, human rights, and the limits of moral relativism. Light's actions raise questions such as: Who has the authority to decide between life and death? Can ends justify means in the pursuit of justice? And

what happens when personal conviction overrides collective accountability? For example, when Light eliminates FBI agent Raye Penber by manipulating him into writing names under duress (episode 6, 'Unraveling'), the narrative dramatizes the abuse of power and coercion, echoing global debates on torture, terrorism, and state violence

The analysis suggests that concerns about surveillance and authoritarian control become most pronounced in the middle part of the series, while debates about moral relativism and justice intensify toward the conclusion. This progression illustrates how the anime's narrative structure mirrors wider social anxieties, inviting viewers to reflect on shifting ethical priorities.

Audience Engagement and Civic Imagination

A distinctive feature of Death Note's global impact lies in the active engagement of its audiences, who extend the series beyond passive consumption into spaces of dialogue and civic imagination. Online forums, fan fiction communities, and social media discussions reveal how viewers negotiate the ethical dilemmas presented in the narrative. Rather than merely debating plot outcomes, fans frequently reinterpret Light's authoritarian impulses, L's counter-strategies, and the broader implications for justice and human rights.

Audience debates most often focus on Light's authoritarian tendencies and the legitimacy of his actions, followed by concerns related to privacy, surveillance, and human rights. These discussions show that viewers interpret the anime not only as a fictional narrative but also as a framework for reflecting on contemporary political and ethical challenges.

Such engagement also demonstrates the relevance of civic imagination, defined as the capacity to envision alternatives to existing social and political arrangements. By debating questions of power, surveillance, and moral legitimacy within the fictional framework of Death Note, fans articulate concerns that parallel real-world debates on authoritarianism and civil liberties. This process highlights how anime functions as a catalyst for global citizenship, enabling audiences from diverse cultural contexts to deliberate collectively on shared ethical issues. Fan discussions reveal that viewers from diverse cultural backgrounds interpret *Death Note* as a meditation on power and accountability. Many participants explicitly connected the series to real-world issues such as surveillance technologies, authoritarian regimes, and debates on capital punishment.

Findings indicate that *Death Note* serves as a catalyst for global citizenship identification by presenting ethical dilemmas that transcend cultural boundaries. Viewers report increased awareness of justice, accountability, and the complexities of moral decision-making (Reysen, 2020). Fan communities play a significant role in amplifying these effects, as collective discussions reinforce global citizenship values and ethical reflection. The series also prompts viewers to negotiate their cultural identities, balancing local values with universal ethical principles (Noh, 2017).

Discussion of Findings

Anime can function as a medium for complex ethical reflection. Unlike traditional moral tales, *Death Note* destabilizes clear boundaries between good and evil, inviting viewers to grapple with ambiguity. This supports Denison's (2015) argument that anime resonates with contemporary anxieties about surveillance and justice.

In relation to global citizenship, *Death Note* demonstrates how media texts encourage audiences to think beyond national contexts. By engaging with ethical dilemmas that are both culturally

specific and globally relevant, the series stimulates what Nussbaum (1990) calls "narrative imagination", the ability to put oneself in the place of others. Fan discourse illustrates the pedagogical potential of anime to cultivate civic reflection, aligning with Jenkins' (2006) view of participatory culture as a site of informal citizenship education.

Nevertheless, limitations exist. The reliance on online fan discourse privileges digitally connected audiences, potentially excluding non-English speaking communities. Moreover, textual analysis, while insightful, cannot capture the full diversity of audience interpretations. Future research could employ surveys or focus groups across different cultural contexts to explore how anime contributes to civic imagination more systematically.

CONCLUSION

This study has examined *Death Note* as a medium through which cultural identity and ethical dilemmas intersect in ways that contribute to global citizenship. The findings suggest that anime is more than entertainment; it functions as a cultural text that encourages audiences to reflect on power, justice, and responsibility. By negotiating both Japanese cultural markers and universal moral concerns, *Death Note* exemplifies how anime can serve as a tool for intercultural dialogue and civic imagination.

Future research should expand beyond single-case studies to explore how various anime texts contribute collectively to global citizenship education. Integrating anime into academic curricula could further harness its potential for fostering critical awareness and ethical reflection among students in diverse cultural contexts.

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"In friendship's Bond, No Stranger Lives": Diasporic Identity and Global Citizenship in Hisham Matar's My Friends (2024)

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ABSTRACT: Hisham Matar's novel My Friends is a robust exploration of exile, displacement, and the fragile search for belonging, making it a compelling case study for discussions on global citizenship. set between Libya and London, the novel follows a group of Libyan exiles whose lives are irrevocably shaped by dictatorship, migration, and the impossibility of return. Their story illustrates how political violence transcends national borders, compelling individuals to negotiate hybrid identities that are both deeply rooted in homeland and reshaped by host cultures. At the centre of the narrative is the theme of friendship, which functions as both a survival mechanism and a symbolic bridge across cultures. In the absence of a stable homeland, friendship becomes a form of global solidarity — an anchor that transcends boundaries of geography, ideology, and belonging. In this sense, Matar's characters embody the dilemmas and possibilities of global citizenship: they remain attached to their Libyan heritage while simultaneously engaging with the intellectual, cultural, and political life of Britain. This paper argues that *My Friends* stages identity as an ongoing negotiation between local histories and global contexts. It revisits exile not merely as a condition of loss but also an opportunity to forge cross-cultural connections and to imagine alternative forms of belonging beyond the nation-state. Drawing on postcolonial and diaspora studies, the analysis positions the novel as a literary bridge that connects readers to the complexities of cultural hybridity, displacement, and solidarity. Ultimately, Matar's narrative reveals how literature itself acts as a vehicle for crossing borders, fostering empathy, and cultivating a vision of citizenship that is global in scope yet attentive to cultural particularity.

KEYWORDS: Exile; Global citizenship; Diaspora; Identity and culture; Friendship

INTRODUCTION

As an example of the burgeoning field of transnational literature, Hisham Matar's novel *My Friends* partakes in discussions surrounding the concept of global citizenship by both corroborating it and complicating its dimensions. Matar's novel can thus be read as rich literary production that negotiates the notion of global citizenship precisely because it is situated at the crossroads of exile, displacement, and transnational belonging. Set between Lybia and London, the novel presents the lives of exiles Khaled Mustapha and Hosam as they navigate afterlives of displacement and carry along the scars of political violence and perpetuated forms of authoritarianism and dictatorship. The characters' lives illustrate a quintessential global citizen's dilemma, namely in the way that exile, enforced or self-imposed, forces its subjects to endure a negotiation between attachment to a terre Natale, the homeland, and the urge of forming bonds beyond it for survival. Even when return proves possible after the Arab Spring sweeps and

Guaddafi's rule is overthrown, Matar reminds his readers of the irretrievability of home as Khaled feels irredeemably altered and no longer compatible with the Lybia he left, and Hossam futilely attempts to merge back in only to experience harrowing disenchantment that forced him yet again to seek exit.

This study contends that Matar's narrative, which stages identity as an ongoing negotiation, exposes the fragility of physical belonging and the limitations of homeland, while advancing friendship as the ultimate form of global solidarity. In this regard, the enduring bond shared by the three characters—despite its inconsistencies and contradictions—emerges as the only stable anchor for subjects marked by irredeemable exile. For Matar, friendship becomes both a vital mechanism of survival and a symbolic bridge, binding together lives scattered across geographies and histories of dislocation.

This analysis is informed by postcolonial, transnational, and diasporic theory, drawing particularly on the works of Homi Bhabha, Avtar Brah, and Paul Gilroy. These critical lenses allow the study to situate *My Friends* within broader debates about hybridity, "homing desire," and cross-cultural solidarity, highlighting how Matar's narrative reconfigures exile into a locus of both rupture and possibility.

The Transnational Writer's Condition:

Transnational writers have become the outward and living manifestation of the unnerving and unsettling forces of globalization. Concerning themselves with such preoccupations and themes as return, nostalgia, identity crisis, belonging and unbelonging as well as the correlative mechanisms of acculturation and assimilation, the ensemble of their oeuvres is now duly accorded the nomenclature of transnational literature, and its scope and reach are proliferating. Making to oneself a name abroad, the transnational writer who has opted for a debut beyond one's own homeland due to the often-poignant themes and harsh criticism their works contain, is regarded as acting the diplomat and the voice of his homeland. Furthermore, the transnational writers' output is filtered through the language they choose as medium for their literary expression, which most often means in their situation choosing either the language of the former colonizer or opting for another foreign language of wider reach. This linguistic displacement or estrangement constitutes yet another sensibility in the makeup of this category of writers, creating a certain duality that steeps through to the very core concerns and themes kernelled within their works.

Being migrant themselves, and having come into contact with various migrant subjectivities grappling with assimilation and longing for a one's lost homeland, they become part of diasporas or groups living in displacement. Addressing both the fragmented sense of belonging within their own diasporic communities and that of other diasporas, transnational writers become distinctly marked by recurring themes of identity, alienation, loss, nostalgia, displacement, and belonging. While such concerns have long animated the works of postcolonial writers more broadly, the particular sensibilities of transnational writers—who approach and amplify these issues from within their own cultural and migratory positions—lend their engagement a singular force and resonance.. Besides, all the aforementioned characteristics of this branch of literature spring from these authors often compelled or enforced migration(s). Living and writing abroad, their works

show ample signs of their sense of rootlessness, despite remaining connected in various ways to their homelands.

The strong yearning for one's home and of return occupies a stronghold in transnational fiction, as Al-Rasheed emphatically expresses that "the myth of return is therefore, a pragmatic solution to the dilemma of being part of two contexts, two countries and two sets of norms and values, which may not only be different, but in most cases contradictory" (200). The actual return, when materialized by these writers, engenders yet another crisis and debunks yet another aspiration as short-lived and inefficient. The experience of Return becomes another calamity for the transnational writer, which accentuates a harrowing sense of unbelonging to one's own homeland. Through their works, they problematize this through characters and situations that serve as powerful deconstructions of the myth of return and of the illusions inherent in restorative nostalgia. Solidly anchored in postcolonial theory, their works reveal the extent to which the experience of exile can paradoxically persist, even upon securing the physical return to one's own homeland, particularly when the anchors of history, memory, and identity become unmoored. Challenging notions of homecoming, their narratives question the simplistic notion of 'returning home' as a panacea for past dislocations.

The transnational subject—whether author or character—ultimately evolves into what Nina Glick Schiller and her collaborators have termed a **transmigrant**, whose strategies for negotiating the ordeals of migration and displacement differ markedly from those of the conventional immigrant. Whereas the immigrant is conventionally framed through the pain of uprootedness, the condition of statelessness, and an enduring longing for the *terre natale*, the transmigrant reconfigures belonging by cultivating sustained ties with multiple host societies (Glick Schiller, Basch, and Szanton Blanc 1995). In these new contexts, he or she is able to experience, and at times even embrace, a sense of "homeliness" that extends beyond the nation of origin, echoing Avtar Brah's notion of the *diasporic "homing desire"*—a desire not necessarily to return but to reimagine home across geographies (Brah 1996). The transmigrant thus embodies a condition in which home is not singularly rooted but plurally constituted, complicating the binary between exile and return. Their lives cut across national boundaries, producing hybrid cultural practices that recall Homi Bhabha's theorization of the *"third space"* (1994), in which identity is continuously negotiated. In this sense, the transmigrant not only forges connections that bring together disparate societies into a single, dynamic field but also destabilizes rigid categories of belonging, nationhood, and identity. In light of this understanding, both Hisham Matar and the characters he crafted embody these dynamics of situatedness all while unmoored.

Exile, Hybridity, and the Reimagining of Belonging

Exile in *My Friends* is never a static condition; rather, it is a dynamic space in which identity is continuously negotiated. Khaled and his circle of Libyan exiles are shaped by the rupture of dictatorship and the impossibility of return, yet they do not exist solely in a state of loss. It is this which marks most the characters of Matar in his narrative. Instead, their lives unfold in London, where the daily negotiations of language, culture, and politics compel them to fashion identities that are at once rooted in Libya and reconstituted in Britain. In this sense, exile functions not simply as the absence of homeland but as a fertile ground for the emergence of hybridity.

Matar's narrative captures this *double vision* of exile in an anti-essentialist way. Khaled often reflects on the indelible imprint of Libya—its landscapes, its voices, its wounds—while simultaneously recognizing how the textures of London life have defined his sense of selfhood and have entered his bloodstream. In one moment of reflection, he admits that "London had first been a place of transit, a waiting room for return, but it had turned, without my noticing, *into a place where I lived, where I belonged, even if provisionally."* This ambivalence encapsulates what Avtar Brah terms the *"homing desire"*—a longing for home that does not necessarily entail literal return, but rather a reimagining of home across geographies. For Khaled and his friends, home is not singularly anchored in Tripoli; it is dispersed, negotiated, and remade through the diasporic condition.

The hybrid lives of the exiles also resonate with Homi Bhabha's concept of the *"third space"*. Matar's characters inhabit a cultural in-between: they are neither fully Libyan in the sense of geographic rootedness, nor entirely British in terms of cultural assimilation. Instead, they operate within a fluid space where identities become hybrid, relational, and in constant flux and remaking. This is evident when Khaled describes conversations with English colleagues, where his Libyan past always "shadowed" his words, but also where his intellectual and professional life in London could not be disentangled from who he had become. His subjectivity is therefore marked by both displacement and reconstitution.

Yet exile in *My Friends* is not romanticized. The trauma of loss persists. Khaled recalls the violence of the regime, the imprisonment and disappearance of loved ones, and the "persistent ache" of a homeland that can no longer be recuperated. What Matar achieves is a delicate balance: exile is both a site of pain and a site of possibility. The impossibility of return does not foreclose belonging but instead reconfigures it in plural and layered ways. This is precisely the paradox of diasporic identity—rootedness in the homeland coexists with openness to new cultural inscriptions.

Thus, exile in *My Friends* is not merely a condition of rupture but a space of reimagining and an aperture to potential. It compels the characters to construct a sense of belonging that is neither confined to the *terre natale* nor dissolved in assimilation. Instead, it is hybrid, transnational, and dynamic—an identity shaped by memory, trauma, and *new solidarities*. Through Khaled's narrative, Matar shows us that exile may fracture the self, but it also opens the possibility of remaking home in unexpected places.

Friendship as Survival and Global Solidarity and Conviviality

If exile in *My Friends* fractures identity and disrupts its internal consistency, it is friendship that sutures the wound. From the opening pages, Khaled frames his narrative not as a solitary odyssey but as *a story lived in the company of others.* His relationships with Hosam and Mustafa, fellow Libyan exiles, form the emotional core of the novel. Friendship here is not incidental; it is survival itself. Deprived of the stability of homeland and family, Matar's exiles forge an alternative kinship network that sustains them across the dislocations of migration.

In one striking instance, Khaled reflects that without his two companions, he is endangered to lose not only Libya but also himself. Thus, their friendship preserved them when the world scattered

them, when their country denied them. This articulation positions friendship as more than emotional consolation; it becomes a mode of resistance against erasure. Derrida's *Politics of Friendship* reminds us that friendship has always carried political weight—it binds individuals into communities of choice that can contest exclusion and violence. For Matar's exiles, friendship embodies precisely this politics of solidarity, offering them an anchor when the nation-state has failed.

Moreover, friendship in the novel is transnational by nature. The men meet, debate, and support one another in London, a city that becomes both their refuge and their crucible. Their dialogues move fluidly between memories of Libya and the realities of Britain, between Arabic poetry and English politics. In this sense, their friendship becomes a microcosm of global solidarity—linking the pain of dictatorship with the intellectual and cultural life of their adopted home. Paul Gilroy's concept of *conviviality* is instructive here: the idea that everyday relations across difference can foster solidarities that exceed national or ethnic boundaries. Khaled, Hosam, and Mustafa embody this conviviality in their shared life of books, cafés, political discussions, and mutual care.

Friendship also reconfigures the very meaning of exile itself. Where nostalgia might otherwise consume the characters, friendship offers a forward-looking horizon. Khaled notes that in our laughter and bonding, their Libya returned—not as territory but as companionship. This suggests that the homeland is not preserved through soil but through relational bonds materialized in these new loci. By displacing the nation with the affective intensity of friendship, Matar reimagines belonging in profoundly human terms.

Thus, friendship in *My Friends* performs a dual function: it enables survival in the face of displacement, and it gestures toward a broader ethic of solidarity that transcends geographic and cultural boundaries. In the absence of a stable homeland, friendship becomes home. It anchors identity, fosters resilience, and models the possibility of connection across borders. Through the prism of friendship, Matar suggests that the fragile search for belonging in exile may yet yield forms of community more enduring than the nation itself.

Global Citizenship and the Ethics of Literature

At its deepest level, *My Friends* is not only a story of exile and friendship but also an inquiry into what it means to live as a global transmigrant citizen. The novel insists that political violence in Libya is not a closed national tragedy but one that reverberates across borders, implicating and reshaping communities elsewhere. In situating Khaled's life between Libya and London, Hisham Matar foregrounds the ethical responsibilities of individuals and literature in an interconnected world.

Global citizenship, as theorized by Martha Nussbaum and Kwame Anthony Appiah, entails an openness to the wider world, a willingness to see beyond the confines of national identity while remaining attentive to cultural particularity. Khaled embodies this paradox. Though he remains deeply rooted in his Libyan heritage, his intellectual and cultural engagements in Britain expand his horizon of belonging. He participates in political debates, contributes to cultural conversations, and finds in literature and art the means to voice exilic experiences to a global audience. In one reflective passage, he admits: *"London taught me to think of Libya not as an island cut off by its*

borders but as part of a world that was both near and far, indifferent and attentive". Such statements illuminate how the exile negotiates between national memory and global responsibility.

What distinguishes *My Friends* is its insistence that literature itself is an ethical medium of global citizenship. The novel stages identity as an ongoing negotiation, not a fixed essence, and in doing so it fosters empathy across cultural and political divides. By allowing readers—many of whom may have no direct connection to Libya—to enter the intimate dilemmas of exiles, the narrative performs what Edward Said once described as the *contrapuntal* function of literature: to reveal how lives are enmeshed in larger historical and political currents. In this sense, Matar's novel is not just about exile; it is an act of ethical world-making.

Furthermore, the novel complicates cosmopolitan ideals by grounding them in lived precarities. Khaled and his friends do not enjoy a seamless cosmopolitan freedom; their "global citizenship" emerges through struggle, vulnerability, and the necessity of survival. Yet it is precisely this fragility that makes their vision ethically compelling. As Khaled reflects that they lived in two places at once, belonging fully to neither, but responsible to both. The tension here underscores the novel's central insight: that global citizenship is less a legal status than a moral stance, one that demands accountability across borders.

Ultimately, *My Friends* positions literature as both witness and agent in this process. The act of narrating exile, displacement, and friendship transforms private pain into a shared resource of understanding. In doing so, the novel models how art can serve as a vehicle for crossing borders, cultivating empathy, and imagining forms of belonging that exceed the nation-state. For Matar, the ethics of literature and the ethics of global citizenship converge: both are grounded in recognition, solidarity, and the refusal to reduce human identity to a single place or allegiance.

CONCLUSION

Hisham Matar's *My Friends* demonstrates how exile, displacement, and the irretrievability of home can be reconfigured into ethereal forms of belonging that transcend fixed borders. Through the prism of friendship, the novel shows how solidarity emerges as both a survival mechanism and a moral stance, enabling exiles to cultivate resilience and cross-cultural connection. By situating identity as an ongoing negotiation between homeland and hostland, Matar complicates the binary of loss and return, proposing instead an ethic of global citizenship that is fragile yet generative. Ultimately, *My Friends* reveals how literature itself operates as an ethical practice of world-making—bridging cultures, fostering empathy, and expanding the horizons of belonging beyond the nation-state.

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Islamic Revival, Reclaimed Agency, and the Redefinition of American Identity in Sahar Mustafah's The Beauty of Your Face (2020)

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ABSTRACT: Sahar Mustafah's ***The Beauty of Your Face*** (2020) offers a compelling narrative of faith, resilience, and identity formation through the story of Afaf Rahman, a Palestinian American woman navigating life in post-9/11 U.S. This paper examines how the novel foregrounds Islamic revival and the veil as transformative forces that allow Afaf to confront trauma, reclaim agency, and redefine what it means to belong in America. Afaf's decision to embrace Islam and adopt the veil challenges dominant Western discourses that equate Muslim women's piety with passivity or oppression, reframing these practices as sources of empowerment, dignity, and resilience. To frame this discussion, the analysis draws on Saba Mahmood's concept of piety as an embodied ethical practice, Louise Cainkar's research on Muslim communities in Chicago, and Avtar Brah's notion of "diaspora space." These frameworks highlight how Mustafah repositions the veil from a stigmatized symbol within U.S. public discourse to one of agency and spiritual fortitude, while situating Afaf's story within broader debates about identity, belonging, and representation. The novel portrays faith not as a retreat from modern life but as a dynamic resource for negotiating family trauma, cultural alienation, and racialized marginalization. Hence, this paper argues that ***The Beauty of Your Face*** redefines Americanness by dismantling essentialist constructions of national identity and affirming plural, diasporic subjectivities. By centering Islamic revival, female agency, and the veil, Mustafah offers a counter-narrative that resists hegemonic portrayals of Muslim women and presents faith as a transformative force for healing, resilience, and the expansion of belonging in the United States.

KEYWORDS: Sahar Mustafa; Islamic revival; the veil; diaspora; healing; female agency; American identity.

INTRODUCTION

Arab immigration to the United States is deeply rooted in the broader history of global mobility, labor migration, and political displacement (Gana, 2008, p. 1574). The first major wave of Arab immigrants arrived between the late nineteenth and early twentieth centuries, largely composed of Christian migrants from Greater Syria who sought economic opportunity and escape from political instability (seaman qtd in Filali , 2021, p.1224). A second wave followed the passage of the 1965 Immigration and Nationality Act, which opened the doors for a more diverse Arab population, including a significant number of Muslims from the Middle East and North Africa. While Arab Americans gradually established vibrant communities, they nevertheless remained largely invisible within the broader racial and ethnic landscape of the United States. For decades, Arabs were collapsed under broader racial categories, often rendered "white" or "Caucasians" by census classifications, which further erased their distinct identity.

This invisibility shifted dramatically in the aftermath of the 9/11 attacks. Overnight, Arab and Muslim Americans were thrust into a position of hyper-visibility, their ethnicity and religion marking them as suspect in the eyes of many Americans, embodying what Nadine Naber (2012) has termed the shift from 'invisibility to hyper-visibility. The shift from invisibility to hyper-visibility was not merely cultural but institutional. The War on Terror, declared by President George W. Bush, legitimated state practices that disproportionately targeted Arabs and Muslims. **The USA PATRIOT Act (2001)** expanded government surveillance powers, enabling authorities to monitor financial transactions, communications, and community spaces such as mosques. **The Special Registration Program (NSEERS)** required men from predominantly Muslim countries to register with immigration authorities, reinforcing the notion that Arab and Muslim bodies were inherently suspicious. As Louise Cainkar (2009) demonstrates in ***Homeland Insecurity***, these state practices marked Arab Americans as racialized subjects, regardless of citizenship or length of residency. Even second- and third-generation Arab Americans, whose families had lived in the United States for decades, were suddenly positioned as foreigners within their own nation. Racialization functioned not only through policies but also through everyday interactions. Arab and Muslim Americans reported increased harassment, job discrimination, and hate crimes in the years following 9/11, particularly women who wore the veil.

The cultural impact of this shift was most visible in American media and cinema. They are indiscriminately lumped together with the terrorists and unjustly profiled on racial and religious grounds (Alsultany, 2012). Hollywood films, news outlets, and political rhetoric repeatedly cast Arabs and Muslims in the role of the 'bad guy': terrorists, villains, and violent outsiders threatening Western civilization. Jack Shaheen's seminal work ***Reel Bad Arabs*** (2001) documents the persistence of these stereotypes, tracing them back to Orientalist representations in European literature and art. The desert, the harem, the oil sheikh, and the fanatic terrorist became enduring tropes that stripped Arabs of complexity and humanity. After 9/11, these images intensified, as the Arab/Muslim body became the symbol of America's new enemy in the so-called War on Terror. Even when post-9/11 films sought to humanize Arab and Muslim characters, they often did so by reinforcing the myth of a "postracial" America, suggesting that racism had been overcome, while still situating Arab Americans within narratives of suspicion, loyalty tests, and patriotism.

In the post-9/11 period, numerous American literary works, including fiction, drama, and poetry have depicted Arabs and Muslims in a negative light, frequently associating them with terrorism and hostility (Keniston & Quinn, 2008). For example, John Updike's ***Terrorist*** (2006) and Don Delillo's ***Falling Man*** (2007) exemplify the negative portrayals of Arabs and Muslims in the contemporary American novel. Consequently, Arabs and Islam have interchangeably become the subject of suspicion and targets of attack of all sorts. Amidst this climate of Islamophobia and racialization, Arab American writers sought to reclaim narrative authority and provide counter-discourses that subvert these harmful portrayals (Bakalian & Bozorgmehr, 2009). Arab American literature has emerged as a crucial site for interrogating issues of identity, belonging, and representation in the United States, particularly in the aftermath of the attacks. Carol Fadda-Conrey (2014) has commented on this issue as follows:

> The past two and a half decades have witnessed an exciting flourishing of Arab-American literature, as made evident by the rapid increase in the number of literary texts published in an array of genres, including fiction, poetry, nonfiction, and drama. … Yet this increased interest in the current production and circulation of Arab-American literary texts is ironically paralleled by a prevalent and tenacious

> bias against Arabs and Muslims, one that often erroneously portrays their long presence in the US not only as a recent phenomenon but as a dangerous and unwelcome one to boot (p. 1).

By reclaiming narrative authority, these writers challenge reductive portrayals and articulate the multiplicity of Arab American experiences. Works by Mohja Kahf (*The Girl in the Tangerine Scarf*), Randa Jarrar (*A Map of Home*), and Laila Halaby (*Once in a Promised Land*) explore themes of diaspora, displacement, identity, and faith, producing counter-discourses that dismantle Orientalist and Islamophobic assumptions. Literature provides what Edward Said famously called a "contrapuntal" voice, an alternative perspective that resists dominant cultural narratives. It not only humanizes Arab and Muslim characters but also interrogates the very frameworks through which they have been imagined in the West. Sahar Mustafah's ***The Beauty of Your Face*** (2020) emerges as a significant contribution to this body of literature. In an interview with Ishak berrabeh, Berrabeh noted that the novel portrays the shooting at Nuredeen School as an instance of pure Islamophobia, targeting the Muslim community with racially motivated violence. She added:

> This is probably the first book that addresses, at least in the context of an American society, a white shooter. This book was inspired by real life murders—the killing of Arab couples by their white neighbour. They were shot in cold blood. For that, many people across the country and in the world just rattled me, and as a fiction writer, I am interested in exploring our original story. (Berrabeh, 2021, 7).

Her decision to fictionalize these events allows her to construct a counternarrative that challenges dominant discourses portraying Muslims as threats, instead positioning them as victims of systemic prejudice and targeted violence.

While previous scholarship on *The Beauty of Your Face* has illuminated key aspects of Afaf Rahman's odyssey, each study emphasizes different facets of her identity. Jaleel (2024) foregrounds memory and trauma, arguing that Afaf's turn to Islam allows for intergenerational healing and the reconstruction of belonging, Safeer, Kanwal and Adeel (2025) focus on Islamic feminism, highlighting how Afaf negotiates patriarchal norms and asserts agency within the Muslim community. Building on these insights, the present study extends the analysis by examining how Afaf's faith, her adoption of the veil, and engagement with communal spaces collectively function as mechanisms of resistance and redefinition of Americanness in the post-9/11 United States. By integrating Saba Mahmood's concept of pious agency, Louise Cainkar's framework of racialization, and Avtar Brah's notion of diaspora space, this research demonstrates that Afaf's religious and cultural practices not only enable personal resilience but also challenge dominant narratives of national identity, positioning Muslim subjectivities as constitutive of the American social fabric.

Islamic Revival and Veiling: Theoretical Perspectives

Within the hostile post-9/11 environment, Arab and Muslim Americans engaged in complex negotiations of identity and belonging. For many, Islam became a central marker of difference, one that could not be easily concealed. The post-9/11 period witnessed what some scholars call an "Islamic revival" among Arab American youth, who embraced religious practices not as assimilationist strategies but as affirmations of dignity and belonging. The concept of Islamic revival refers to a religious and cultural movement that gained momentum in the late twentieth century and intensified after 9/11, both in Muslim-majority contexts and in the diaspora. Cainkar

(2004) defines Islamic revival at the micro-level as *« observable and measurable increases in the number of individual Muslims who engage in religious practices (such as praying, fasting, and knowledge-seeking) and whose daily lives are informed by core beliefs about faith in God (spirituality) and Islamic philosophies »* (p.102). In the American setting, revival does not merely denote a return to tradition but rather a deliberate re-engagement with Islam as a moral, spiritual, and communal framework in the face of marginalization.

For Arab and Muslim Americans, especially after 9/11, revivalist practices offered a way to resist assimilationist pressures and reclaim a sense of dignity. Rather than concealing their Muslimness to avoid suspicion, many leaned into religious practice as a mode of defiance and self-affirmation. Cainkar (2004) notes that *"revival was simultaneously global and local—a transnational religious movement deeply embedded in the everyday lives of Arab Americans"* (p. 105). Islamic revival thus functions both as a personal spiritual journey and as a collective counter-discourse that challenges the hegemonic notion of Americanness as synonymous with secularity or whiteness.

In a similar fashion, Saba Mahmood (2005) argues that Islamic revival should not be understood through Western liberal paradigms that equate religious devotion with passivity or subjugation. Instead, she emphasizes that practices like prayer, modesty, and veiling can constitute *"practices of discipline through which the self is realized in relation to a divine authority" (*Mahmood, 2005, p. 29). Within this perspective, religious recommitment becomes an active negotiation of identity, particularly for Muslim women who are often placed at the center of debates about cultural modernity and oppression. This was particularly true for Muslim women who wore the veil. For many, wearing the veil became an act of resilience in the face of discrimination, a refusal to erase their faith in order to gain conditional acceptance. Cainkar (2009) documents that veiled women in America experienced intensified hostility after 9/11 but also found that *"many persisted in veiling precisely as a form of counter-discourse, transforming it into a marker of resilience and authenticity"* (p. 142). The hijab, once a personal practice of piety, became politicized, symbolizing both foreignness and alleged incompatibility with liberal secular values. Mustafah's *The Beauty of Your Face* directly contests this narrative by presenting the veil as Afaf's conscious act of resilience and dignity.

The veil (hijab) is perhaps the most visible and contested symbol of Islamic revival, particularly in Western societies. It operates at the intersection of religion, gender, and politics, making it a focal point for debates on women's agency, cultural difference, and national belonging. In the Euro-American imagination, the veil has often been reduced to a sign of female subjugation, backwardness, or even danger. However, scholarship has increasingly destabilized these reductive readings. Leila Ahmed (1992), in *Women and Gender in Islam*, argues that veiling practices must be read in their cultural and historical contexts*: "The meaning of the veil has never been singular; it has shifted with time, place, and politics"* (p. 166). Similarly, Lila Abu-Lughod (2002), in her essay *"Do Muslim Women Really Need Saving?"*, critiques Western framings of the veil, noting that *"we must not reduce Muslim women to the veil, nor assume that it signifies lack of agency"* (p.212). Similarly, Mahmood (2005) adds that the veil is not merely an oppressive garment but an *"agentive act of devotion and self-cultivation"* (p. 23). For many women, veiling is not an imposition but a conscious choice rooted in piety, identity, and resistance. It can serve as an assertion of modesty and moral discipline, a way of cultivating spiritual intimacy with God, or a deliberate statement of cultural pride in hostile environments.

Moreover, in the diaspora, the veil has taken on a new political significance. In contexts where Muslims are racialized as the "other," the hijab often becomes a counter-hegemonic act: a refusal

to assimilate into secular expectations of visibility and a challenge to the boundaries of national identity. Cainkar (2004) observes that veiling in such contexts *"reconfigures the public sphere, unsettling assimilationist expectations and demanding recognition of faith-based citizenship"* (p.112). In this sense, veiling foregrounds difference, demanding recognition of pluralism in the public sphere.

Afaf's Embrace of Islam: Challenging and Redefining American Identity

A brief summary of the novel is perhaps relevant to make the analysis clear. The narrative traces the interwoven lives of three generations of a Palestinian American family, centering on the journey of Afaf Rahman. Marked by the trauma of her sister Nada's disappearance and her mother's emotional withdrawal, Afaf grows up feeling neglected and alienated, both within her family and in a predominantly white American society that constantly reminds her she does not belong. As she matures, she finds solace and empowerment in Islam, embracing the veil and cultivating a renewed sense of identity that contrasts with the fractured patterns of her early years. Her role as principal of Nurrideen School for Girls, a Muslim school in the Chicago suburbs, situates her at the heart of a community that becomes both a refuge and a target, culminating in a violent attack by a white shooter. The novel juxtaposes Afaf's private struggles with her public role, illuminating the generational tensions between assimilation and faith as well as the persistent racialization of Arabs and Muslims in America.

Childhood Trauma and Exclusion

To understand Afaf's eventual embrace of Islam, it is important to recognize the fractures of her early life. As a child, she endures both maternal neglect and social alienation, experiences that shape her profound sense of loneliness. Afaf's mother, muntaha, is emotionally distant, resentful, and unable to reconcile her own displacement in America. Haunted by nostalgia for Palestine and devastated by the disappearance of her eldest daughter, Nada, Muntaha withdraws further into grief and bitterness. This unresolved trauma creates a tense home environment where Afaf bonds with her father over shared hardship, but also where love and stability are absent. Mustafah underscores Muntaha's rejection with unsettling detail, espeacially after Nada's disappearance, when she lashes out: "Why couldn't it have been you?" (Mustafa, p.125). Such words mark a total collapse of maternal care, rendering Afaf an emotional orphan. Yearning for affection, Afaf repeatedly seeks her mother's approval but remains eclipsed by the memory of her absent sister.
At school, Afaf encounters a parallel form of exclusion. Teachers mispronounce her name-"Af-faff?" (Mustafah, p.56) -turning her identity into a classroom joke. These moments capture the double marginalization Afaf faces: dismissed within her own household and ridiculed in her social environment. Together, these experiences of neglect and ridicule create the conditions for Afaf's later turn to Islam. Her faith offers the affirmation and community denied to her in childhood, transforming wounds of exclusion into the foundation for renewal.

Islam as Healing and Renewal

In *The Beauty of Your Face*, Islam emerges as both a personal source of healing and a form of resistance to exclusionary definitions of Americanness. Through prayer, community, and the veil, Afaf reconstructs an identity that counters her early marginalization. Her spiritual transformation reframes Islam not as foreign to the U.S. context but as central to her life as a Palestinian American woman. Initially, Afaf is disconnected from religion, viewing it as another marker of difference

from her peers. This changes when she encounters a Muslim woman who introduces her to prayer, an act that provides her with calm and belonging. Mustafah describes this moment of spiritual grounding: "By the second rak'a, Afaf breathes deeply, a calm settling deep in her bones. She can momentarily forget her frustrations, let go of the uneasiness she was carrying before she began her salat" (Mustafah, p.114). Prayer thus becomes both a ritual of release and a framework for resilience. Islam also restores Afaf's relationship with herself through the supportive women's community at the mosque: "This circle of women and their daughters propel her to do good, to love Allah, and learn that His love reflects back once you open your heart… until she could start to love herself again" (Mustafah, p.95). Here, faith is not imposed but cultivated, echoing Saba Mahmood's (2005) observation that religious practice enables the formation of ethical selves rather than simply constraining agency.

Yet Afaf's embrace of Islam is not without conflict. Her mother, trapped in grief, views her daughter's religiosity with disdain. When Afaf begins to wear the hijab, Muntaha mocks: "You think you're so special now, wearing that thing? Ha! If I wear one on my head will Allah bring Nada back? Will this misery finally end?" (Mustafah, p.117) For Muntaha, faith is powerless to reconcile loss; for Afaf, it is a path toward healing. This divergence dramatizes two responses to trauma, one that collapses into bitterness, and one that transforms suffering into renewal. Thus, Islam provides Afaf with stability, self-definition, and the courage to face hostility. It allows her to convert neglect into strength, isolation into community, and pain into purpose.

The Veil as Identity and Defiance

The veil in *The Beauty of Your Face* is not simply a garment but a powerful marker of Afaf's selfhood and resilience in the face of Islamophobia. Its meaning evolves throughout the narrative, shifting from a private spiritual choice to a public declaration of identity and belonging. When Afaf first dons the hijab, it is an intimate act of devotion, aligning her outward appearance with her inward faith. The hijab thus functions as an instrument of healing, allowing Afaf to embody her transformation and reclaim agency over her own body. Afaf's hijab resists assimilationist pressures that would demand she erase her difference to fit within a narrow vision of Americanness. Instead, it becomes her most visible assertion of belonging on her own terms. This defiance is especially poignant in the post-9/11 context, where Muslims in the U.S. face heightened suspicion. For Afaf, wearing the veil becomes both a risk and a refusal: a risk because it exposes her to hostility, and a refusal because it rejects invisibility. As such, the veil It embodies the intertwined personal and political stakes of her identity, testifying to the possibility of faith as both sanctuary and resistance.

The Mosque as Community and Resistance

The mosque functions as a vital space of communal support and political visibility in *The Beauty of Your Face*. For Afaf's father, its construction is not merely about worship but about civil rights and belonging: *"We, too, have the right to gather together and pray. It's our human right"* (Mustafah, p.75). The mosque thus becomes both a sanctuary and a declaration of presence, directly challenging exclusionary visions of national identity in America. As the narrative develops, the mosque community offers Afaf a sense of family and second chances: *"This new group of muslimeen… had embraced her father, given him a chance. And here they are, Afaf and Majeed, his children, about to enter their community"* (Mustafah, p.78). This gesture of embrace counters the alienation Afaf experiences in broader American society and fills the void left by her

fractured family life. Within this space, prayer itself becomes a source of empowerment and clarity. Mustafah notes: *"A sense of clarity floods her brain… She can momentarily forget her frustrations"* (Mustafah, p.114). By emphasizing the supportive and empowering role of the mosque, Mustafah subverts mainstream portrayals that reduce Islamic spaces to breeding grounds of extremism. Instead, the mosque emerges as both a communal refuge and a site of resistance, producing solidarity, care, and resilience within diaspora space while redefining what it means to belong in America.

The School Shooting as National Allegory

The climactic school shooting in *The Beauty of Your Face* functions not only as a narrative turning point but also as a powerful allegory for the precarious position of Muslims in post-9/11 America. Through this act of violence, Mustafah dramatizes the deep fractures within American society, where fear and prejudice often erupt into deadly hostility against visible minorities. The shooter, who targets the Muslim girls' school where Afaf is principal, embodies the Islamophobic rage that has permeated American public discourse. Afaf's role during the shooting illustrates both the vulnerability and resilience of Muslim communities. As chaos unfolds, Afaf's calm leadership becomes an act of defiance. Mustafah narrates: « He walked out of the music room, closing the door behind him. The faint wail of sirens was drowned out by the screams of girls in the hallway, a deafening, numbing noise only his gunshots could penetrate » (Mustafah, p.87). Afaf confronts the shooter, engaging in a tense dialogue that underscores her inner strength and commitment to her values. She calmly asserts, "I know about losing people you love," (Mustafah, p.161) to which the shooter coldly retorts, "I don't give a shit what you lost" (Mustafah, p.162). This exchange highlights Afaf's unwavering composure and her refusal to be intimidated, even in the face of imminent danger. Mustafah's depiction of Afaf's response serves as a powerful counter-narrative to the stereotypical portrayals of Muslim women as passive victims. Instead, Afaf emerges as a figure of agency and moral fortitude,

Diaspora Space and the Redefinition of Americanness

In *The Beauty of Your Face*, Islam situates Afaf within what Avtar Brah (1996) terms "diaspora space," a site where migrant, native, and other histories intersect. Diaspora space is not only about exile or homeland but about contested belonging in the here and now (p.176). For Afaf, this intersection is lived at multiple levels: as the daughter of Palestinian immigrants, she inherits the trauma of displacement; as an American-born Muslim, she encounters suspicion and exclusion; yet she claims both identities as her own. When she asserts, *"I was born in this country-just like you"* (Mustafah, p.127), she reclaims her place in the American narrative, refusing to be relegated to outsider status.

The veil further heightens this tension and resistance. Afaf's refusal to remove it after 9/11, « *it felt more like a humiliating surrender than protection"* (Mustafah, p.131), renders the hijab both a diasporic marker and an American one. The mosque, too, becomes a literal diaspora space: a site where immigrant histories of marginalization convergence. Through Brah's lens, Afaf's healing and embrace of Islam are not merely private acts of piety but political acts of reconstituting diaspora space. Her faith transforms the site of tension between exclusion and belonging into one of empowerment, redefining Americanness to include Muslim women who wear the veil, lead schools, and claim their right to both faith and nation.

Identity and the Deconstruction of Essentialist American Identity in *The Beauty of Your Face*

Sahar Mustafah's *The Beauty of Your Face* situates Afaf Rahman's story within a cultural landscape where "American identity" is narrowly constructed through whiteness, Christianity, and assimilation. Those who visibly deviate from these norms, particularly veiled Muslim women, are cast as outsiders regardless of birthplace or citizenship. This reflects what Nadine Naber (2012) describes as the racialization of Arab Americans, in which Arabness and Muslimness are marked as fundamentally "un-American." Afaf's lived experience disrupts this essentialist narrative. As the U.S.-born daughter of Palestinian immigrants, she is legally and culturally American, yet her identity is continually contested. Her veil becomes the most visible marker of this "difference," transforming her into a perpetual foreigner in her own city. The novel dramatizes these tensions in school settings, neighborhood encounters, and most starkly, in the hate crime that forms its present-day timeline, an act that embodies how exclusionary Americanness is violently policed. Mustafah's text systematically deconstructs the notion that "American" identity is singular or fixed. Afaf's Americanness coexists with her Palestinian heritage and Islamic faith, undermining assimilationist logic. She does not shed her religious or cultural identity to belong; instead, she asserts an intersectional identity -Palestinian, Muslim, and American- that refuses subordination of one dimension to another. Afaf's story illustrates that Muslim identities are not external to the national fabric but integral to it. This redefinition aligns with Homi Bhabha's concept of the "third space," where cultural hybridity generates new forms of belonging that destabilize rigid categories. Afaf's identity is not a compromise between Arab/Muslim and American; it is a creative synthesis that contests the binary itself. By centering her lived experiences, Mustafah critiques the erasure of Muslim voices while envisioning a plural and contested America in which the veil is not a barrier but a marker of belonging.

CONCLUSION

In ***The Beauty of Your Face*****,** Islam functions as a force of healing, resistance, and redefinition. For Afaf, faith heals past traumas, the veil asserts identity in a hostile society, and the mosque nurtures community resilience. Collectively, these elements reshape what it means to be American: Islam is not an external threat but an integral part of the nation's evolving identity. Seen through Brah's theory of diaspora space, Afaf's story is not about assimilation or separation but about negotiation, turning displacement and exclusion into resilience and belonging. Mustafah's narrative challenges stereotypes and insists that Muslim women, through faith and practice, redefine Americanness on their own terms.

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Language as Cultural Landscape: The Interplay of Arabic, French, and English in Modern Algerian Identity

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ABSTRACT: This study examines the scope and importance of Algeria's multifaceted linguistic landscape and its impact on cultural identity development in a globalized world. The multilingual reality of Algeria offers an engaging example of how language influences both national and individual identity. The research examines how the complex interlacing of Arabic, French, and increasingly English produces a cultural landscape that reflects past conflicts, reconciliations, and continuing identity negotiations. Through analysis of post-independence language policies, everyday linguistic practices, and cultural productions, this study reveals how Algeria's linguistic diversity provides insights into maintaining cultural uniqueness while navigating globalization's homogenizing forces.

KEYWORDS: multilingualism, cultural identity, Algeria, language policy, globalization, code-switching

INTRODUCTION

Algeria's multilingual reality presents one of the most compelling examples of how language shapes both national and individual identity in the contemporary world. The complex interweaving of Arabic, French, and increasingly English creates a cultural landscape that serves not merely as a communication system, but as a reflection of historical conflicts, cultural reconciliations, and ongoing identity negotiations. This trilingual environment offers unique insights into how societies navigate the tension between maintaining cultural authenticity and participating in an increasingly globalized world.

The linguistic landscape of Algeria cannot be understood without acknowledging its colonial history and the profound impact of French occupation on language use and cultural identity. However, this study moves beyond simplistic colonial-postcolonial binaries to examine how Algerians actively negotiate multiple linguistic resources to construct complex, multifaceted identities. Rather than viewing multilingual practices as evidence of cultural confusion or linguistic deficit, this research positions everyday language choices, code-switching, and digital innovations as creative expressions of sophisticated cultural navigation (Zaboot, 2014).

This investigation aims to illuminate how Algeria's linguistic diversity provides crucial insights into the maintenance of cultural distinctiveness while effectively engaging with globalizing forces. By examining language policies, everyday practices, and cultural production, we seek to understand how multilingual competence enables rather than constrains identity formation in contemporary Algeria.

Historical and Political Context

Colonial Legacy and Language Hierarchy

The French colonial period (1830-1962) established a linguistic hierarchy that continues to influence contemporary Algeria. Colonial language policies systematically privileged French while marginalizing Arabic and Berber languages, creating what Phillipson (1992) terms "linguistic imperialism." French became the language of administration, education, and social advancement, while Arabic was relegated to religious and traditional contexts (Benrabah, 2007).

This colonial linguistic strategy was not merely administrative but represented a deliberate attempt at cultural transformation. The French *mission civilisatrice* positioned French language and culture as superior, creating lasting psychological and social effects that persist in contemporary language attitudes. Many Algerians internalized these hierarchies, associating French with modernity and progress while viewing Arabic as traditional or backward (Dourari, 2003).

However, Arabic also served as a language of resistance during the independence struggle. Nationalist movements mobilized Arabic as a symbol of authentic Algerian identity, creating a powerful association between language and political liberation (Ruedy, 2005). This dual positioning of Arabic as both marginalized and resistant language established contradictions that would shape post-independence language policies.

Post-Independence Arabization Policies

Following independence in 1962, the new Algerian state implemented aggressive Arabization policies aimed at reclaiming linguistic sovereignty. These policies reflected broader decolonization efforts to establish authentic national identity distinct from colonial influences (Benrabah, 2004). The government declared Arabic the sole national and official language, launching extensive programs to replace French in education, administration, and public life.

The Arabization project faced significant practical challenges. The colonial period had created a French-educated elite who dominated professional and administrative positions (Cherrad-Benchefra, 2002). Rapid implementation of Arabic-only policies often resulted in bureaucratic inefficiency and educational disruption. Many technical and scientific fields lacked adequate Arabic terminology, forcing continued reliance on French resources (Daoudi, 1991).

These contradictions created what Myers-Scotton (2006) terms "elite closure," where French-educated elites maintained professional advantages while Arabic-educated populations faced limited opportunities. This linguistic divide paralleled and reinforced existing social and economic inequalities, complicating the nationalist project of using language to create unified national identity (Benrabah, 2013).

Contemporary Trilingual Turn

Recent decades have witnessed a pragmatic turn toward trilingual education policy. The 2008 decision to introduce English in primary schools represents a significant shift from monolingual nationalism toward strategic multilingualism. Government officials justify this policy as necessary for economic development and global competitiveness, positioning English as a "neutral" international language free from colonial associations (Ministry of National Education, 2008).

This trilingual approach reflects changing global realities and generational attitudes. Younger Algerians increasingly view multilingual competence as practical advantage rather than cultural

betrayal. Social media and digital technologies have accelerated English acquisition, creating bottom-up pressure for formal recognition of trilingual practices (Miliani, 2011).

The Trilingual Landscape: Arabic, French, and English

Algeria's linguistic landscape is characterized by three distinct yet interconnected languages, each carrying unique cultural and social meanings. Arabic exists in two forms: Modern Standard Arabic (MSA), which serves as the language of formal education, religious practice, and official discourse, connecting Algerians to broader Arab-Islamic civilization; and Algerian Dialectical Arabic (Darija), the everyday spoken variety that functions as the primary language of intimacy, humor, and local identity (Benrabah, 2014). While government rhetoric positions MSA as the authentic language of Algerian identity, Darija incorporates Berber, French, and Turkish elements that reflect the country's complex multicultural history (Mostari, 2004). This internal Arabic diglossia creates tensions, as many Algerians struggle with MSA competence while Darija lacks standardized written forms, generating anxieties about linguistic authenticity.

French occupies a paradoxical position in contemporary Algeria, maintaining significant presence in professional and educational domains despite official marginalization through Arabization policies (Grandguillaume, 2004). Generational differences are pronounced, with older Algerians often associating French with colonialism and cultural alienation, while younger generations adopt increasingly pragmatic attitudes, viewing French competence as valuable for accessing European opportunities. English, as the newest addition to Algeria's linguistic repertoire, carries distinct meanings free from direct colonial associations, allowing it to be positioned as a neutral tool for global participation (Zaboot, 2014). Young Algerians demonstrate particular enthusiasm for English acquisition, driven by desires for international mobility, access to global digital culture, and participation in the international economy, making English a symbol of future-oriented pragmatism rather than contested cultural identity.

Literature Review

The scholarly literature on Algeria's linguistic landscape reveals a rich but sometimes fragmented understanding of multilingual practices and their cultural implications. Early postcolonial studies focused primarily on the Arabic-French binary, with researchers like Benrabah (2007, 2013) documenting the tensions between Arabization policies and persistent French usage. More recent scholarship has begun to acknowledge the growing importance of English and the creative potential of code-switching practices, with scholars such as Miliani (2011) and Zaboot (2014) exploring how digital communication has transformed linguistic behaviors among younger Algerians. However, much of the existing research tends to approach multilingualism through a problem-solving lens, viewing linguistic diversity as either a barrier to national unity or a practical challenge for education policy. This study builds on the emerging work of scholars like García and Wei (2014) who position multilingual competence as a creative resource, while extending this theoretical framework to examine how Algerians use their trilingual repertoires to navigate between local authenticity and global participation. The literature gap this research addresses is the lack of comprehensive analysis that treats Algeria's trilingual reality as a sophisticated form of cultural adaptation rather than a postcolonial complication.

Methodology and Analysis

This study employs mixed methodological approaches to capture the complexity of Algeria's multilingual landscape. Ethnographic observation of everyday linguistic practices provides insights into lived multilingual experience, while policy analysis reveals institutional frameworks and constraints. In-depth interviews with speakers across age groups, educational backgrounds, and social positions illuminate diverse perspectives on language and identity.

Data collection focuses on natural language use in various contexts including family interactions, educational settings, workplace communication, and digital platforms. Analysis examines not only what languages people use, but how they justify their choices and what meanings they attach to different linguistic practices. This approach reveals the cultural logics underlying multilingual competence.

The study also incorporates analysis of cultural productions including literature, media content, and social media posts to understand how multilingual practices are represented and valorized in public discourse. This cultural analysis complements ethnographic data by revealing broader patterns in language attitudes and identity formation.

Findings and Implications

Theoretical Contributions

This research demonstrates that multilingual competence functions as a creative response to globalization rather than evidence of cultural confusion or linguistic deficit. Algerian speakers develop sophisticated strategies for managing multiple linguistic resources while maintaining coherent identity positions. These findings challenge deficit models of multilingualism while highlighting the creative potential of linguistic.

The study also reveals how language policies interact with everyday practices in complex ways. Official monolingual nationalism coexists with pragmatic multilingual competence, creating productive tensions that enable cultural innovation. Rather than simple resistance or compliance, Algerians develop nuanced responses that selectively embrace and reject different aspects of language policy.

These insights contribute to broader understanding of postcolonial identity formation and cultural adaptation. Algeria's experience suggests that cultural authenticity need not require linguistic purity, while global participation need not necessitate cultural abandonment. Multilingual societies may offer alternative models for managing cultural diversity in globalized contexts.

Practical Applications

The findings suggest several practical implications for educational and cultural policy. Rather than promoting monolingual nationalism or unrestricted multilingualism, policies should recognize and support strategic multilingual development that enhances rather than threatens cultural identity. Educational systems should acknowledge and build upon students' existing multilingual competencies rather than treating them as deficits to be corrected.

Media and cultural institutions should embrace multilingual expression as authentic representation of contemporary Algerian experience. This might involve supporting multilingual literary production, encouraging multilingual media content, and recognizing code-switching as legitimate cultural practice rather than linguistic failure.

Policy makers should also consider how language planning can support economic development while maintaining cultural values. This might involve strategic promotion of different languages for different purposes rather than hierarchical ranking of linguistic competencies.

CONCLUSION

Algeria's trilingual landscape represents a unique form of cultural navigation that challenges conventional understanding of language, identity, and globalization (García & Wei, 2014). Rather than viewing multilingual practices as evidence of cultural confusion or colonial inheritance, this study positions multilingual competence as creative adaptation to contemporary global realities.

The complex interweaving of Arabic, French, and English in Algerian society creates opportunities for identity formation that transcend traditional boundaries between local authenticity and global participation. Young Algerians particularly demonstrate sophisticated strategies for maintaining cultural connections while accessing international opportunities, suggesting emerging models of cosmopolitan authenticity.

These findings have broader implications for understanding cultural adaptation in globalized contexts. Algeria's experience suggests that linguistic diversity can serve as a resource for cultural resilience rather than a threat to cultural authenticity. Multilingual societies may offer valuable insights for managing cultural complexity in an increasingly interconnected world.

Future research should examine the long-term implications of trilingual education policies and their effects on identity formation among younger generations. Comparative analysis with other multilingual postcolonial societies could illuminate broader patterns in cultural adaptation and linguistic management (García & Wei, 2014). Additionally, investigation of digital language evolution and its impact on offline linguistic practices represents an important area for continued study.

The significance of Algeria's multilingual landscape extends beyond its borders to offer insights into fundamental questions about cultural identity, linguistic diversity, and global citizenship. As globalization continues to challenge traditional cultural boundaries, Algeria's experience provides valuable lessons for maintaining cultural distinctiveness while participating effectively in global systems. The trilingual practices of contemporary Algerians demonstrate that cultural authenticity and global competence need not be mutually exclusive, offering hope for cultural diversity in an increasingly interconnected world.

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Decolonising ESP in Algeria: A Conceptual Reflection on Language, Culture, and Islamic Ethical Grounding

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ABSTRACT: The global spread of English has made English for Specific Purposes (ESP) a vital element in academic and professional communication worldwide. In Algeria, where higher education is transitioning from French to English, particularly in medicine and science, the role of ESP is becoming increasingly important. However, the uncritical adoption of Western ESP models presents significant challenges. These models often overlook Algeria's linguistic diversity, cultural traditions, and Islamic ethical foundations, resulting in pedagogical and ethical tensions. The aim of this paper is to provide a conceptual reflection on ESP education in Algeria and to question the reliance on imported frameworks. Methodologically, the study employs a conceptual and theoretical critique informed by decolonial theory and critical pedagogy. The findings highlight that Algerian ESP practices remain underdeveloped, with limited empirical research and heavy dependence on Western materials. This creates a mismatch between imported models and local needs. The study concludes that there is an urgent need for context-sensitive ESP frameworks that reflect Algeria's sociolinguistic realities and ethical values. It recommends designing ESP curricula and selecting materials that integrate Algeria's cultural and religious heritage while maintaining international standards. Such an approach positions ESP not merely as a language-learning tool, but as a means of advancing epistemic justice, strengthening national identity, and promoting inclusive participation in global academic and professional networks.

KEYWORDS: ESP in Algeria; intercultural communication; decolonisation; Islamic ethics; language policy

INTRODUCTION

The influence of English in higher education has expanded significantly over the past decades, shaping access to knowledge, professional opportunities, and global collaboration. Algeria, like many postcolonial nations, finds itself navigating the complex interplay between colonial linguistic legacies, local identities, and the pressures of globalisation. French, once the dominant language of higher education, is gradually being replaced by English in key disciplines such as medicine and technology (Benrabah, 2007, 2014; Belmihoub, 2018). Within this shift, English for Specific Purposes (ESP) emerges as a crucial tool for professional communication and academic advancement.

However, the uncritical adoption of Western ESP models presents significant challenges. These models, often designed in contexts that assume cultural universality, secular ethics, and standardised communicative practices, may not align with Algeria's cultural, linguistic, and ethical frameworks. Without adaptation, such models risk alienating learners, marginalising local traditions, and reinforcing linguistic dependency (Jacob, 2020).

The purpose of this paper is to provide a conceptual reflection on how ESP can be decolonised in Algeria. Specifically, it argues for an approach that integrates Algeria's linguistic plurality and Islamic ethical values into ESP pedagogy. Drawing on decolonial theory and critical pedagogy, this study positions ESP not simply as a vehicle for global participation but as an instrument of epistemic justice.

Literature Review

The following review situates this study within the broader scholarship on Algeria's linguistic landscape and ESP practices. It highlights key debates in language policy, pedagogy, and ethics while identifying gaps that justify the present conceptual reflection.

ESP and Linguistic Transition in Algeria

Algeria's linguistic history is deeply intertwined with colonialism and resistance. French, established during the colonial period, retained dominance in education and administration after independence, shaping knowledge production and social mobility (Benrabah, 2007). Despite post-independence Arabisation policies, French maintained a privileged role, particularly in higher education and scientific domains (Bellaalem, 2012; Meliani, 2000).

More recently, Algeria has witnessed a growing shift towards English. This shift reflects global pressures—where English dominates scientific publishing, professional networks, and international collaboration—as well as national aspirations for greater integration into global academic and economic spheres (Belmihoub, 2018; Bouabdallah, 2022). Policy changes in medicine and engineering, for instance, illustrate the increasing role of English in specialised domains (Benrabah, 2014).

Within this context, ESP is gaining attention as a means to equip students and professionals with the necessary communicative competencies. Yet ESP in Algeria remains in its early stages, characterised by fragmented practices, limited institutional support, and a lack of locally developed materials (Mokhtari, 2025). For example, medical ESP courses often rely on imported textbooks or generic models, which may overlook culturally sensitive aspects of doctor–patient communication, gender dynamics, or ethical decision-making (Yusuf & Bashir, 2024).

These gaps reveal the urgency of developing an ESP pedagogy that is both globally relevant and locally grounded. Without such contextualisation, the current trajectory risks reproducing colonial dependencies rather than fostering genuine empowerment.

Critique of Western ESP Models in Postcolonial Contexts

Western ESP models, developed primarily in Anglophone contexts, carry implicit assumptions that may not hold in postcolonial societies. These include:

- Cultural universality**:** Models often assume that professional behaviours and communicative norms are globally standard. In reality, professional interactions are shaped by local cultural values. For instance, Western medical communication textbooks often prioritise directness and autonomy, which may conflict with Algerian norms of family involvement and gender-sensitive interactions (Yusuf & Bashir, 2024).

- Secular ethics: Western ESP materials tend to reflect secular frameworks, omitting religiously informed ethical considerations. In Algeria, where Islamic values guide professional and social life, such omissions risk alienating learners or producing tensions between training and practice (Chamsi-Pasha & Albar, 2013).
- Standardisation of knowledge: Imported ESP textbooks privilege Anglo-American examples, case studies, and scenarios, which may not resonate with Algerian learners. This reinforces epistemic dependency by normalising foreign experiences while marginalising local realities (Jacob, 2020).

When transplanted uncritically into Algeria, these models can:

- Marginalise indigenous knowledge and ethical traditions.
- Undermine student motivation by presenting irrelevant or culturally insensitive examples.
- Reinforce linguistic hierarchies, replacing French dominance with English hegemony.

Such outcomes demonstrate the need to reconfigure ESP in Algeria through a decolonial and ethically grounded lens.

Methodology

This study adopts a conceptual research design, relying on theoretical analysis rather than empirical fieldwork.

- Research design: conceptual and theoretical reflection.
- Sample and setting: higher education in Algeria, with a focus on the transition from French to English and the role of ESP in professional domains such as medicine.
- Data sources: scholarly literature on ESP in Algeria (Benrabah, Belmihoub, Bouabdallah, Mami, Mokhtari), decolonial theory (Ngũgĩ wa Thiong'o, Mignolo), critical pedagogy (Freire, Giroux), and Islamic ethics (Al-Attas, Chamsi-Pasha & Albar, Yusuf & Bashir).
- Data analysis procedures: thematic synthesis of literature, identifying tensions, gaps, and emerging principles for a context-sensitive ESP framework.
- Ethical considerations: respecting Algeria's cultural and religious values, avoiding epistemic erasure, and acknowledging the need for localised educational practices.

This approach ensures that the findings are grounded in established theoretical traditions while addressing Algeria's unique postcolonial realities.

Results

The conceptual analysis produced three key findings:

- ESP in Algeria is fragmented and underdeveloped. Despite growing interest, ESP lacks institutional support and relies heavily on imported materials (Mami, 2013; Mokhtari, 2025).
- Imported Western ESP models clash with Algerian culture and ethics. These models fail to reflect Algeria's linguistic plurality and Islamic ethical foundations, creating tensions in pedagogy and professional training (Jacob, 2020; Chamsi-Pasha & Albar, 2013).

An alternative framework is emerging. A context-sensitive ESP paradigm for Algeria should include:

- Recognition of linguistic plurality (Arabic, Tamazight, French, and English) (Benrabah, 2014).
- Integration of Islamic ethical values such as niyyah (intention), amanah (trust), adl (justice), and haya (modesty) (Al-Attas, 1991; Chamsi-Pasha & Albar, 2013).
- Locally grounded materials and case studies.
- Teacher agency and student involvement.
- Interdisciplinary collaboration between ESP practitioners, subject specialists, and ethicists.

Discussion of Findings

The findings align with previous research on Algeria's linguistic transition while extending the conversation by highlighting ethical and cultural dimensions.

Language policy and linguistic hierarchies: The persistence of French dominance and the rise of English echo Benrabah's (2007, 2014) and Belmihoub's (2018) analyses, but this paper emphasises that without contextual adaptation, English risks reproducing colonial hierarchies.

Educational practices: Consistent with Meliani (2000) and Mami (2013), this study confirms that ESP provision in Algeria is fragmented. However, it extends this critique by showing how imported models alienate learners when they disregard Islamic ethics (Chamsi-Pasha & Albar, 2013; Yusuf & Bashir, 2024).

Theoretical contributions: By combining decolonial theory (Ngũgĩ, 1986; Mignolo, 2009), critical pedagogy (Freire, 1970; Giroux, 1988), and Islamic ethics (Al-Attas, 1991), the study proposes a richer lens for ESP education. This demonstrates that global standards need not conflict with local cultural and ethical traditions.

CONCLUSION

This paper has argued that decolonising ESP in Algeria is both a necessity and an opportunity. Algeria's ongoing linguistic transition from French to English, while opening new possibilities, risks reproducing colonial dependencies if guided solely by imported frameworks. By integrating decolonial theory, critical pedagogy, and Islamic ethical traditions, ESP can be reimagined as a context-sensitive paradigm that supports both professional competence and ethical responsibility.

The proposed framework calls for embracing linguistic plurality, grounding materials in local realities, empowering teachers and students, and embedding Islamic values into pedagogy. In doing so, ESP becomes more than a technical training; it becomes a means of affirming Algerian identity, resisting epistemic domination, and fostering just global participation.

While this study is conceptual, its implications are practical: policymakers, educators, and researchers are called upon to prepare for the complexities of linguistic transition by developing curricula and training programmes that reflect local needs. Future empirical research, including the writers` doctoral project, will be necessary to test and refine these ideas in practice.

In particular, ESP in Algeria should be redesigned to reflect both the nation's linguistic diversity and its Islamic ethical grounding. Policymakers must move beyond the wholesale adoption of imported curricula, and teacher training should prioritise adaptability and critical awareness of local and global dynamics. However, as a conceptual contribution, this paper does not include empirical data, and the proposed framework requires validation through real-world application.

Further research should therefore explore classroom-based adaptation of ESP materials, gather perspectives through interviews and surveys with Algerian teachers and students, and conduct comparative studies across postcolonial Muslim-majority contexts to enrich and contextualise ESP practices.

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Identity Exertion in Indian Fiction: A Critical Assessment

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ABSTRACT: The concept of identity has remained a central preoccupation in Indian fiction, where literature has continually engaged with questions of selfhood, cultural belonging, and social positioning. The proposed study, Identity Exertion in Indian Fiction: A Critical Assessment, seeks to examine how Indian writers negotiate the exertion of identity within diverse historical, political, and cultural contexts. The term "identity exertion" is used here to denote the conscious assertion, negotiation, and resistance of individual and collective identities as represented in literary narratives. Indian fiction, written in both English and regional languages, reflects the multiplicity of the nation's social fabric, where issues of caste, gender, class, religion, diaspora, and colonial/postcolonial encounters become vital sites of identity formation. The research critically evaluates selected works by major authors to analyze how narrative strategies, character development, and thematic concerns highlight the tensions between tradition and modernity, self and society, and local and global perspectives. By situating Indian fiction within the broader discourse of postcolonial and cultural studies, the study explores how literature not only mirrors social realities but also becomes an active space for the construction and contestation of identities. Furthermore, the assessment underscores the transformative power of fiction in shaping awareness about marginal voices and their struggles for recognition. Ultimately, this research attempts to provide a nuanced understanding of how Indian fiction serves as a cultural archive, chronicling the exertion of identity in its manifold forms, while contributing to the larger conversation on literature, identity, and resistance.

KEYWORDS: Identity; reality; marginal; voices; cultural.

INTRODUCTION

It is an established fact that God has created the world in his own image. He has shaped this world with greater avenues of life like nature and human beings. It is also a fact that there is a permanent bond between the aspects of nature and human for the betterment of human endeavours on this earth. Nature has been able to bestow to all the tranquilities. Consequently, human beings are exerting a lot to make their life comfortable and meaningful existence. In this work of art, the author sheds considerable light on this aspect. Moreover, the language used in literary works has made it clear that individuals' struggle to state their identity for one reason or the other.

It is a fact that the presence of the idea of identity is multicultural, multi-linguistic, and multi-dimensional concept. The idea of Identity is closely connected with an individual's group, community organization. It has also been described as the distinctive characteristic appropriate to particular group or category of society. The origin of the word 'Identity' has its roots in French word 'identite'. Besides it has also established its phonological origin in the Latin title 'identitas'.

Methodology

The present research adopts a qualitative, analytical, and interpretative methodology to critically assess the exertion of identity in Indian fiction. Since the issue of identity is embedded within cultural, historical, and socio-political realities, the study employs literary textual analysis supported by postcolonial and cultural theories. The methodology is designed to systematically examine how selected Indian writers negotiate questions of selfhood, belonging, marginality, and hybridity in their works.

Research Design

This study is based on qualitative literary research rather than quantitative data analysis. The focus is on critical interpretation of texts that represent diverse aspects of Indian identity, both within the nation and in the diaspora. The design integrates three layers of inquiry:

1. Textual analysis – close reading of literary works to identify thematic concerns, narrative strategies, and representational patterns of identity.
2. Contextual analysis – situating the texts within their socio-historical and cultural contexts.
3. Comparative analysis – examining similarities and contrasts in the treatment of identity across different authors and genres.

The mark of identity has been investigated from the domains of history, politics, business, sociology, geography, philosophy, psychology, language and literature. Essentially, it is a ceremony of intellect where an individual identifies or ascertains his/her personality mechanisms. It compacts with the procedure of definition 'who they are?', and 'what they do?' The search for identity at times involves the notion of self-definition.

It is an established fact that three factors generally govern the formative identity: first, a child has to break himself from the shackles of his parents to create his identity by developing his intellect with the power of intuition; secondly, the child must possess a passion to receive the new form and role which are found in the creation of identity; and the last, but not the least, flexibility required to understand the history for emerging as a unique personality.

In the last four centuries, one can witness the demarcation in the history of Indian Writing in English regarding the concept of identity. In the field of English fiction, one can perceive an unprecedented growth and development from imitation to reality. After that, Ii moved towards the face of psychological and experimental vigour.

The concept of identity has been under the microscopic observation of many Indian authors- Anita Desai, Arundhati Roy, R.K. Narayan, Mulk Raj Anand, Raja Rao and Kiran Desai. These writers have captured the idea of identity concern by conferring fresh impetus to the growth and admiration of Indo-Anglian literature. In the present time, the view point of identity has gained immense importance in the delineation of Indian Writing in English

Taking into consideration the idea of identity exertion in Mulk Raj Anand's novel, *Untouchable,* we find that the novelist showcases the quest for identity through the protagonist of the book, *Untouchable.* The postcolonial age manifested through him is, no doubt, an attempt to search

identity and ensuring with the absolute magnitude of social, political and economic disparities originated in India. The author, considering every single man is an imaginative, asserts that his or her imaginative cognizance continuously expect its identity with the presence of of worldwide recognition.

The author's literary language begins with the complexity of caste oppression and subjugation rampant in Indian society. His work, *Untouchable* is an electrifying exploration of a violent and inspiring soul of Bakha who is the victim of an age old social malady, untouchability during the pre-independence period of India.

He is treated with contempt and disgrace by the upper caste people for only he belongs to a downtrodden and lower caste, and thus, he is the victim of identity crisis. Marlene Fisher aptly describes Bakha's situation when he says: "Mulk Raj Anand's first novel, then, is at one and the same time a fine piece of creative work in terms of its own artistic integrity and an indication of it author's humanistic commitments and future novelistic directions."

Mulk Raj Anand first work, *Untouchable* is, at the same time, a fine piece of creative work in terms of its own artistic integrity and indication of its author's humanistic commitments which proved a source of inspiration and encouragement for the coming generations of novelist. Bakha, the protagonist of the novel, emerges from a scrounger, who is hated and loathed for being belonging to a class that is at the bottom of social pyramid. Not only he is criticized and disdained by the upper caste people, but also by the downtrodden in the contemporary milieu. It all happens with irrespective of the fact that he is known for his natural and physical strength.

He possesses an upright muscular structure and has the power to deliver physical and hard labour without hesitancy. Because of the hindrance of caste discrimination, Bakha faces all this deep rooted biasness otherwise keeping in view his caliber, he would have evolved as an efficient weightlifter, a football, and a hockey player. When he is in the bad need of food, the upper caste people do not want to touch him physically and they throw food at him. The society has every right to suppress and oppress, but he is not entitled to react against them. This practical act as a never ending barrier is present in the society.

Even the lower caste female, Sohini, in the present novel, is not spared by the unethical practices prevalent in the society. The higher caste people are in the habit of using the females deceitfully by seducing them for their sensual purposes. Sohini, Bakha's sister, is an excellent example of such women. Pundit Kali Nath finds her revolting and gruesome when he finds her near the well.

She is given water at the eleventh hour when she goes to fetch water from the well. Even she becomes the victim of Pandit Kali Nath's malicious attentions. It exposes the hypocrisy of the upper caste Hindus in the society where their mistakes of the upper caste people are concealed in the name of chastity, whereas the lower caste people are blamed and criticized by the society if they commit any error as is explored by the novelist through the character of Sohini. In his book, *Mulk Raj Anand,* P. K. Rajan states: The novel, *Untouchable*, with its fabulist narrative structure, dramatizes the tragedy of its central character, Bakha, by using the device of character-situation interpenetration which is the typical western story telling mode."

Similarly, the concept of identity exertion in R.K. Naratyan's novel, *The Guide* has been elaborated through the portrayal of Indian ways symbolic of diverce cultures and traditions rampant in the Indian environment. The present novel is a powerful dramatization of identity and potential of different characters- Raju, Rosie, Marco and Velan. The central protagonist, Raju comes to village Mangal situated near river Saryu after his imprisonment. His meeting with Velan enhances his acquaintance with him leading to expose his problems.

He tells Velan how an ordinary Raju turned his identity into a famous 'Railway Raju'. Krishna Sen, a critic argues in this connection in "Critical Essays on R. K. Narayan's The Guide" when he says: "The unconventional plot of The Guide circles freely in time and space, both within and between chapters, moving from the past to the present and back again, and from Malgudi to the Mempi Hills to Mangal in a seemingly random way. "

The main plot of the novel revolves around Raju's meeting with Marco, a man of morbid and pessimistic temperament. He is interested in dead and decaying things that lead to the formation of physical relationship between Raju and Rosie. Marco's excessive devotion to his archaeological studies coupled with his indifferent attitude towards Rosie, result in the development of a strong bond between Raju and Rosie. Rosie's passion to become a dancer is encouraged by Raju and, that is why, he comes more and more close to her. In this regard, he even did not listen to or pay attention to Gaffur's advice voice or what his mother says.

Raju's close affinity with Rosie due to her husband's constant and perpetual negation leads to the formation of a strong tie between them even though his own mother does not approve this relationship. Moreover, this decision also results into Raju's tragic dilemma from where no happy escape is possible. In case of Rosie also, the readers find temptations as she, too, shows her inclination towards Raju. The main reason behind it is Marco's suppression of Rosie's desire to become a talented dancer. In her protest, Rosie develops intimacy with Raju.

Consequently, against the wishes of his mother, Rosie starts living as a wife in a live in relationship. Now, she focuses on her career as a popular dancer which, she thinks, is only possible with the help of Raju. Her dream of becoming a good dancer can come true with the support and guidance of Raju.

It happens in reality as Raju works tirelessly to promote Rosie as a dancer and she also comes with flying colours touching new heights of success. With his dexterous management, Raju is able to manage each and everything including the financial matters.

Rosie is badly mistaken when she shows her complete faith in Raju who gets all jewellery from the bank through forgery. As a result of that, Raju is put behind the bars for two years who, in turns, comes to village Mangal as a saint. So, the present novel traces Raju's transformation from a railway tourist guide to a spiritual guide.

In the village Mangal, he develops acquaintance with Velan. He projected himself as a well-versed and godly man. The innocent villagers enforce him to commence a fast to get the rains. He confesses his past life to Velan, but continued to foresee him as Swami. With this new role assigned to him by destiny, the real problem starts for the protagonist, Raju.

He never suffered from identity dilemma, but he just permitted his intellect to proceed as per the need of situation. In "Symbols of Transformation", C. G. Jung comments: "The hero himself appears as a being of more than human structure. He is distinguished from the very beginning by the God like characteristics. Since he is psychologically an archetype of the self, is numinous, sort of God, or having some share in the divine nature."

The Identity exertion is also one of the key concerns of Arvind Adiga's novel, *The White Tiger*. The present work is generally regarded as the pioneer work in the contemporary Indian English literature. Most of Adiga's works centre round the idea of society, culture, politics, poverty, education, democracy and casteism. The present work is written in an epistolary manner that conveys the information about an area coupled with the effective employment of images to reinforce the courtesy of plebeians towards the concealed and neglected certainties.

Even it embarks on the fabricated and deceitful prerogatives of social advancements. The novel is not only a directory of various canons of corruption, but also foreshadows the standard of language in its practice of images. The primary treatment of images exhibits the identity dilemma of significant personas in the novel.

The entire tale revolves around the protagonist Balram Halwai, who quests for identity in life. In the essay, "Gender Anxiety and Contemporary Indian Popular Fiction", Elen Turner aptly remarks: "The works of Arvind Adiga revolves around the lives of the educated, urban, English speaking elite. Characters are middle-class, with aspirations of social and economic mobility, from sections of society benefiting from the economic liberalization that began in India."

The White Tiger is the saga of concomitant with its protagonist Balram Halwai who is born and grown up in the pitiable forests of Laxmangarh. The novel throws ample light on how the Chinese Chief has expressed his interest to visit South Indian city, Bangalore. The central character, Balram engraves scholarship to describe his ideas on the darkest sides of India. In a very surprising manner, he reproduces his boulevard of success to materialize as an impression. On the other hand, he is portrayed as an inexperienced and uneducated fellow. He meditates himself as a 'white tiger' because his parents never troubled to afford him an appellation. Rather, his social identification is bestowed by a teacher at the time of School Inspector's visit.

The present book is an honest delineation of a poverty ridden India where the parents hardly pay attention towards their beloved children. In one of his reviews, Akash Kapur opines: "Balram is representative of the poor in India yearning for their 'tomorrow'. His story is a parable of the new India with a distinctly macabre twist. He is not only an entrepreneur but also a roguish criminal remarkably capable of self justification."

Actually, his father has encouraged him to move in the path of self-respect and genuine identity. He is applauded by the School Inspector on that memorable day. After this applause his classmates started to designate him as a 'White Tiger'. The new appellation has managed him to provide a new ray of hope and generated a kind of ignition. His character is an embodiment of what his insight articulates and how he manages to foresee the articulation into veracity.

The new identity is the reflection of how a poor individual progresses as a prosperous entrepreneur. In this way, his invulnerable fundamentalism to fashion, his identity ventures him to enterprise

from the domain of 'darkness' to 'light'. The class and caste oriented realm has strained to abode him in a state of societal trials.

But, Balram Halwai, the champion has knowledge to drive himself from an average to bizarre status dissipating the steeplechases that stemmed in the alleyway of triumph. Conclusion India is an apartment of sumptuous art, culture, tradition, heritage, literature and regional languages.

Discussion and Findings

The libertarians have incorporated the ideals of native life and eminently juxtaposed these ideals to fabric the artistic lingoes. These lingoes have argued to amalgamate the dilemmas of identity edifice for the benefit of human accomplishments. The novels have discovered the obscured and perfidious fundamentals of humanoids rampant in the communal and traditional magnitudes. Even literary lingoes embark on the structure of caste which has directed the social tribulations like paranoia, prejudice and subjugation. But these have clearly structured to heave light on how the restricted and distinguished protagonists consummated to flabbergast all the footraces of human endurance.

CONCLUSION

India is generally known for its unity in diversity as it has the blending of diverse arts, culture, traditions heritages, literatures and regional languages. Different authors have amalgamated the ideals of native life and juxtaposition of these ideals in the edifice of artistic vernacularism. These slangs prefer to blend the difficulty that arises due to identity erection for the welfare of human attainments. The novels written in Indian Writing in English have found the complex and duplicitous fundamentals of human odds unhampered in the communal and traditional magnitudes.

Even in the language used in literature, the readers come across the structure of cast that has led to the social ups and downs- paranoia, prejudice and suppression, but all this has structured to shed headlight on how suppressed and subjugated protagonists accomplished to surprise all the footraces of human endurance. The protagonists Bakha, Raju and Balram Halwai have advanced into an emblem of transformation in the conduit of avowing their analogous identities.

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Students' and Teachers' Viewpoints Regarding the Role of Intercultural Podcasts in Developing Identity Awareness

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ABSTRACT: This study investigates students' and teachers' viewpoints regarding the role of intercultural podcasts in developing identity awareness among English as a Foreign Language (EFL) learners. With globalization reshaping communication and education, fostering intercultural competence and identity awareness has become a central concern in language learning. Podcasts, as authentic and flexible digital tools, provide learners with exposure to diverse cultural perspectives and voices, which may influence how they perceive both their own and others' identities. The research adopts a mixed-method approach, combining quantitative and qualitative data to capture a comprehensive picture of perceptions. A structured questionnaire was administered to 30 EFL students of different academic levels, along with an interview for 8 English language teachers at the Department of English, Abbes Laghrour University, Khenchela. The findings highlight positive attitudes toward the integration of intercultural podcasts, with students reporting increased motivation, engagement, and self-reflection regarding their cultural and linguistic identity. Teachers also emphasized the potential of podcasts as pedagogical resources for promoting critical thinking and intercultural dialogue, though they pointed out challenges related to content selection and classroom integration. The study concludes that intercultural podcasts can serve as valuable tools in EFL contexts, contributing to both language development and identity formation. Recommendations are provided for incorporating podcasts systematically into language teaching practices to enhance learners' intercultural awareness and support their personal and academic growth.

KEYWORDS: Intercultural, podcasts, identity, awareness, EFL

INTRODUCTION

The twenty-first century has witnessed profound changes in how people communicate, interact, and learn. With the spread of digital technology and the growing interconnectedness of the world, traditional educational practices have had to adapt in order to remain relevant and effective. Language education, in particular, has been at the forefront of this transformation. In English as a Foreign Language (EFL) context, learners are increasingly required not only to acquire linguistic competence but also to develop cultural and intercultural awareness in order to function effectively in diverse global environments.

One of the emerging priorities in EFL pedagogy is the development of identity awareness. Language is not simply a tool for communication but also a vehicle through which identities are expressed, negotiated, and reshaped. For learners of English in contexts such as Algeria, identity

awareness involves both an appreciation of one's local cultural heritage and the capacity to engage with global perspectives. Developing such awareness helps learners position themselves as active participants in intercultural communication rather than passive recipients of linguistic forms.

Podcasts, which are digital audio resources freely available through multiple online platforms, have become increasingly popular in education. Their flexible nature allows learners to access authentic content at their own pace, on topics that range from current affairs and cultural practices to personal narratives and global debates. Intercultural podcasts in particular expose learners to voices from diverse cultural backgrounds, offering a platform for reflection on identity and cultural difference.

This paper seeks to investigate the viewpoints of both students and teachers regarding the role of intercultural podcasts in fostering identity awareness. While much research has focused on the linguistic benefits of podcasts, less attention has been paid to their role in shaping learners' intercultural and identity development. By drawing on both student and teacher perspectives, this study aims to provide a holistic understanding of how podcasts can be integrated into EFL contexts to promote meaningful language learning.

Literature Review

Language education has increasingly emphasized the link between communication, culture, and identity. In EFL contexts, learners are not only expected to acquire linguistic skills but also to develop intercultural competence and awareness of their own and others' identities. With the growing use of digital tools, podcasts have emerged as resources that combine authentic language input with cultural perspectives.

Intercultural Competence and Identity in Language Education

Intercultural competence is central to language learning. Byram (1997, 2020) defines it as the knowledge, skills, and attitudes that enable effective and appropriate interaction across cultures, requiring openness, curiosity, and critical cultural awareness. Deardorff (2006) similarly stresses self-reflection and adaptability as key components.

Identity in language learning is understood as fluid and negotiated. Norton (2013) argues that learners' identities are shaped as they engage with new languages, while Kramsch (2009) emphasizes the balance between local belonging and global cultural references. Developing identity awareness allows learners to reflect critically on how language influences perceptions of self and others.

The Role of Podcasts in Language Learning

Podcasts have been valued in language learning for their authentic input and accessibility. Thorne and Payne (2005) and O'Bryan and Hegelheimer (2007) show that podcasts provide exposure to natural speech and enhance listening comprehension. Beyond linguistic benefits, podcasts also increase motivation. Stanley (2006) and Hasan and Hoon (2013) highlight that learners perceive podcasts as engaging, flexible, and supportive of autonomous learning.

Intercultural Podcasts and Identity Awareness

Intercultural podcasts expose learners to diverse cultural voices and perspectives, promoting reflection and dialogue. Godwin-Jones (2018) and Hafner (2014) suggest that such media challenge stereotypes and foster critical digital literacy. Lee and Chan (2007) argue that intercultural content encourages learners to re-examine their identities in a globalized world.

However, challenges remain. Stanley (2013) notes that integrating podcasts into curricula requires careful material selection, scaffolding, and attention to digital literacy. Despite these issues, intercultural podcasts hold strong potential for enhancing both language development and identity awareness.

Methodology

Research Design

This study employed a mixed-method design, combining quantitative and qualitative approaches to capture a comprehensive picture of student and teacher viewpoints. The participants were drawn from the Department of English at Abbes Laghrour University, Khenchela. A total of thirty (30) EFL students, representing different academic years, participated in the questionnaire survey. Additionally, eight (8) English language teachers with varied teaching experience were interviewed. These teachers had backgrounds in applied linguistics, didactics, and intercultural communication, making them well-positioned to reflect on the pedagogical use of intercultural podcasts.

Two research instruments were employed in this study: a student questionnaire and teacher interviews. The questionnaire included both closed and open-ended questions, with the closed items designed to measure learners' attitudes toward podcasts, their motivation, and their perceived identity awareness, while the open-ended items encouraged students to elaborate on their personal experiences. In addition, semi-structured interviews were conducted with teachers to explore their perceptions of the role of podcasts in EFL, particularly their potential to foster intercultural awareness, as well as the challenges associated with their implementation.

Findings

Students' Viewpoints

The questionnaire results indicated overwhelmingly positive attitudes toward the use of intercultural podcasts. More than 80% of students agreed that podcasts made language learning more engaging compared to traditional classroom activities. Students highlighted the followings:

A significant number of students expressed that podcasts were particularly motivating because they provided access to "real English" beyond the scripted content of textbooks. Unlike classroom dialogues, which often felt artificial, podcasts offered informal, natural speech that reflected everyday communication. This authenticity was perceived as both engaging and useful for improving listening comprehension and vocabulary. Furthermore, students valued the flexibility and convenience of being able to listen at any time and place, which supported self-directed

learning. Many highlighted that the ability to revisit episodes at their own pace gave them a sense of control over their learning process, contributing to greater consistency in practice.

Another important finding was that podcasts encouraged students to reflect on their own cultural identities. Exposure to stories, traditions, and experiences from different parts of the world prompted learners to make comparisons with their personal backgrounds. For example, one student commented: "Listening to how students abroad celebrate their traditions made me reflect on my own culture and realize what makes it distinctive." Such reflections demonstrate how intercultural content not only raises awareness of other cultures but also deepens students' appreciation of their own cultural heritage. This process of self-reflection is essential for building identity awareness in EFL contexts, where language learning often intersects with questions of belonging and cultural representation.

Students also emphasized that intercultural podcasts played a role in broadening their perspectives on global diversity. Listening to voices from different cultural backgrounds helped them "see the world differently," as one student claimed. They reported becoming more aware of both cultural differences and shared human values, which fostered empathy and reduced stereotypes. For instance, learners noted that while traditions and practices may vary across societies, underlying themes such as family, respect, or education were often universal. This recognition contributed to a stronger sense of connection with people from different parts of the world, reinforcing the potential of podcasts to nurture intercultural competence.

Teachers' Viewpoints

The teachers interviewed similarly expressed enthusiasm about the use of podcasts, while also raising important considerations regarding their integration. They highlighted the pedagogical potential of podcasts as effective tools for promoting critical thinking and intercultural dialogue, suggesting that they could serve as a springboard for classroom discussions, reflective writing tasks, or even role-play activities. At the same time, teachers identified challenges, particularly the difficulty of selecting content that is both linguistically appropriate and culturally sensitive; some noted that without sufficient scaffolding, students might concentrate solely on the language and overlook the intercultural dimensions. Several teachers also emphasized that podcasts should not be used passively; rather, teachers play a crucial role in guiding learners to analyze the cultural perspectives presented, encouraging them to ask critical questions and to make meaningful connections with their own identities.

Discussion

The results indicate that intercultural podcasts offer clear benefits for EFL learning, both linguistically and culturally. Students found podcasts more engaging than traditional classroom materials because they provide authentic, natural speech that supports listening and vocabulary development. Their flexibility also promoted self-directed learning, as learners could listen at their own pace and revisit episodes when needed.

Equally important, podcasts encouraged cultural reflection. Exposure to stories and traditions from abroad prompted students to compare them with their own, strengthening both intercultural

awareness and appreciation of their cultural heritage. This reflective process fosters identity awareness, which is vital in language learning contexts.

Teachers also recognized the potential of podcasts to spark critical thinking and intercultural dialogue, especially when used alongside classroom activities such as discussions or reflective writing. However, they stressed the need for careful selection of materials and teacher guidance to ensure learners engage with both linguistic and cultural aspects.

CONCLUSION

This study showed that intercultural podcasts enhance both language learning and cultural understanding in EFL contexts. Students appreciated their authenticity, flexibility, and role in fostering self-reflection and intercultural awareness. Teachers also valued their pedagogical potential but emphasized the importance of selecting suitable content and providing guidance to help learners engage critically. Overall, podcasts represent an effective tool for integrating language development with intercultural competence.

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Language, Power, and Belonging: Multilingualism in World Literature and the Ethics of Global Citizenship

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ABSTRACT: This paper investigates the role of multilingualism in world literature as a literary and political strategy that fosters global citizenship, intercultural understanding, and ethical engagement with the Other. In the context of rapid globalization, the movement of peoples, and the afterlives of colonial histories, multilingual texts serve as cultural bridges that challenge monolingual and nationalist paradigms. They embody hybrid identities, expose power hierarchies between dominant and marginalized languages, and dramatize the negotiation of self and belonging across linguistic and cultural boundaries. Focusing on works by Leïla Sebbar, Etel Adnan, and Ngũgĩ wa Thiong'o, this study analyzes how multilingual writing functions as a site of both resistance and reconciliation. Sebbar's interweaving of French and Arabic reveals the tensions and silences of postcolonial memory. Adnan's poetic transitions across English, Arabic, and French evoke the disorientation and creativity of exile. Ngũgĩ's decolonial stance on writing in Gikuyu challenges linguistic imperialism and affirms indigenous epistemologies. Using theoretical insights from postcolonial studies, sociolinguistics, and global citizenship education, the paper argues that multilingual literature does more than reflect reality—it reimagines it. It enables readers to encounter cultural difference not as a barrier, but as an ethical invitation. Ultimately, this paper proposes multilingual literary texts as pedagogical tools for cultivating empathy, critical consciousness, and cosmopolitan belonging in a fragmented world.

KEYWORDS: Ethical pedagogy; multilingualism; global Citizenship; Identity; linguistic power

INTRODUCTION

The intertwined questions of language and belonging are at the heart of world literature today. In a global era marked by intensified migration, digital connectivity, and the persistent afterlives of colonialism, literature becomes a site for exploring how people negotiate identity and community across linguistic and cultural boundaries. This paper argues that multilingualism in world literature is more than a stylistic choice; it is a literary and socio-cultural strategy that fosters global citizenship. By global citizenship, I mean an orientation that goes beyond legal nationality to embrace intercultural understanding, empathy, and ethical engagement with difference (Appiah, 2006; Nussbaum, 1997).

Multilingual texts embody hybrid identities, dramatise encounters with the unfamiliar, and expose hierarchies between dominant and marginalized languages. In doing so, they create spaces for reimagining community in ways that transcend nationalist or monolingual paradigms. Focusing on the works of Leïla Sebbar, Etel Adnan, and Ngũgĩ wa Thiong'o, I will demonstrate how

multilingual literature operates as a pedagogical tool for cultivating global citizenship, enabling readers to encounter otherness not as a threat but as an ethical invitation.

Theoretical Framework: Language, Citizenship, and Ethics

The relationship between language and power has long been emphasized in postcolonial studies. Fanon (1967) exposes the psychic violence of speaking the colonizer's language, while Ngũgĩ wa Thiong'o (1986) describes language as a carrier of culture, insisting that linguistic imperialism perpetuates colonial domination. In sociolinguistics, Yildiz (2012) introduces the notion of the "postmonolingual condition" to describe how monolingual assumptions persist even in multilingual contexts.

Against this backdrop, global citizenship provides a framework for reinterpreting the stakes of multilingual literature. UNESCO (2015) defines global citizenship education (GCE) as cultivating learners' sense of belonging to a common humanity while respecting cultural diversity. Nussbaum (1997) emphasizes empathy and "narrative imagination" as central to cosmopolitan education, while Appiah (2006) frames global citizenship as rooted in "conversation," a willingness to listen and be transformed by others. Andreotti (2014) adds that global citizenship must also engages with issues of inequality and power, not merely celebrate diversity.

Multilingual literature enacts these principles at the level of form. When writers weave multiple languages into a single text, they stage encounters that force readers to navigate difference, con front linguistic limits, and exercise imaginative empathy. This makes multilingual writing not only an aesthetic practice, but also an ethical pedagogy of global citizenship.

Leïla Sebbar: Postcolonial Memory and the Ethics of Listening

Leïla Sebbar, the Franco-Algerian writer, uses multilingualism to stage the fractured memories of colonial history. Her novels frequently intersperse French prose with Arabic expressions, untranslated words, or cultural idioms. In *Shérazade, 17 ans, brune, frisée, les yeux verts* (1982), for instance, Arabic terms break into the French narrative without gloss (Mortimer, 2008).

This textual strategy enacts an ethics of global citizenship. For French readers, the encounter with unassimilated Arabic words creates a moment of estrangement. It resists the colonial logic of assimilation and compels readers to acknowledge the presence of another linguistic world. To "read" Sebbar is to experience a microcosm of intercultural dialogue: readers must learn to listen, to dwell in the discomfort of partial understanding, and to respect silences.

Sebbar thus transforms multilingualism into a pedagogical practice. Her work suggests that global citizenship does not require mastery of all languages, but rather a disposition of openness and humility—a willingness to engage across difference and to recognize histories of power embedded in language itself.

Etel Adnan: Exile, Polyglossia, and Cosmopolitan Belonging

Etel Adnan, the Lebanese-American poet and artist, exemplifies a cosmopolitan multilingualism rooted in exile. Writing across Arabic, French, and English, Adnan does not simply juxtapose

languages, but lets them bleed into one another. Her collection *The Arab Apocalypse* (2006) fragments meaning across tongues, producing an aesthetic of disorientation.

Adnan's multilingualism embodies the global citizen's predicament: belonging everywhere and nowhere, negotiating plural affiliations, and crafting identity across borders. Yet rather than lamenting displacement, she transforms it into a space of creativity. By forcing readers to navigate sudden linguistic shifts, Adnan invites them into an experience of empathy: to feel, if momentarily, the dislocation of exile (Hassan, 2014).

This is where literature intersects with global citizenship education. Adnan's poetry teaches readers to embrace multiplicity and to recognize difference not as a deficit, but as a resource. Her work models cosmopolitan belonging, where the self is formed not in isolation but through ongoing dialogue with linguistic and cultural others.

Ngũgĩ wa Thiong'o: Decolonial Multilingualism and Ethical Responsibility

Ngũgĩ wa Thiong'o offers a different, more radical vision of multilingualism and global citizenship. Rejecting the dominance of English in African literature, Ngũgĩ turned to writing in his mother tongue, Gikuyu. In *Decolonising the Mind* (1986), he insists that the reclamation of indigenous languages is not simply cultural pride, but an ethical necessity: global citizenship cannot be built on linguistic hierarchies that silence the voices of the colonized.

At first glance, Ngũgĩ's emphasis on Gikuyu may seem to resist cosmopolitanism in favour of linguistic nationalism. Yet, his practice reveals another model of global citizenship—one grounded in justice. By elevating Gikuyu to the literary stage, Ngũgĩ affirms the equal worth of marginalized epistemologies. His works, later translated into English, allow global readers to engage with Gikuyu thought on its own terms (Bassnett, 2019).

Ngũgĩ thus broadens the ethical scope of global citizenship. He warns against a shallow cosmopolitanism that celebrates hybridity while ignoring power asymmetries. True global citizenship must be decolonial: it must ensure that participation in global conversations does not erase or subordinate indigenous voices (Wa Thiong'o, 2009).

Multilingual Literature as Pedagogy for Global Citizenship

What unites Sebbar, Adnan, and Ngũgĩ is their transformation of multilingualism into a **pedagogy of global citizenship**. Their texts cultivate three dispositions that echo the goals of global citizenship education:

1. **Empathy and ethical listening** (Sebbar) – encountering linguistic difference teaches readers humility and openness to the Other.
2. **Cosmopolitan imagination** (Adnan) – linguistic disorientation becomes a metaphor for belonging beyond borders.
3. **Critical consciousness and justice** (Ngũgĩ) – multilingualism resists imperial hierarchies and affirms the dignity of marginalized voices.

Together, these authors illustrate how multilingual writing trains readers in the ethical practices necessary for living in a globalized but fractured world. By navigating multiple languages, readers rehearse the very skills of dialogue, respect, and solidarity that global citizenship requires (UNESCO, 2015; Andreotti, 2014).

CONCLUSION

In conclusion, this paper has argued that multilingualism in world literature functions as more than aesthetic experimentation. It is an ethical strategy that fosters global citizenship by cultivating empathy, imagination, and responsibility across linguistic and cultural boundaries. Sebbar invites us to listen to silenced memories, Adnan teaches us to embrace multiplicity, and Ngũgĩ reminds us that global belonging must be decolonial and just. Their works show that to read multilingually is to practice citizenship beyond borders, one grounded in humility, solidarity, and ethical engagement with the Other.

At a moment when resurgent nationalisms and linguistic purisms threaten to close off dialogue, multilingual literature offers a counter-vision. It models a world where difference is not an obstacle but the very foundation of belonging. To cultivate global citizenship, we must therefore learn to read across languages—not as mere philologists, but as ethical participants in a shared and plural humanity.

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Crossing Borders: Globalization in The Third and Final Continent.

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ABSTRACT: The United States of America is frequently described as being a melting pot, a nation where individuals from diverse cultural, ethnic, and religious backgrounds converge to form a complex, multicultural society. This collective identity has been continually reshaped by successive waves of immigration and the pervasive forces of globalization. In an increasingly interconnected world, facilitated by advancements in technology, media, and transnational exchange, the contours of American identity have evolved into a dynamic and inclusive construct. Globalization, in this context, has not diminished but rather reinforced the cultural identity of Americans, affirming that to be American encompasses a broad spectrum of backgrounds, beliefs, and lived experiences. This study undertakes a critical analysis of Jhumpa Lahiri's short story "Third and Final Continent" from her collection 'The Interpreter of Maladies", exploring how this short story engages with themes of identity, the blending of cultures, through the lens of immigrant's experience, and how it reinforces the idea of globalization particularly through the experiences of characters from the diasporic Bengali-American milieu.

KEYWORDS: the USA; melting pot; multicultural society; immigration and globalization.

INTRODUCTION

The shaping of a nation's identity is an ongoing process, influenced by historical events, cultural interactions, and the global forces that transcend borders. In the case of the United States, this process has been deeply intertwined with immigration, making it a fertile ground for exploring how diverse backgrounds converge and meet to create a shared multifaceted sense of belonging. This is the reason why America is said to be a melting pot. It is a metaphor for immigrants from diverse cultures, ethnicities, and nationalities blending and assimilating into a single, unified American culture. Literature, as both a mirror and a critique of society, offers a powerful medium through which these multiculturalism transformations can be examined. Jhumpa Lahiri's works, particularly her short story *"The Third and Final Continent"* from *The Interpreter of Maladies*, provides an insightful lens into the immigrant experience, the negotiation of cultural boundaries, and the role of globalization in shaping identity. This paper is a study that situates Lahiri's narrative within this broader discourse, examining how it reflects the evolving, pluralistic nature of American identity in the age of globalization.

Literature Review

While existing works and articles on Jhumpa Lahiri's T*he Third and Final Continent* often emphasizes themes of diaspora, and cultural displacement, less attention has been given to how the story illustrates globalization through ordinary, everyday practices. This gap allows for a re-reading of the story that positions globalization not only as a structural force but also as an intimate, lived experience.

Methodology

The keenness to investigate globalization, its impact on citizenship, and the ways in which diverse identities from across the world coexist to form a multicultural society, together with the prominent position occupied by Jhumpa Lahiri among diasporic writers, has motivated my engagement with this short story. To attain these objectives, a descriptive analytical method is opted for where extracts from the short story "Third and final Continent" will be analyzed in order to explore the striking passages that portray globalization.

Who is Jhumpa Lahir?

Jhumpa Lahiri can be regarded as a global writer due to both her intercontinental life and the universal themes she explores in her works. Born in London to Bengali parents, raised in the United States, and later relocating to Italy, Lahiri embodies the lived experience of globalization. Her narratives often concerned with questions of migration, diaspora, identity, and belonging, issues that are central to the global condition. Moreover, her shift from writing in English to producing works in Italian demonstrates a cosmopolitan engagement with multiple linguistic and cultural traditions.

About the novel

Jhumpa Lahiri's short story "The Third and Final Continent" tells the story of a Bengali man's journey from India to England and finally to America. The title itself has a deep symbolic meaning, representing not only the geographical movement of the protagonist across the three continent, Assia, Europe and North America; but also, his emotional and cultural transformation.

On a literal level, the "Third continent" refers to North America, where the narrator settles. His journey begins in India, continues through London, and concludes in Boston. Every move marks a phase of personal growth, professional advancement, and cultural confrontation. Lahiri uses the word "continent" rather than "country" emphasizes the global scope of modern immigration, reflecting how lives are no longer limited to national boundaries.

The term "final continent" suggests a sense of belonging. While India was his homeland and England a stepping stone, it is in America that the narrator begins to build a lasting home. Step by step he finds stability, forms a relationship with his wife Mala and becomes a father. America was unfamiliar at his beginnings, gradually becomes the place where he puts down roots.

The title also shows psychological and cultural layers of globalization, the narrator confronts unfamiliar customs, accents, foods etc. and he learns to bridge these differences with quiet

resilience. His interaction with Mrs Croft, a 103 years old American widow, and his evolving relationship with Mala reveals that respect, kindness and adaptability can cross cultural boundaries. These relationships confirm to the narrator that he does not need to abandon his Indian identity in order to live in America. Instead, he learns how to integrate aspects of both cultures.

Homi K. Bhabha's Theory of The Third Space

Homi K. Bhabha, one of the most known figures in contemporary postcolonial studies. He introduced the concept of the 'Third Space' in his influential book The Location of Culture (1994). His ideas challenge the fixed notion of cultural identity and focused on the meaning in cross-cultural encounters.

The 'Third Space' refers to the in-between space that emerges when two different cultures interact. Bhabha argues that cultural identity is fluid and dynamic. It is continuously shaped through interaction, translation, and negotiation. This space undermines rigid binaries such as colonizer/colonized and self/other.

One of the key outcomes of the Third Space is 'hybridity.' This concept refers to the blending of cultural elements from different traditions to form something new. Hybridity demonstrates that cultural identity is not essential or fixed, but constructed and re-constructed through encounters and exchanges.

For example, in postcolonial Literature Writers such as Chinua Achebe illustrate hybridity in his works. He writes in the colonizer's language (English) but infuse it with cultural idioms, stories, and traditions from his native culture. This creates a Third Space where meaning is transformed and enriched.

Bhabha's theory of the Third Space challenges notions of identity and emphasizes cultural hybridity. It shows that identity is not fixed but constantly negotiated through encounters between cultures. The Third Space is thus a powerful concept for understanding cultural dynamics in postcolonial contexts, migration, and globalization.

Passages that portray globalization

The arrival to the United States of America: the narrator comes from Calcutta, moves to London then to Boston. It is a movement across continents for education and employment.

" I lived in London, in Finsbury Park, in a house occupied entirely by penniless Bengali bachelors like myself, at least a dozen and sometimes more, all struggling to educate and establish ourselves abroad". 1st page

Here immigrants from a shared culture adapting abroad by sharing tight spaces and forming communities in new cities.

New world encounter: he rents a room from an old American woman (Mrs Croft), culture clash in manners, rent payment routines, and nightly check-ins.

"You're punctual!" the woman proclaimed. "I expect you shall be so with the rent!"

Page 4

For a moment she was silent. Then suddenly she declared, with the equal measures of disbelief and delight as the night before, "There's an American flag on the moon, boy!"

"Yes, Madam."

"A flag on the moon! Isn't that splendid?" I nodded, dreading what I knew was coming.

"Yes, Madam."

"Say 'Splendid!'" Page 7

Here the narrator moves into a house owned by a very old, traditional woman. The intercultural interaction shows how immigrants and natives share physical and social spaces.

Daily routines and American consumer culture: he learns to eat cornflakes and milk, shops at an American grocery, navigates buses and street layouts to U.S. norms.

“I perched on the bench. I had a bag of groceries with me—more milk, more cornflakes, and more bananas, for my inspection of the kitchen earlier in the day had revealed no spare pots or pans. There were only two saucepans in the refrigerator, both containing some orange broth, and a copper kettle on the stove”. Page 7

Visible cultural markers: Mala walking in a sari on American streets.

“At the airport I recognized Mala immediately. The free end of her sari did not drag on the floor, but was draped in a sign of bridal modesty over her head,…” page 13

This quote illustrates the challenges of cultural difference and the narrator's need to adapt to a new society, which are common themes in the context of globalization. The detail about Mala's sari highlights her traditional identity within a new cultural environment, showing how immigrants navigate cultural friction to find their place in a globalized world.

A moment of cultural acceptance in America.

> “ "She is a perfect lady!"
>
> Now it was I who laughed. I did so quietly, and Mrs. Croft did not hear me. But
>
> Mala had heard, and, for the first time, we looked at each other and smiled.

I like to think of that moment in Mrs. Croft's parlor as the moment when the distance between Mala and me began to lessen”. Page 17

The narrator's Indian wife Mala arrives to America. Her shy, traditional behavior is considered by Mrs Croft.

Despite cultural diversity, they find common ground in shared values like politeness and respect.

by the end, the narrator reflects and on living across continents

"Whenever he is discouraged, I tell him that if I can survive on three continents, then there is no obstacle he cannot conquer". page 19.

This passage highlights the ease of international travel and the interconnectedness of the world, which has made it possible to live and work on multiple continents

The narrator advices his son that if his father succeeded to live in three continents, he can succeed in front of any obstacle.

Multicontinental life:

"There are times I am bewildered by each mile I have travelled, each meal I have eaten, each person I have known, each room in which I have slept. As ordinary as it all appears, there are times when it is beyond my imagination". Page 19

The narrator has lived on three continents, the passage reflects how identity and belonging stretch across borders.

A Bhabhaian Reading of Jhumpa Lahiri's "The Third and Final Continent"

Jhumpa Lahiri's short story "The Third and Final Continent" (from her Pulitzer Prize-winning collection "Interpreter of Maladies") narrates the journey of an Indian immigrant who travels from Calcutta to London and eventually settles in the United States. While it can be read as a tale of adaptation, and cultural negotiation, it also resonates strongly with Homi K. Bhabha's postcolonial theories. Bhabha's concepts of hybridity and the 'third space' provides a lens through which the story reveals the in-between condition of the migrant. The title itself "The Third and Final Continent" echoes Bhabha's insistence that identity in the postcolonial world is never fixed but rather constantly negotiated across borders, times, and cultures.

One of Bhabha's central contributions to postcolonial theory is the notion of hybridity, which is the formation of new cultural identities through the union of colonizer and colonized, migrant and host. Lahiri's narrator exemplifies hybridity: he is born in India, spends years in London, and ultimately settles in America. In each location, his sense of self undergoes transformation. His arranged marriage, a marker of Indian tradition, must be recontextualized in the unfamiliar landscape of America. His wife, Mala, who initially struggles with displacement, gradually embraces a hybrid role as she adapts to American life while holding onto her Indian values. The couple embodies the negotiation of identity that takes place in what Bhabha calls the 'third space', a site where cultures meet and new forms of being emerge.

Bhabha's concept of mimicry, which means 'almost the same, but not quite' focuses on the ambivalent practices of colonial and postcolonial subjects who imitate dominant cultures while never fully belonging. In America, the narrator learns to adopt certain routines: eating cornflakes for breakfast, having a small talk, and renting a room. Yet his assimilation remains partial; he never entirely dissolves into American culture. This partial mimicry has a subversive dimension, for it unsettles the purity of American identity. The immigrant is not a passive imitator but an active participant who reshapes the cultural landscape by being 'almost the same, but not quite.'

The Third Continent as a Third space

The story's title "The Third and Final Continent" is deeply resonant with Bhabha's theory of the 'third space.' The narrator's trajectory moves from India (the first continent) to England (the second) and then to America (the third). But the 'final' continent is not truly final. It is a space of ongoing negotiation, where the narrator and his wife continually balance tradition and modernity, memory and adaptation, foreignness and belonging. America becomes less a fixed destination and more a symbolic third space where identities are hybrid, unfinished, and constantly redefined.

Through Bhabha's lens, "The Third and Final Continent" becomes more than an immigrant success story. It is a meditation on hybridity, unhomeliness, mimicry, and the third space, concepts that reveal the unsettled, negotiated nature of postcolonial identities. The narrator inhabits a hybrid cultural position where the past, present, and future intersect. In this way, Lahiri's story aligns closely with Bhabha's assertion that cultural identity is not a fixed essence but a dynamic process of translation, negotiation, and becoming. In other words "Global Identity".

CONCLUSION

Globalization is a multidimensional process that includes economic, political, social and cultural aspects. It is an irreversible process. A process which gathers people and cultures from all over the world in identity and cultural aspects. Multicultural management becomes crucial to reach success among groups. In Third and final continent, Jhumpa Lahiri succeeded in portraying the challenges and gradual integration of a Bengali immigrant into American society, from alienation to belonging, then cultural identity negotiation. By the end an adaptation between both immigrant and host culture appears to create 'a third space' making the connection easier.

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Weaving Bicultural Identity: Mother-Daughter Narratives, Intergenerational Trauma, and Cultural Resilience in Amy Tan's The Joy Luck Club

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ABSTRACT: present-day societies all over the globe, diversity is an inherent part of societal structures, so individuals face the challenge of navigating their identities. Tan is the quintessential Asian-American writer working in this liminal space of intergenerational trauma to highlight and address identity transmission and the enduring impact of trauma in the Chinese-American diaspora. A qualitative approach informed by diaspora studies, this paper looks at character development, narrative structure, and thematic elements through close textual analysis of narratives of immigrant mothers and American-born daughters. It particularly analyzes the value conflicts between the two generations and the resulting cultural dilemmas. The analysis demonstrates that identity is construed not as a concrete term but rather dynamic process of negotiation. The central argument presented here is that intergenerational cultural transmission demonstrates how vital sharing cultural narratives is for identity preservation and how they build resilience against cultural erasure while negotiating bicultural issues. *The Joy Luck Club* has established itself as an indispensable text for understanding cultural differences between generations. Its thematic treatment of bicultural identity thereby makes it highly relevant to the broader concerns of global citizenship and promoting intercultural empathy. The novel portrays the storytelling process as both a testimony to trauma and a celebration of cultural resilience. With this analysis, it is shown how such narratives potentially transform individuals and communities involved in identity positioning within a globalized world.

KEYWORDS: Intergenerational trauma; bicultural identity; cultural resilience; mother-daughter narratives; global citizenship.

INTRODUCTION

Cultural diversity is a natural aspect of the modern globalized nations, and it presents individuals with complex challenges of their navigating their identities within diasporic contexts. Amy Tan has become a classic investigator of this terrain especially in the Chinese-American diaspora. Her novel, *The Joy Luck club,* provides critical lens through which to examine the identity formation within what can be considered a liminal space shaped by intergenerational trauma.

Although the conflict between the cultural background of immigrant parents and children is fairly documented, the actual mechanisms through which the collective cultural discourses might be used as a means of settling the conflict and establishing a strong bicultural identity needs to be investigated further. The challenge that this paper addresses is that one must recognize the role that the practice of storytelling in itself is not only a document of trauma but a dynamic process of identity negotiation that opposes cultural erasure.

In this study, the researcher attempts to prove that bicultural identity is a dynamic process of

negotiation to be evidenced by a rigorous textual analysis by the means of intergenerational transmission of cultural narratives, which helps build resilience and protect identity. The objectives of this study are:

1. To examine character development and the plot structure of *The Joy Luck Club* with special emphasis on the value conflicts and the cultural dilemmas of the immigrant mothers and American-born daughters.
2. To explore the thematic components of intergenerational trauma and cultural resilience, an example of how storytelling serves as a witness to trauma and as an expression of a legacy.

This study aims to demonstrate through a qualitative, textual analysis that bicultural identity is a dynamic process of negotiation, facilitated by the intergenerational transmission of cultural narratives, creating resilience and safeguarding identity. The objectives of this study are:

1. To analyze the character development and narrative structure of The Joy Luck Club, focusing on the value conflicts and cultural dilemmas between the immigrant mothers and American-born daughters.
2. To examine the thematic elements of intergenerational trauma and cultural resilience, illustrating how storytelling acts as both a testimony to trauma and a celebration of heritage.
3. To argue that the novel is important for understanding bicultural identity and developing the empathy needed to be a global citizen.

The research questions used to guide this study are:

1. What techniques of narrative structure and character development does Amy Tan employ in *The Joy Luck Club* to show identity as a process of negotiation rather than a fixed state?
2. How can the "talk-story" method to intergenerational transmission of culture be useful and work as a tool towards building cultural resilience in the face of erasure?
3. What is the role of the treatment of bicultural identity in the novel in a wider context on global citizenship and intercultural understanding?

The significance of study lies in the contribution to the field of diaspora studies because it demonstrates the transformational ability of the cultural narrative. By examining *The Joy Luck Club*, this paper demonstrates how narrative can bridge generational divides and influence the ways people and communities locate their identities in the globalized society. The study will highlight the usefulness of the novel in fostering more awareness of the issues and possibilities of living in a bicultural world.

Literature Review

The literature on Amy Tan has long been concerned with the conflicts between homeland and hostland, the purpose of memory and biculturality of Chinese-Americans. The Joy Luck Club is commonly discussed in terms of how the issue of cultural conflict is covered and the issues of mother-daughter relationship in the process of assimilation. The psychological perspective reveals the effects of the intergenerational trauma when the sense of emotional suffering of the one generation is transferred to another, generating a cycle of suffering even in those generations who did not experience the original event directly (Cai & Lee, 2022). This trauma, along with the marginalization experience, are embedded in the consciousness of a community. The novel is an illustration of this as it shows long-term psychological impacts of events such as the Sino-Japanese War on the immigrant mothers.

In addition, the study of the bicultural identity sheds light on the fact that people can view their cultural identities as compatible or antagonistic (Benet-Martinez et al., 2002). Another way in which the novel's distinctive narrative structure has been addressed is its disjointed, multi-vocal form, which is a symptom of the diasporic experience of having to navigate between different realities (Wong, 1994). Moreover, the therapeutic role of narrative has been determined in the psychological literature that claims that narration enables individuals to deal with trauma, and to make sense of disjointed experiences (Pennebaker, 2010).

Nevertheless, the previous studies have failed to provide a closer examination of the specific way Tan uses storytelling as a two-fold tool: as a form of therapy to address the issue of the generational trauma and a personal, proactive approach to enhancing cultural resilience. The gap is bridged by relating the narrative structure of the novel (the **"**talk-story**"**) to the psychological deliverable of bicultural identity formation, and going beyond thematic description to an effective analysis of the storytelling process itself.

Methodology

The research design adopted in this study is the qualitative research design which is based on close textual analysis. This methodology is based on the theoretical perspectives of the literary theory and the diaspora studies which supply the analysis instrument of the multi-layered meaning of a literary text. It is a descriptive and interpretive design that is aimed at creating a deeper knowledge of the themes of the novel as opposed to testing a quantitative hypothesis.

The effective sample of this paper is this entire novel, *The Joy Luck Club*. Its sampling is purposive, i.e. the text has been chosen because it extensively explores the topics of intergenerational trauma, biculturalism, and mother-daughter stories among Chinese-Americans in the diaspora. The narrative content is the unit of analysis with a particular emphasis on the entwined stories of the four immigrant mothers and their four American born daughters. The setting is the diegetic world of the novel itself, the flashbacks to pre-revolutionary China and the contemporary (1980s) United States.

Data Collection

Data was collected through close reading of the main text, *The Joy Luck Club* in an immersive and iterative process. This was done through various readings to highlight some of the important passages, narrative patterns and thematic developments related to research questions. The data are the textual components of the novel: dialogue, narrative description, internal monologue and the structural arrangement of the stories.

Data Analysis Procedures

A systematic qualitative content analysis of the textual data collected was based on three important facets:

1. ***Character Development***: While following the development of each character, it is important to show how each daughter is portrayed as moving through a cultural disconnection stage into a state of understanding, and the gradual revelation of the mother's traumatic past.
2. ***Narrative Structure***: Examining the way in which the novel is a fragmented, multi-voiced text that reflects the experience of the bicultural world. This will involve analysis of the

role of "talk-story" as a narrative tool of therapeutic expression and intergenerational communication.

3. ***Thematic Elements:*** Finding and understanding major themes, such as memory, family, and most importantly storytelling as the cultural practice which allows resilience.

Results

The Joy Luck Club close textual analysis presented clear findings as to the process of bicultural identity formation. The findings are structured below and in line with the three aspects of analysis discussed in the methodology: character development, narrative structure, and thematic elements.

Character Development from Conflict to Reconciliation: Character arc analysis shows that there is a pattern in the four mother-daughter pairs. The American-born daughters (Jing-mei, Waverly, Rose, Lena) are first characterized by a great denial of their Chinese heritage which they relate to the perceived domination of their mothers' old-world beliefs. On the other hand, the immigrant mothers (Suyuan, Lindo, An-mei, Ying-ying) demonstrate their cultural preservation through directives and warnings rooted in their traumatic past. The most significant finding is that, only after engaging in their mothers' history through narration, the daughters move from to the state of conflict to a state of reconciliation.

Table 1. Character Development from Conflict to Reconciliation

Mother-Daughter Pair	Initial Conflict (Daughter's Perspective)	Catalyst for Change (Mother's Story)	Point of Reconciliation (Daughter's Insight)
Suyuan & Jing-mei Woo	Jing-mei feels pressure to be a prodigy; rejects her mother's expectations.	Jing-mei learns of her mother's loss of twin babies in war-torn China.	Jing-mei's trip to China to meet her sisters; she feels "becoming Chinese."
Lindo & Waverly Jong	Waverly sees her mother's pride as criticism; seeks to distance herself.	Waverly gains insight into her mother's strategic escape from an arranged marriage.	Waverly recognizes her own "invisible strength" is a gift from her mother.
An-mei & Rose Hsu Jordan	Rose subjugates her identity in her American marriage.	Rose recalls her mother's story of reclaiming her voice after extreme suffering.	Rose finds the strength to demand fairness in her divorce settlement.
Ying-ying & Lena St. Clair	Lena accepts a lifeless, inequitable marriage.	Ying-ying shares her story of losing her "tiger spirit" to empower Lena.	Lena recognizes the imbalance in her relationship and vows to change it.

Narrative Structure: The "Talk-Story" as a Structural and Therapeutic Device: One of the stylistic features of the novel is its fragmented and multi-vocal structure. It reflects the fragmented nature of the bicultural and traumatized consciousness. The major finding is that the segments of the "talk-story" are strategically positioned to interrupt the present narrative, forcing both the characters and the reader integrate the past into the understanding of the present. This structural analysis demonstrates that when these stories are shared and received healing and comprehension take place at the same time.

Thematic Elements: Storytelling as a Mechanism for Resilience: Thematic analysis proves the fact that storytelling is the key mechanism through which the conflict is resolved. The findings indicate that:

1. For the mothers, storytelling serves as testimony which allows them to express and process unresolved trauma.
2. To the daughters, such stories provide essential context and transform their views of their mothers' behaviors from random control to survival strategies.
3. In the case of the relationship, a bridge is created through the exchange of the narratives, allowing the cultural values to be transferred not as fixed rules, but as a kind of wisdom. This is known to be the fundamental cultural resilience to erasure mechanism. Such results indicate that bicultural identity in the novel is a dynamic process which promotes itself through the change of personal narratives between generations. Bicultural identity in the novel is constructed dynamically through the intergenerational exchange of personal narratives.

Discussion of Findings

The Mothers' Historical Trauma and Its Transmission

The observation that the unspoken historical trauma affects the behaviors of the mothers can be compared and extended to the works of researchers such as Cai and Lee (2022) who mention that insufficient open discussion of the historical trauma may result in children misinterpreting the actions of mothers. This paper gives a literary case study that is a clear cut example of this theory. The comparison between the unwearying hope of Suyuan Woo or the invisible power of Lindo Jong reveals that these are not only the cultural properties, but the survival strategies that were developed during the course of traumas. This enhances the academic debate in that it shifts the reality of intergenerational trauma to the realistic portrayal of its lived-out aspects.

The Daughters' Navigation of Bicultural Identity

The fact that the daughters started perceiving their identities as conflicting and then as complementary is a direct consequence of the psychological model by Benet-Martinez et al. (2002). Their model is confirmed by this analysis as the psychological path of fictional characters is traced, the change being supported by the understanding of the narrative. It does not imply the denial of her American identity but the realization of the so-called compatible integration described by Benet-Martinez et al. when Jing-mei Woo finds that she is becoming Chinese in China. The finding connects the emergent world of literature to the psychological theory in that literature can be illustrative of complicated identity processes.

Storytelling as Therapeutic Practice and Cultural Resilience

The main conclusion that the most crucial healing mechanism is talk-story substantiates and solidifies the arguments of such scholars as Fadla and Awad (2021) on memory and psychological healing. This analysis indicates how this recovery occurs: not only by hearing stories, but by the active application of the stories by these daughters as a cultural toolkit in addressing their own issues of the contemporary world. This makes storytelling not passive memory but active cultural resilience, a proactive measure to cultural erasure that transcends the idea of testimony that has been emphasized in other research.

Implications of the Study

The implications of this research are twofold. Theoretically, it strengthens the connection between literary studies and diaspora psychology, demonstrating that close textual analysis can provide valuable, nuanced insights into models of bicultural identity and trauma transmission. Practically, the study underscores the profound importance of creating spaces for intergenerational dialogue within immigrant families and communities. It suggests that facilitating the sharing of personal narratives can be a powerful intervention for healing rifts and strengthening cultural identity.

Limitations of the Study

This study is limited by its scope as a qualitative textual analysis of a single novel. The findings, while rich in insight, are specific to the fictional world created by Amy Tan and cannot be generalized to all Chinese-American or diasporic experiences. Furthermore, the analysis is interpretive, and other critics might prioritize different thematic elements or theoretical frameworks.

Directions for Future Research

Future research could build on this study in several valuable ways:

1. ***Comparative Analysis:*** The Joy Luck Club could be compared to other diasporic literature (e.g., written by Jhumpa Lahiri or Chimamanda Ngozi Adichie) to understand whether the mechanisms of resilience via the use of similar narratives can be found in various cultural settings.
2. ***Focus on Other Relationships:*** The analysis of the two-generation father-daughter relationship or the way the second-generation daughters in the novel treat each other could also be a matter of research that may not be well covered within this analysis.

CONCLUSION

This paper concludes that The Joy Luck Club by Amy Tan represents bicultural identity as a dynamic process, which is actively negotiated due to the interaction between hereditary trauma and narrative healing. Although the mothers initially brought about conflict when trying to transmit cultural values, their actions are preservative. The voyage of the daughters of resistance towards comprehension shows that the need of intergenerational dialogue is to be taken into consideration, and storytelling is the key driving engine of such dialogue. Finally, the novel demonstrates how talk-story serves as the witness to misery but as the active instrument of the development of the resilience that enables the characters to form a hybrid identity. The paper confirms the relevance of the novel in fostering the intercultural empathy that is the result of global citizenship.

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Bridging Borders through Literature: Culture, Identity, and Global Citizenship in Transnational Narratives

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ABSTRACT: This study positions literary texts as a crucial site for analyzing cultural narratives and identity formation within the context of global citizenship. It addresses the way literature mirrors, questions, and reconstitutes dominant perspectives on heterogeneous identities in an increasingly interconnected world, emphasizing particularly the ongoing tension between cultural heritage preservation and assimilation into the host society that characterizes diasporic communities. The scholarly research aims to demonstrate the role of literature as both a reflection of cultural identities and a catalyst for cross-cultural dialogue and global awareness. The analytical framework incorporates rigorous literary criticism of foundational contemporary works encompassing Jhumpa Lahiri's *The Namesake* (2003), Chimamanda Ngozi Adichie's *Americanah* (2013), Khaled Hosseini's *The Kite Runner* (2003), Yaa Gyasi's *Homegoing* (2016), Chinua Achebe's *Things Fall Apart* (1958), Junot Díaz's *The Brief Wondrous Life of Oscar Wao* (2007), and Amy Tan's *The Joy Luck Club* (1989). Via comprehensive examination of these canonical narratives, the study demonstrates how diasporic fiction adeptly negotiates themes of migration, cultural displacement, racial identity, historical legacies, and generational conflicts. The research findings confirm that transnational literature operates as a potent mechanism to foster empathy and advance cross-cultural dialogue while preserving cultural diversity. It confirms that literary works act as an essential bridge-building mechanism that transcends cultural boundaries and enhances global citizenship. The work recommends embedding textual analysis into wider discourses on global citizenship, accentuating literature's potential to assist individuals recognize universal shared human experiences while valuing cultural diversity, thereby advancing the development of more inclusive and empathetic global communities

KEYWORDS: Literature and identity; global citizenship; migration and diaspora; cross-cultural dialogue; empathy in literature; historical legacies; generational conflict

INTRODUCTION

In this contemporary globalized world, individuals and societies encounter novel challenges and opportunities for cross-cultural comprehension and identity negotiation. As transnational borders become increasingly porous by migratory movements, digital communications, and cultural interchange, literature emerges as a powerful medium for examining the complexities of cultural identity and nurturing a commitment to global citizenship. The rapid pace of globalization has generated varied diasporic communities whose complex experiences of displacement, cultural heritage preservation, and identity formation provide fertile ground for both literary expression and critical academic discourse.

The problematic addressed in this study revolves around the conflict between maintaining ancestral heritage and adapting to new sociocultural environments, a challenge common to vast populations worldwide. Contemporary diasporic literature offers unique insights into these phenomena, serving not only as an expressive art but also as a bridge for cross-cultural comprehension and empathetic awareness. Despite this, there exists a notable gap to thoroughly investigate the ways in which specific literary texts advance global citizenship and encourage cross-cultural dialogue.

The central aim of this study is to demonstrate the power of written texts to fulfill their purpose simultaneously as a mirror of cultural identities and a catalyst for advancing cosmopolitan citizenship through deepened cross-cultural awareness. The specific objectives include: exploring how selected diasporic literary narratives address themes of migration and cultural displacement; scrutinizing the representation of generational conflicts and cultural inheritances beyond borders; and evaluating literature's contribution in fostering empathy and global awareness among heterogeneous audiences.

The fundamental research questions steering this study are: How do contemporary diasporic literary texts reflect and shape cultural identity construction in a globalized context? Through what avenues can literature operate as an effective mechanism for promoting cross-cultural discourse and global citizenship? What specific narrative approaches do authors implement to bridge cultural divides and promote intercultural empathy?

The significance of this investigation lies in its potential to guide scholarly frameworks to global citizenship development and cross-cultural awareness. By demonstrating literature's distinctive capacity to humanize cultural disparities while illuminating universal shared human experiences, this study contributes to broader academic dialogues about building bridges across cultural borders in an increasingly integrated world society.

Literature Review

The convergence of literature, cultural identity, and global citizenship has garnered substantial scholarly focus in modern academic discourse. Bhabha (1994) pioneered the foundational concept of "third space" in postcolonial critical frameworks, contending that diasporic identities emerge from the negotiation between homeland traditions and host country cultures. This theoretical paradigm establishes essential groundwork for comprehending how contemporary diasporic authors negotiate cultural displacement and identity formation. Extending Bhabha's theoretical approach, Rushdie (1991) illuminates literature's potential to translate cultural experiences across linguistic and spatial boundaries, positioning writers as cultural mediators who bridge distinct worldviews.

Contemporary scholarship on diaspora literature has thoroughly explored themes of displacement and belonging. Mishra (2007) distinguishes between diverse forms of diasporic encounters, categorizing them into "old" and "new" diasporas, with different implications for identity formation and cultural preservation. Similarly, Cohen (2008) identifies several manifestations of diasporic consciousness, spanning from victim diasporas to employment-seeking diasporas, each producing unique literary representations and cultural narratives. These taxonomies establish

interpretive methodologies for analyzing how varied migration experiences influence literary texts and identity formation.

Current academic investigations have increasingly emphasized literary works' significance in fostering cross-cultural understanding and empathy. Nussbaum (2010) contends that fictional narratives develop “cosmopolitan imagination,” allowing readers to comprehend experiences beyond their cultural environments. This theoretical stance resonates with Appiah's (2006) conceptualization of "rooted cosmopolitanism," which accentuates preserving cultural distinctiveness while embracing global citizenship ideals. These scholarly innovations position literature as a pathway for advancing intercultural competence and global awareness.

Methodology

This research adopts a qualitative literary analysis approach to explore the way contemporary diasporic literature influences cultural identity formation and global citizenship consciousness. The analytical framework applies close reading techniques combined with meticulous textual analysis to discern and interpret narrative patterns, cultural representations, and identity construction strategies throughout the chosen literary narratives.

The selected corpus consists of seven influential works of contemporary diasporic literature, encompassing Jhumpa Lahiri's *The Namesake* (2003), Chimamanda Ngozi Adichie's *Americanah* (2013), Khaled Hosseini's *The Kite Runner* (2003), Yaa Gyasi's *Homegoing* (2016), Chinua Achebe's *Things Fall Apart* (1958), Junot Díaz's *The Brief Wondrous Life of Oscar Wao* (2007), and Amy Tan's *The Joy Luck Club* (1989). These texts were selected for their notable critical acclaim, distinct geographical and cultural origins, and their explicit thematic focus on migration, cultural displacement, and identity development. The temporal span from 1958 to 2016 allows for the study of evolving diasporic experiences across diverse historical landscapes.

The research framework combines postcolonial literary theory, diaspora studies, and global citizenship theory. The Core analytical methods include an in-depth textual analysis focusing on character evolution, narrative structure, cultural symbolism, and recurring thematic patterns. A secondary layer of analysis employs comparative literary approaches to discern common themes and divergent methodologies across varied cultural contexts and authorial interpretations.

Data collection procedures encompass systematic reading and commentary of selected texts, emphasizing excerpts that explicitly address diaspora experiences, cultural identity negotiation, generational conflicts, and cross-cultural encounters. Each work is analyzed for recurring themes, symbolic representations of ancestral traditions, and narrative strategies applied to reconcile cultural divides. Findings are organized thematically to address research questions rigorously while preserving alignments with the overarching theoretical paradigm.

Results

The analysis of the seven contemporary diasporic literary texts revealed five recurring themes that significantly influenced cultural identity formation and global citizenship development. These

findings resulted from rigorous textual analysis and cross-textual comparison of the selected corpus. Each of the seven narratives prominently depicted characters grappling with the psychological and societal challenges of migration. Lahiri's *The Namesake* (2003) revealed identity fragmentation through Gogol's struggle with his Bengali-American heritage and identity, while Adichie's *Americanah* (2013) illuminated the intricacies of reverse migration and cultural re-adaptation. Hosseini's *The Kite Runner* (2003) unveiled how political displacement generates lasting trauma that transcends geographical boundaries. These literary works consistently portrayed migration as a metamorphic journey that reshapes both personal identity negotiation and communal cultural belonging.

Five among the seven narratives explicitly addressed generational conflicts surrounding ancestral heritage preservation versus cultural adaptation pressures. Tan's *The Joy Luck Club* (1989) depicted mother-daughter relationships strained by cultural disparities between Chinese-born mothers and American-born daughters. Analogously, Díaz's *The Brief Wondrous Life of Oscar Wao* (2007) examined the way Dominican cultural values clash with American individualistic ideologies across three generations. These narratives unveiled systematic patterns of cultural negotiation within diasporic families.

Gyasi's *Homegoing* (2016) and Achebe's *Things Fall Apart* (1958) revealed the ongoing impact of colonial histories on contemporary identity construction. These literary texts traced the long-term effects of historical trauma on personal and communal identities, demonstrating how past injustices continue to shape present cultural consciousness. The analysis revealed that historical awareness provides a foundational groundwork to understand and interpret contemporary diasporic experiences. All analyzed works consistently humanized cultural variations while foregrounding universal human experiences like belonging, family loyalty, and personal growth.

Discussion of Findings

The findings indicate that contemporary diasporic literary texts constitute a compelling mechanism for advancing global citizenship across multiple interconnected avenues. The identification of five fundamental thematic patterns illustrates literature's potential to bridge cultural divides while upholding authentic cultural representation, reinforcing Nussbaum's (2010) theory of cosmopolitan imagination evolution through narrative engagement.

The pervasive nature of migration and cultural displacement themes throughout all analyzed corpus corroborates Bhabha's (1994) theoretical concept of "third space" as an essential component of diasporic identity development. However, this analysis transcends Bhabha's conceptual framework by demonstrating how these narrative representations particularly enhance readerly empathy and cross-cultural understanding. The recurrent characterization of migration as metamorphic rather than merely traumatic implies that diasporic literature offers more nuanced insights than earlier academic discourse has acknowledged.

The finding that generational conflicts manifest in five of seven analyzed works substantiates Cohen's (2008) diaspora typology while uncovering innovative insights regarding intergenerational cultural transmission. Unlike prior studies that concentrated predominantly on cultural loss, these narratives exhibit a dynamic reconciliation between ancestral preservation and

cultural adaptation. This revelation holds considerable significance for global citizenship, implying that literature can assist readers percieve cultural change as dynamic rather than dichotomous.

The identification of particular narrative techniques for promoting cross-cultural empathy signifies a novel contribution to the field. Though Appiah (2006) theorized about rooted cosmopolitanism, this investigation offers concrete proof of how literary devices attain this balance in practice. The use of diverse perspectives and cross-cultural negotiation approaches provides practical paradigms for researchers aiming to develop global citizenship competencies.

However, various limitations must be acknowledged. The research's focus on English-based narratives may constrain generalizability to other linguistic environments. Furthermore, the selection criteria favored canonically acclaimed texts, conceivably excluding marginalized voices that might offer contrasting insights on diasporic experiences. Future investigations should broaden scope to include lesser-known writers and non-English literary traditions to provide more holistic comprehension of literature's contribution to global citizenship development.

CONCLUSION

This inquiry demonstrated that contemporary diasporic literary texts operate as a crucial bridge-building mechanism for cultivating global citizenship and intercultural comprehension. Analysis of seven pivotal narratives uncovered five varied thematic patterns (migration, generational conflict, historical legacy, cross-cultural empathy, and linguistic bridging) that work harmoniously to create literary spaces where readers engage with unfamiliar cultural encounters while recognizing universal human commonalities.

The findings demonstrated literature's unique potential to function simultaneously as a mirror and a catalyst, depicting authentic cultural experiences while advancing intercultural discourse through narrative immersion that allows emotional engagement with cultural otherness. Future research should amplify parameters to incorporate additional linguistic traditions and emerging voices, while empirical studies evaluating reader response would reinforce these theoretical foundations. Contemporary diasporic narratives inherently embody an underutilized resource for constructing intercultural connection and empowering global citizenship within our increasingly interconnected yet polarized world.

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The Role of Target Culture in English Language Education: Investigating Its Impact on EFL Students' Perceptions of Self and the Other. The Case of Pre-service Teachers at Teacher Education College of Setif (ENS).

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ABSTRACT: The integration of cultural content into English language education has long been recognized as a key element in shaping EFL students' linguistic competence and intercultural awareness. This study attempts to investigate the influence of learning the English culture on the students' perceptions of the self and other. Drawing on insights from cultural theory and language pedagogy, this research revolved around the basic assumption that native culture plays a dominant role in shaping and forming students' identities from their infancy, thus the exposure to foreign cultural elements embedded in teaching materials and classroom practices has a minor effect in altering their identity construction. Building on this assumption, data were collected through a questionnaire administered to 60 pre-service EFL teachers at ENS, in the context of a cross-sectional study that included first-, second-, and third-year students. The findings has confirmed that EFL students' perceptions towards their own identities have not changed after the exposure to the foreign language and culture. The analysis also revealed that while engagement with the target culture enhanced learners' openness, and appreciation of diversity, it also provoked indecisive responses regarding issues of identity, cultural representation, and alienation. Ultimately, this led to gain more insights into the core of the matter and by far open the door to further research attempts and suggestions in the realm of language, culture and identity, three seemingly multifaceted areas.

KEYWORDS: Target culture; pre-service EFL teachers; identity; perception of self and other; cross-sectional study

INTRODUCTION

Over the past decades, the relationship between language learning and identity has become one of the most debated topics in the field of second language acquisition (SLA). As students of English, we have often noticed that our experiences, perceptions, and ways of seeing the world differ from those of students in other disciplines, while showing striking similarities with our peers within the same field of study. This shared experience reflects a broader question: does learning a foreign language, along with its cultural components, reshape learners' perceptions of themselves and others?

This inquiry arises against a background of growing scholarly interest in the interplay between language, culture, and identity. The concept of identity, once regarded as fixed and stable, is now widely understood as dynamic, socially constructed, and constantly negotiated. Pioneering work

by Bonny Norton in the 1990s demonstrated how language learners construct and negotiate multiple identities through the act of communication. Building on this, David Block's Second Language Identities (2009) offered a comprehensive exploration of identity research in SLA, highlighting its evolution from the 1960s to the present. Other scholars, including Aneta Pavlenko, Kelleen Toohey, Margaret Early, Peter De Costa, and Christina Higgins, have further enriched this area of research.

In the Algerian context, Suryana Soufiane Yassine (2012), in her doctoral thesis Culture Issues, Ideology, and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach explored how foreign language learning is intertwined with identity formation. She argued that learning a foreign language entails not only linguistic competence but also membership in new cultural and social communities, which contributes to the construction of multilingual identities.

Despite these significant contributions, the impact of the cultural component of English curricula on Algerian students' perceptions of self and other remains underexplored. This study, therefore, seeks to address this gap.

The main aim of this research is to investigate the relationship between learning English as a foreign language and the changes it brings about in students' perceptions of self and other. More specifically, it seeks to examine the extent to which cultural elements in the English curriculum influence pre-service EFL teachers' identities at ENS. It also explores how learning English shapes students' perceptions of their native culture and that of the target language. Finally, it contributes to the broader academic discussion on identity construction in FLL within the Algerian context.

In light of the problem under investigation, the following research is attempts to answer the question whether the cultural components of the English curriculum have an impact on pre-service EFL teachers' perceptions of self and other?. It is guided by Block's (2009) assumption that the native culture occupies a central role in shaping learners' identities from early childhood. Consequently, a radical transformation of identity through foreign language learning is unlikely; therefore, the influence of the target culture is expected to be minimal, if not negligible.

The significance of this study lies in its attempt to bridge global scholarship on language and identity with the Algerian educational context. By focusing on how English language learning and its cultural dimensions affect students' self-perceptions and their views of others, this research contributes to a deeper understanding of identity formation in multilingual settings. Furthermore, it may provide valuable insights for curriculum designers, educators, and policymakers seeking to balance linguistic competence with intercultural awareness in English language teaching.

Literature Review

Historically, foreign language teaching focus mainly on grammar, vocabulary, and pronunciation, framing language as a self-contained system of rules. This unidimensional view has long been criticized for ignoring the social and cultural dimensions of communication. Scholars such as Byram (1997) and Kramsch (1993) argue that effective communication is not restricted merely to linguistic competence but it should encompass also intercultural communicative competence (ICC). Beyond linguistic accuracy, learners need to develop the abilities to interpret, relate, and

discover cultural meanings, as well as to engage critically with their own culture and that of others; what Byram terms *savoir s'engager* (Byram, 1997). Similarly, Kramsch (1993) conceptualizes language as a cultural practice, stressing that meaning emerges through social interaction to avoid producing "fluent fools" who can speak correctly but miscommunicate in real-life contexts. These perspectives support the argument for integrating target culture into EFL curricula as a core element alongside linguistic instruction.

However, critics warn that overemphasis on target culture may threaten learners' cultural identities; leading to what Alptekin (2002) calls the "self-perception dilemma." Students may adopt foreign values, feel inadequate in their own cultural practices, or view their native culture as inferior in many EFL contexts. Block (2007) reinforces this by showing that identity negotiation in FLL is deeply personal and context-dependent; some English foreign learners experience insignificant shifts, while others face complex cultural identity changes. More recently, De Costa (2016) and Higgins (2011) have shown that language learners negotiate multiple identities as they engage with cultural content, often redefining their positioning toward both their local and global communities.

Another concern lies in shallow cultural teaching. Generally, in EFL context the cultural content is limited to token representations such as holidays, food, or music. It can reinforce stereotypes about the foreign culture rather than promote genuine understanding. Such representations risk leaving learners with distorted perceptions of "the other". A recent study conducted by Mohamed (2024) examined how the cultural content in English language textbooks used in Algeria affects students' perceptions of the target culture. His findings indicated that the superficial and limited representation of Western culture, often focusing on celebrations and consumerism, led students to hold stereotypical views.

In the Algerian context, several studies have highlighted the interplay between cultural content in English language education and learners' perceptions of self and other. Hamdadou, Hlid and Kherraz (2024) found that while Algerian EFL learners generally maintain their native cultural identity, exposure to English and its cultural elements fosters openness, tolerance, and a broader worldview. Similarly, Khelladi and Louali (2024) showed that both teachers and learners recognize the integration of Islamic cultural elements alongside English cultural content in the curriculum, as this balance strengthens engagement and prevents feelings of cultural alienation. These studies suggest that in Algeria, the integration of cultural content in EFL instruction does not simply transmit Anglo-American values; rather, it mediates a negotiation process in which learners both preserve their own cultural roots and reconfigure their perceptions of the "other."

However, there is a dearth of empirical research that systematically investigates how Algerian EFL students perceive themselves and the other when exposed to the target culture content. Therefore, this study aims to fill this gap.

Methodology

The study relied on a cross-sectional research design to investigate the impact of the cultural components of the English curriculum on different cohorts of pre-services EFL teachers' perceptions of self and other at various academic levels (first, second and third). This is to account

for their evolving identities and cultural awareness. The research was conducted at the Teacher Education College of Setif (ENS) using a randomly selected sample of 60 students consisting of 20 students from each academic level mentioned above. The primary data collection instrument for the study was a structured questionnaire based on the theoretical framework, comprising 27 questions to elicit data about divide their perceptions towards the English Language, and their perceptions towards their own culture and the target culture. It was administered in person during class sessions. Ethical considerations were strictly upheld, including anonymity, voluntary participation, and clear clarification of the study's purpose. Quantitative data were analyzed descriptively to determine frequencies and percentages of their perceptions and attitudes, while qualitative responses were thematically classified to enrich the findings.

Results

Most first-year students do not perceive themselves as different from peers in other majors (70% answered no), but by later years, over half (55%) perceived themselves as different, attributing it mainly to studying the English language and its culture.

Table 1. Students' perceptions of self and other

Options	1st year	Percentage %	2nd year	Percentage %	3rd year	Percentage %
No	14	70	09	45	09	45
Yes	06	30	11	55	11	55
Total	20	100	20	100	20	100

Across all levels, the majority preferred to express feelings in English rather than Arabic. They asserted that English is rich in emotional vocabulary and help them overcome shyness. A minority preferred Arabic due to proficiency or comfort with the mother tongue.

Table 2. Students' perceptions of the preferred language to be used

Options	1st year	Percentage %	2nd year	Percentage %	3rd year	Percentage %
English	15	75	11	55	11	55
Arabic	05	25	09	45	09	45
Total	20	100	20	100	20	100

The majority did not wish to adopt the English culture as their own, often citing religious and cultural incompatibilities, despite admiring certain aspects of it.

Table 3. Students' perceptions of adopting target culture

Options	1st year	Percentage %	2nd year	Percentage %	3rd year	Percentage %
No	13	65	11	55	14	70
Yes	07	35	09	45	06	30
Total	20	100	20	100	20	100

Nearly all students recognized that learning the target culture raises awareness of cultural differences between Algerian and English cultures.

Table 4. The impact of learning target culture on their awareness

Options	1st year	Percentage %	2nd year	Percentage %	3rd year	Percentage %
No	17	85	17	85	18	90
Yes	03	15	03	15	02	10
Total	20	100	20	100	20	100

The majority felt their exposure to English culture had not fundamentally changed them, suggesting that strong mother tongue identity and limited intensive exposure reduce identity shifts.

Table 5. The impact of learning target culture on their identity

Options	1st year	Percentage %	2nd year	Percentage %	3rd year	Percentage %
No	13	65	15	75	13	65
Yes	07	35	05	25	07	35
Total	20	100	20	100	20	100

Discussion

The findings of the study confirm that the cultural components of the English curriculum have a minimal impact on Algerian English pre-service teachers' perceptions of self and other, which supports the assumption that learners' native language and culture strongly anchor their identities to the extent that they resist change despite their exposure to the foreign language and culture. This echoes Block's (2007) claim that native culture has a dominant role in learners' identity formation from early childhood, limiting identity shifts through the process of foreign language learning. Another major finding is that English learning enhances EFL students' linguistic proficiency and cultural understanding. They engage in identity negotiation rather than radical identity shift, which broadens their personal development and intercultural awareness. This is supported with the ethnocentrism concept described by Bennett (1993). In similar vein, a qualitative research at the University of Lahore by Ameen and Rehman (2024) underlined that EFL learners recognize the impact of English learning on reconstructing their identities, with motivation and the global role of English serving as key factors influencing identity perceptions. This study aligns with the current findings that learners experience identity shifts primarily in attitudes and openness rather than in foundational cultural identity.

This study highlighted a number of pedagogical implications. Primarily, it is high time curriculum designers and teachers shifted from a 'big C' culture focus (history, literature, civilization) to embrace 'small c' culture aspects namely everyday communication, social norms, and pragmatic interactional skills, which are more impactful for successful cross-cultural communication. Added to this, Teachers need to incorporate more authentic materials such as videos, role-plays, and cultural informants; as well as design tasks that actively engage students in real cultural exchanges to foster cultural understanding and intercultural competence. Furthermore, future work should explore the role of gender, socio-political contexts, and media exposure in shaping identity and cultural awareness among EFL learners, as these factors have emerged as influential in recent empirical studies.

The current findings are limited by the cross-sectional nature and homogeneity of the sample. This highlights the need for longitudinal studies that track identity evolution across time and educational stages. Moreover, the reliance on a multi-method research combining quantitative with in-depth qualitative data can be more effective to capture the nuances of learner identity and cultural perception shifts.

CONCLUSION

The present study extensively investigated the influence of the cultural components embedded in the English language curriculum on pre-services EFL Algerian teachers' perceptions of self and others. It confirmed that the exposure to English culture through university curricula has a negligible effect on altering students' basic identity perceptions. Despite the integration of cultural content via different modules, learners' attachment to their own culture remains strong, and significant identity shifts were not observed even across different levels and ages. Moreover, students demonstrated significant cross-cultural awareness as they identify the cultural differences between their native and the English cultures, yet refused to adopt the target culture as their own. These findings suggest that curriculum design and instructional practices should be reconsidered to prioritize small c culture and pragmatic cultural knowledge that directly facilitate intercultural communication. Ultimately, raising learners' cross-cultural competence is an important goal for English language teaching in a culturally rich context like Algeria.

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Marginalized Voices: Jijelian Dialect and Cultural Identity in Algeria

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ABSTRACT: Language is a central marker of identity, yet not all dialects enjoy equal recognition or prestige. In Algeria, the Jijelian dialect has long been marginalized, often regarded as less prestigious than other varieties such as Algerois or Constantinois. This perception has led some speakers to conceal their dialectal identity or shift to alternative varieties in order to gain social acceptance, particularly in urban and academic settings. Such experiences illustrate how linguistic hierarchies reproduce cultural inequalities within a single nation and create tensions between local identity and wider belonging. This paper critically examines the cultural and sociolinguistic implications of the stigmatization of the Jijelian dialect. Drawing on existing scholarship in sociolinguistics and identity studies, it argues that valuing dialectal diversity is a crucial step toward fostering inclusive citizenship at both national and global levels. Recognizing marginalized voices, therefore, is not only a matter of cultural justice but also a prerequisite for building bridges across borders and cultivating authentic global citizenship.

KEYWORDS: Jijelian dialect; cultural identity; linguistic inequality; Algeria; global citizenship

INTRODUCTION

In multilingual societies, the value assigned to particular dialects often reflects broader questions of power and belonging. Algeria provides a striking example. Despite being home to a wide spectrum of local Arabic varieties, only certain dialects enjoy prestige and wide social legitimacy. The Jijelian dialect, spoken mainly in the north-eastern coastal city of Jijel and its surrounding region, has long been regarded as "different" and often less valued than varieties from Algiers or Constantine (Kaouache, 2009). Such perceptions have concrete social effects: many speakers report concealing their dialect in professional or academic contexts, while others adopt more socially acceptable forms in order to avoid ridicule or exclusion. The issue is not only linguistic but deeply tied to cultural identity and symbolic recognition. The marginalization of Jijelian speech illustrates how linguistic hierarchies reproduce social inequalities even within a single nation.

This paper aims to examine how the stigmatization of the Jijelian dialect shapes both cultural identity and social interaction in Algeria. Specifically, it asks:

1. How have historical and political factors contributed to the lower prestige of the Jijelian dialect?
2. What strategies do speakers use to negotiate or resist this marginalization in daily life?
3. In what ways can valuing dialectal diversity foster more inclusive forms of citizenship in Algeria and beyond?

The significance of this study lies in two dimensions. First, it contributes to the growing field of sociolinguistics that examines language not merely as a system of communication but as a resource for identity, status, and social mobility (Belmihoub, 2018). Second, it engages in a broader debate about cultural justice and citizenship, suggesting that respect for dialectal diversity is an essential part of building inclusive national and global communities (Essayahi, 2016).

The paper is limited in scope to the sociolinguistic and cultural dimensions of the Jijelian dialect, without attempting to provide a full grammatical description. It draws on previous research, theoretical models of language ideology, and comparative insights from Algerian sociolinguistics. The discussion unfolds in four main stages: (1) a theoretical framework on language, identity, and linguistic hierarchies; (2) a sociolinguistic overview of the Jijelian dialect and its historical background; (3) an analysis of processes of marginalization and their impact on cultural identity; and (4) implications for language policy and inclusive citizenship.

Theoretical and Conceptual Framework

Language, Identity, and Social Stratification

Language is one of the most powerful markers of identity, signaling not only where individuals come from but also how they position themselves socially. Bourdieu (1991) argued that language functions as a form of symbolic capital: some varieties confer legitimacy and authority, while others are devalued. In Algeria, the stratification of languages and dialects is especially complex because of the coexistence of Standard Arabic, Algerian Arabic varieties, Berber languages, and French (Essayahi, 2016). Within this landscape, prestige dialects such as Algerois serve as linguistic benchmarks of "modernity" and urban belonging, while rural or regional varieties such as Jijelian are often stigmatized. The link between language and social hierarchy therefore cannot be ignored in analyzing Algerian identity.

Concepts: Prestige, Stigma, Language Ideology, and Linguistic Capital

Several key concepts guide this discussion. Prestige refers to the positive social value attributed to a particular variety, usually linked to urban centers, education, or media representation (Belmihoub, 2018). Stigma, by contrast, marks certain varieties as "low" or inappropriate in formal settings (Kaouache, 2009). These perceptions are shaped by language ideologies, shared beliefs about what counts as "good" or "bad" language, that often reflect broader social and political hierarchies (Woolard & Schieffelin, 1994). Finally, linguistic capital, drawn from Bourdieu's sociology, describes the symbolic value of mastering prestigious codes, which can translate into real social advantages in education, employment, and mobility. Together, these concepts explain why Jijelian speakers may feel compelled to shift toward more prestigious varieties in order to access opportunities.

Dialects, Substrata, and Language Contact: Relevant Models

Dialectal diversity in Algeria cannot be understood without considering processes of language contact and substratum influence. Research shows that the Jijelian dialect retains traces of Berber

substrata, which shape its phonological and syntactic patterns (Lafkioui, 2013; Academia paper on Jijel focus marker, 2014). These distinctive features contribute both to the dialect's uniqueness and to its perception as "different" from mainstream varieties. At the same time, everyday Jijelian speech is characterized by intense code-switching with French, especially among younger generations (Dribi & Idri, 2022). Theories of diglossia (Ferguson, 1959) and code-switching (Myers-Scotton, 1993) are therefore relevant, as they highlight how speakers navigate multiple linguistic resources under conditions of inequality. Such models provide the foundation for analyzing how marginalization of the Jijelian dialect operates at both structural and experiential levels.

The Jijelian Dialect: Linguistic Features and History

Geographic, Historical, and Sociolinguistic Profile of Jijel

Jijel is a coastal city in north-eastern Algeria, historically shaped by Amazigh (Berber), Arab, Ottoman, and French influences. Its relative geographical isolation, surrounded by mountains and the Mediterranean, contributed to the preservation of a distinct speech variety (Lafkioui, 2013). While Jijel is not a major administrative or economic center, its dialect occupies an important place in the mosaic of Algerian Arabic varieties. Locally, the dialect functions as a strong identity marker, but at the national level it is often categorized as peripheral and unfamiliar to outsiders.

Phonological, Morphosyntactic, and Lexical Traits

Linguists have documented several distinctive features of Jijelian Arabic. Phonologically, the dialect is noted for the preservation of certain emphatic consonants and for vowel realizations that differ from both urban Algerois and Constantinois speech (Kaouache, 2009). Morphosyntactically, it displays particular uses of focus markers (e.g., the particle *d*) and maintains verb conjugation patterns influenced by Berber substrata (Academia paper on focus marker, 2014). Lexically, Jijelian incorporates a range of words that are rare or absent in other Algerian dialects, a reflection of both substratal influence and historical contact with Mediterranean trade networks.

Substratum Influences and Historical Change

The Berber substratum in Jijel has been recognized as a major factor in shaping its grammar and phonology (Lafkioui, 2013). Ottoman and French colonial presences further enriched its vocabulary, introducing borrowings that still survive in daily speech. More recently, urban migration and media exposure have introduced elements from Algiers Arabic, producing gradual levelling. These shifts illustrate how the dialect is dynamic, negotiating between preservation of heritage and adaptation to national trends.

Processes of Marginalization

Social and Symbolic Mechanisms

The marginalization of Jijelian speech does not stem from inherent linguistic "deficiency" but from social evaluations. Prestige dialects associated with political and economic centers are constructed as "neutral" or "modern," while regional forms are marked as "provincial." This hierarchy is maintained through humor, stereotypes, and outright mockery in everyday interactions (Kaouache, 2009). Speakers internalize such judgments, often perceiving their dialect as a liability in education and employment.

Education, Urbanization, and Public Spaces

Schools in Algeria generally promote Standard Arabic as the official medium of instruction and tolerate French as a language of science and technology (Essayahi, 2016). Regional dialects, however, are excluded from classrooms and rarely appear in formal writing. In urban centers such as Algiers, young professionals from Jijel often adjust their speech to avoid being identified as outsiders. Such practices illustrate how linguistic hierarchies intersect with processes of urbanization, shaping who feels entitled to belong in particular spaces.

Code-Switching, Diglossia, and Language Shift

Like many Algerian communities, Jijelians navigate multiple codes. Diglossia positions Standard Arabic as the "high" variety, while local dialects serve daily communication. On top of this, widespread code-switching with French provides access to modernity and internationalism (Belmihoub, 2018). In Jijel, frequent alternation between Arabic and French has been documented especially among youth (Dribi & Idri, 2022). Over time, such practices may lead to erosion of distinctive dialectal traits, as speakers gradually align their speech with more prestigious forms.

Cultural Identity and Individual Experience

Dialect Concealment and Self-Presentation

Anecdotal reports and sociolinguistic interviews suggest that many Jijelian speakers consciously alter their speech in universities or workplaces outside their home region. Some soften distinctive phonological features, while others adopt Algiers Arabic altogether in formal exchanges. Concealment, however, comes at a cost: it can create a sense of disconnection from one's roots, and even feelings of linguistic shame (Kaouache, 2009).

Intergenerational Attitudes

Generational differences are evident. Older speakers often maintain pride in their dialect, regarding it as inseparable from local identity. Younger speakers, however, may see the dialect as a barrier to social mobility, especially when interacting online or in national spaces (Belmihoub, 2018).

This tension reflects broader struggles between preserving heritage and achieving wider acceptance.

Gender, Class, and Dialect Use

Patterns of dialect use are also shaped by gender and class. Women, particularly in urban settings, may feel greater pressure to adopt prestigious speech as part of self-presentation. Working-class speakers, by contrast, often maintain the dialect more consistently, both out of solidarity and limited exposure to alternative codes. These variations illustrate how marginalization intersects with other social categories.

Broader Political and Policy Context

Arabization, Francophone Legacies, and Language Politics

Since independence in 1962, Algeria has pursued Arabization as a means of strengthening national identity. This policy elevated Standard Arabic in education and administration, while French remained dominant in scientific and technical fields (Essayahi, 2016). Regional dialects, however, were left outside the official linguistic framework, treated as informal or even obstacles to modernization.

Recent Shifts and Pressures

In recent years, Algeria has shifted attention to English, promoting it as a language of higher education and international engagement (Le Monde, 2025). While this debate has centered on English versus French, regional dialects continue to be sidelined. The discussion reveals how questions of prestige and access remain tightly linked to global positioning, leaving little space for dialectal recognition.

Implications for Minority Dialects

For dialects such as Jijelian, the national and global language policies create a double invisibility: excluded from official recognition and overshadowed by international languages. Without deliberate intervention, these dialects risk further stigmatization and erosion, despite their cultural richness.

Valuing Dialectal Diversity: Toward Inclusive Citizenship

Language Rights, Cultural Justice, and Recognition

Philosophers of recognition argue that dignity requires social acknowledgment of identity markers, including language (Taylor, 1994). Applying this to Algeria, valuing the Jijelian dialect is not merely about preserving a linguistic curiosity but about affirming the worth of its speakers. Such recognition constitutes a form of cultural justice.

Pedagogical and Policy Recommendations

Practical steps could include integrating dialectal awareness into school curricula, encouraging local literature and media in regional varieties, and supporting research on under-documented dialects. Rather than treating dialects as obstacles, educators can use them as bridges toward mastering other languages (Baya Essayahi, 2016).

Community-Based Actions

Community initiatives also matter. Local radio stations, cultural festivals, and digital media platforms can provide spaces for celebrating dialectal diversity. Documentation projects, recording stories, songs, and oral traditions, help preserve linguistic heritage for future generations.

CONCLUSION

The Jijelian dialect illustrates how linguistic diversity is intertwined with questions of identity, belonging, and power. Its marginalization stems not from structural limitations but from social hierarchies that privilege certain varieties over others. This study draws primarily on secondary sources and reported experiences; future research could include ethnographic fieldwork and interviews to capture lived experiences more directly. Recognizing marginalized voices such as those of Jijelian speakers is an urgent task for Algeria. Doing so would not only affirm cultural dignity at the national level but also contribute to building inclusive forms of global citizenship where linguistic diversity is valued as a resource, not a barrier.

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The Influence of Cultural Diversity on Learners' Identity Development in Educational Settings. Case Study of Master One EFL Students at Relizane University

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ABSTRACT: Cultural diversity refers to the existence of a variety of cultural or ethnic groups in a given context. For Algerian EFL students, it refers to the exposure of learners to a set of cultural perspectives, values, and identities, particularly those associated with English language context where the cultural diversity is highly experienced through teachers' instructions, classroom interaction, social media, and the intercultural communication used in the learning process. Such vulnerability has a deep influence on learners' identity formation by prompting their existing beliefs and values, and challenging their sense of self as they face new values and different world views that create a clash of cultures within their identity development. The current research aims to explore how this cultural diversity, as encountered in EFL learning influences students' cultural identities. Accordingly, the researchers have chosen the case study of Master one LMD students at the University of Relizane. Thirty-five learners were chosen to take part in this research. In order to collect relevant data, the researchers have submitted a questionnaire consisting of sixteen questions. The questionnaire was dedicated for EFL learners including mixed questions. Findings revealed that the EFL learners at Relizane University are deeply influenced by the English culture yet mostly unaware of the change which occurred on the level of their cultural identity. Thus, it is recommended to implement culture-based learning that encourages students to explore worldwide issues using English while connecting them to the Algerian contexts. This approach not only improves language skills through real-life application but also strengthens critical thinking and cultural awareness by bridging the gap between Algerian and foreign perspectives.

KEYWORDS: *cultural diversity; Identity formation; English culture; EFL Learners; educational settings.*

INTRODUCTION

Cultural identity can be defined as the fact that a person defines and express himself/herlself whithin a certain social group by referring to different cultural categories such as nationality, ethnicity, race, gender and religion (Kim, 2007). With the rise of globalisation, the impact of social media and interculturality, people are exposed to different social and cultural norms which explicitly or implicitly influence their identity developement and sense of belonging. In the case of Algerian EFL students where learning the English language cannot be seperated from the English culture, students are influenced by the various cultural aspects and as result, it may interfere in their identity formation. Additionally, the use of social media is highly recognisable for its cross border interaction among people which has caused an integration in various cultures,

languages and communication norms. This transforamtion is strongly believed to be one the most important aspects in identity developement.

Aims of the study

The starting point of the research is to deeply define the concept of cultural diversity and its interference with shaping ones' identity in educational settings. This study aims at exploring how the exposure to various cultural backgrounds can have an impact on students' sense of belonging and how it can shape their identity. Moving beyond this point, it is planned to examine the extent to which EFL learners are influenced by various cultural aspects they are exposed to and how these latters shape their cultural identity. This research is thus trigred by the following research questions:

1. RQ1- how does cultural diversity influence identity development in students whithin educational settings?
2. RQ2- In what ways does exposure to cultural diversity in classrooms affect students' perceptions of their own cultural and academic identity?
3. RQ3- what are the perceptions of students reagrding the influence of cultural diversity on their own social and self-identity?
4. RQ4- what challenges do EFL learners face when encountering cultural diversity into their learning process, and how do these challenges affect student identity development?
5. RQ5- how do students at Relizane University negotiate their identities in response to exposure to different cultural perspectives?

Significance of the study

A significant change has been observed in the status of identity formation of EFL learners whithin educational settings over the last few decades owing to the immense effects of globalization, social media applications and developments in technology. As one of the important outcomes of this alteration process, exposure to several cultural and social norms has been regarded as one of the main reasons that interfer in shaping indivuduals' identity. It is clear that extensive academic research studies, mostly empirical ones, that focus on cultural diversity are going to contribute to the different aspects in shaping ones' cultural and social identities. Therefore, this research adresses an important gap in understanding how cultural diversity and intercultural communication interact with foreign language learning and identity development. Furthermore, the research sheds light on how students negotiate between local cultural tradtions and global cultural influences, which has implications for youth identity, social cohesion, and global citizenship. It provides policymakers with evidence on the importance of embracing cultural diversity in educational policy, especially in contexts where English is a medium of intercultural contact.

The study also equipes students themselves with greater understanding and awareness of how cultural diversity impacts their self-perception, belonging and future professional identities.

Literature review

Cultural diversity is a debatable term which generally refers to the coexistence of diverse knowledge, beliefs, arts, morals, laws, customs, religions, languages, abilities and disabilities, genders, ethnicities, races, nationalities, etc., of human beings (kong Lin, 2020). That is, Cultural diversity refers to the variety of cultural expressions, practices, and identities that exist within a society or community. It encompasses the different backgrounds, languages, traditions, and beliefs that shape individuals and groups. Recognising and valuing cultural diversity is essential for promoting inclusion, fostering mutual respect, and enhancing social cohesion. In EFL contexts, learners are exposed to multiple set of social and cultural norms. Cultural diversity in education involves incorporating various perspectives, experiences, and values into the curriculum to create a more inclusive and enriching learning environment. However, the inclusion of culture in educational settings whithin EFL learners is a leading aspect in their identity development. Banks, J.A (2008) defines cultural diversity as the variety of cultural expressions, traditions, values, beliefs, and practices that exist whithin and between societies. It emphasizes the coexistence of multiple cultural identities and the recognition of cultural differences as enriching rather than divisive.

Research Methodology

A qualitative case study design was used in this study to investigate how cultural differences affects learners' identity development in an Algerian EFL (English as a Foreign Language) environment. This method was used because it provides a comprehensive knowledge of how learners perceive and experience identity formation brought about by exposure to a foreign culture, particularly English-speaking cultures. This approach is suitable for revealing intricate psychological, social, and cultural phenomena in authentic contexts.

Population and Sample

The sample included **35 Master One EFL students** from Relizane University. The students were selected randomly, they were chosen based on their specialty, the research topic and their availability. The students were asked to complete a questionnaire to give their professional insights into how students' identities might be changing as a result of learning English.

Setting

The research was conducted at the **Department of English, Relizane University**. This environment was ideal because students are regularly exposed to English as part of their studies and often engage with English-language content both inside and outside the classroom, making them a relevant group for exploring cultural identity development

Instruments and Data Collection

A questionnaire was designed for EFL students at the department of English. The student questionnaire included **16 questions**, with a mix of closed and open-ended questions. These questions focused on students' exposure to English culture, their awareness of cultural differences,

and any changes they noticed in their personal beliefs, behaviors, or identity. The questionnaire was distributed online , and responses were collected over a period of two weeks.

Data Analysis

The collected data were analyzed using basic statistical tools like percentages to understand general trends, especially for the closed-ended questions. For the open-ended responses, a thematic analysis was used, where similar responses were grouped into categories or themes such as: "identity development," "cultural variety," "cultural influence," or "resistance to change."

Ethical Considerations

Ethical measures were taken seriously. All participants were informed about the purpose of the study and assured that their answers would remain anonymous and confidential. Participation was voluntary, and students were free to skip any question they did not feel comfortable answering. All responses were used solely for academic purposes.

Students' Questionnaire Findings

The analysis of student responses showed that most learners were exposed to English culture through social media, academic settings, music, and online platforms. For many, this exposure started at an early age. As a result, their identity was shaped more by informal learning than classroom instruction.

Many students find it hard to define the concept of identity or were not accepting the fact that their identity was changing or at least identity is flexible**.** Some students insisted that their identity had not changed, yet they described noticeable shifts in their thinking styles, behaviors, or preferences, such as changes in their daily habits, speaking patterns, and opinions on social issues.

Table 1. Participants' source of cultural knowledge

Categories	Participants	Percentage
Tv	25	26.70%
Social media	13	22.09%
Reading	1	1.65%
Learning	14	13.28%
Music	14	13.28%
Total	34	100%

One question asked students whether learning English helped them understand other cultures. A good number agreed, but some either left the question unanswered, which may suggest a lack of understanding of the concept of cultural knowledge.

Table 2. Participants' identity formation

Options	Participants	Percentage
Yes	54	100%
No	0	0%
Total	54	100%

Students were also asked whether they still consider themselves having the same mentality as Algerian despite being influenced by foreign cultures. Most students said yes, but with varying degrees of awareness and confident answers. Some felt more open-minded and tolerant after learning English, while others felt **conflicted**, especially when some foreign values seemed to clash with their own.

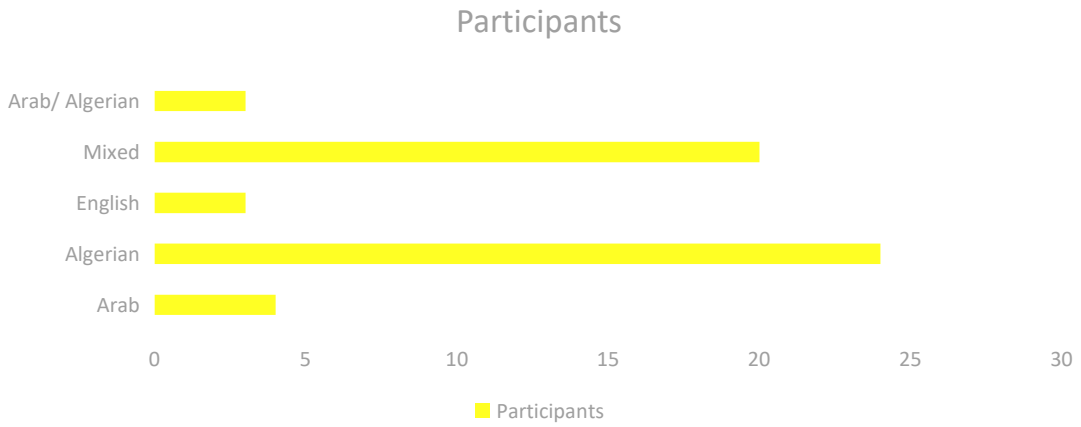


Fig1.

In general, students recognized that cultural diversity influences identity, but many were not fully conscious of how it was affecting them personally.

Discussion of Findings

The findings of this research show that cultural diversity plays an important role in influencing EFL learners' identity, particularly when learners are asked about their values, traditions, and how the target language culture shaped their identity. This aligns with Larsen-Freeman and Cameron (2007), who argue that language learning is a dynamic process that continually reshapes learners' perceptions of themselves as both native and foreign language speakers.

One significant problem that emerged is the students' lack of cultural awareness. Even though a large number of participants showed indications of identity alteration, they frequently struggled to express or identify these changes. In addition to creating cultural conflict, this lack of awareness can make it more difficult for students to successfully navigate multicultural contexts.

The study also revealed positive impacts of cultural exposure, such as enhanced critical thinking, open-mindedness, and empathy toward other cultures. Yet, there is a risk of cultural loss when

learners adopt foreign norms uncritically. This raises a pedagogical concern: how can EFL academic instruction foster intercultural competence without losing learners' native identity?

Limitations and Suggestions for Future Research

This study, like any research, has some limitations. First, some students did not complete the questionnaire, and some others left questions blank or misunderstood them, which affected the quality of the data. Second, the study was limited to only one group, so the results may not reflect the situation in other groups, regions or institutions in Algeria.

Also, the research was based mainly on quantitative data. A more detailed picture could have been obtained by including interviews or classroom observations. Furthermore, the study did not include comparisons with students from different cultural backgrounds or non-Algerian students, which could have helped highlight different identity development experiences.

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Bridging Disciplinary Cultures through Theme: Thematic structures in Engineering Research Abstracts

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ABSTRACT: Research article abstracts (RAAs) have become central to the dissemination of scientific knowledge, functioning both as gateways to full papers and as independent academic genres (Swales, 1990; Hyland, 2004). Since their integration into the research article structure in the mid-twentieth century (Swales & Feak, 2009), abstracts have been studied from rhetorical, lexical, and grammatical perspectives. Within Systemic Functional Linguistics (SFL), the Theme system offers a framework for analysing how information is structured, how reader interpretation is guided, and how disciplinary communities develop distinctive communication styles (Halliday & Matthiessen, 2014). Early descriptions of abstracts emphasised their condensed, nominal, and impersonal character (Graetz, 1982; Ventola, 1997). Subsequent research, however, has shown that abstracts are not monolithic: they exhibit thematic and rhetorical variation across disciplines and even within subfields (Stotesbury, 2003; Lorés, 2004; El-Dakhs, 2018). More recent publications stress that thematic organisation plays a fundamental part in projecting stance, foregrounding novelty, and maintaining cohesion (Alyousef, 2021, 2023). Yet, despite increasing attention, large-scale corpus studies map thematic structures and progression patterns across subfields of engineering remain scarce. This study addresses that gap by synthesizing prior research and drawing on a one-million-word English corpus of engineering abstracts currently being compiled, offering early findings across subfields.Using the SFL framework, it investigates thematic markedness, choices, progression patterns, and recurrent problems in thematic organisation. Initial findings imply that while unmarked topical Themes dominate across the corpus, subfields display distinctive preferences that reflect their epistemological orientations. Furthermore, problems in thematic progression, such as over-reliance on constant progression, often reduce textual dynamism, with potential consequences for clarity and communicative effectiveness. By situating these findings within the larger context of global academic communication, the study shows how disciplinary variation embodies diverse cultural and epistemological traditions. In doing so, it brings to light the role of Theme analysis in rising intercultural awareness and preparing novice researchers to participate more effectively in global scholarship. Pedagogically, the results inform English for Specific Purposes (ESP) instruction, equipping students with the 21 st century skills necessary for navigating disciplinary discourse and contributing to international knowledge exchange.

KEYWORDS: Theme choice; research article abstracts; SFL; subdisciplinary variation; academic writing; intercultural communication.

INTRODUCTION

For decades, research article abstracts have drawn scholarly attention because of their indispensable role in facilitating communication. Abstracts act as "gatekeepers" to academic knowledge (Swales & Feak, 2009): they are used by indexing systems for retrieval purposes and shape a reader's first impression of a study's relevance. Within domains such as engineering, where research output is particularly abundant and competitive, the importance of abstracts for achieving visibility cannot be overstated. Editors and reviewers often determine whether to continue engaging with a submission on the basis of the abstract's clarity, rhetorical balance, and linguistic design.

Early scholarship on abstracts characterized them as compressed and formulaic. Graetz (1982) described abstracts as concise, objective summaries that avoid redundancy, while Ventola (1997) emphasized their role as autonomous texts crafted for indexing. These perspectives framed abstracts as uniform information carriers across disciplines. Yet, as research advanced, it became evident that abstracts are not homogeneous. Instead, they display rhetorical and linguistic variation reflective of what Becher and Trowler (2001) called academic "tribes and territories." Hyland (2000, 2004) further confirmed that disciplinary groups maintain distinct conventions when producing abstracts: while the hard sciences, including engineering, prioritize methods and results, the soft disciplines often emphasize contextualization and argumentation.

Cross-cultural investigations also revealed significant variation. Lorés (2004) found that abstracts in applied linguistics written in Spanish tend to include more background information than those written in English, while Martín-Martín (2005) observed similar tendencies within the social sciences. These findings demonstrate that abstracts are simultaneously shaped by both disciplinary norms and cultural traditions. For engineering scholars worldwide, this means that while they may adhere to disciplinary practices, they may also draw upon local rhetorical preferences. Such complexity highlights the value of systematic frameworks such as Systemic Functional Linguistics (SFL), which provide tools to capture both the linguistic and functional dimensions of abstract writing.

SFL approaches language as a resource for meaning-making in specific social contexts (Halliday & Matthiessen, 2014). Within this framework, genre is conceptualized as a staged, goal-oriented social process, while register accounts for changes in field, tenor, and mode. At the core of textual meaning lies the Theme system, which identifies the point of departure of a clause. By selecting topical, textual, or interpersonal Themes, authors structure the flow of information and guide interpretation. Fries (1995) stressed that thematic development organizes discourse, and Daneš (1974) explained progression patterns—constant, linear, and split—as mechanisms that reveal how Themes unfold sentence by sentence. In the constrained space of an abstract, such thematic decisions are pivotal for creating cohesion and rhetorical impact.

From Moves to Themes: A Sweep Through Abstract Research

Research on abstracts can be broadly divided into several strands. The earliest studies offered prescriptive advice. Tuckman (1978), Rathbone (1985), and Porte (1986) put forward practical recommendations concerning word count, structural layout, and brevity. Such works treated

abstracts as technical summaries rather than as discrete genres. Ventola (1997), however, challenged this perspective, asserting that abstracts are self-contained units of discourse. Swales (1990) similarly viewed them as communicative events with defined rhetorical purposes, labeling them as hybrid genres regulated by recognizable rhetorical moves. Building on this, Santos (1996) empirically developed a four-move model to support writers in structuring abstracts and to facilitate comparative analyses across disciplines.

This rhetorical move research paved the way for a second phase of studies. Hyland (2000, 2004, 2005) redirected attention from structure to stance and engagement, demonstrating that abstracts not only summarize but also inscribe authors and their claims. His work showed that stance markers, evaluative language, and boosters affect how contributions are assessed, with disciplinary variation determining what counts as appropriate stance-taking. Lorés (2004) and Martín-Martín (2005) extended such work across cultures, showing that English abstracts privilege results, while Spanish abstracts allocate more space to contextual information. These studies reinforced the conclusion that rhetorical preferences vary by language and culture.

A parallel line of inquiry focused on organization at the clause level, with particular attention to Theme. In SFL, Theme has proved a valuable lens for examining abstracts. Lorés (2004) demonstrated how Theme choices structure rhetorical flow, while Pho (2008) illustrated how Theme interacts with stance in applied linguistics and educational technology. Nwogu and Bloor (1991) revealed that medical texts rely heavily on constant progression to maintain focus, confirming that Theme is not simply a grammatical label but a textual resource that directs meaning. From a theoretical standpoint, Halliday and Matthiessen (2014) defined Theme as the point of departure of a clause, while Daneš (1974) and Fries (1995) highlighted its role in building cohesion and guiding readers. Paltridge (2002) also applied these tools in genre analysis, showing their value for the study of abstracts.

Empirical investigations further underline discipline-specific tendencies. For instance, medical abstracts often rely on constant progression to maintain reference to methods or patient groups. Applied linguistics abstracts, by contrast, combine constant and linear progression to move from argumentation toward findings (Pho, 2008; Lorés, 2004). Technical disciplines present yet another pattern: Ebrahimi and Khedri (2011) and Ebrahimi (2016) showed that engineering abstracts tend to favor unmarked topical Themes and complex nominal groups. Cortes (2013) and Hyland and Jiang (2019) demonstrated at corpus scale that frequent lexical bundles and stance markers correspond with rhetorical moves. Alyousef (2021, 2023) has recently advanced this discussion through SFL-informed analyses linking thematic choices with disciplinary identity and pedagogical implications.

Although still limited, research comparing subfields within engineering highlights important differences. Babaii, Atai, and Behzad (2016) identified striking disparities between mechanical and biomedical engineering in their use of Themes and progression patterns, while Huang (2018) revealed variation among marine engineering subfields. Collectively, such findings affirm that intradisciplinary differences are substantive and should not be overlooked. Treating engineering as a single, unified category risks obscuring these distinctions.

Two consistent tendencies stand out across this body of work. First, unmarked topical Themes are common in technical abstracts, where authors often foreground objects, processes, devices, or models (Ebrahimi, 2016; Alotaibi, 2020). Second, marked adjunct Themes frequently appear when writers emphasize methods or situate their studies (Fries, 1995; Alyousef, 2021). These thematic choices shape reader expectations: subject-based Themes direct attention to contributions and findings, while circumstantial Themes highlight procedures and reliability.

The literature also identifies recurring problems. Overuse of the same circumstantial phrases can make abstracts monotonous. Weak linkage between Themes and preceding Rhemes undermines coherence, leaving readers uncertain about clause relationships (Daneš, 1974; Fries, 1995; Pho, 2008). Dense nominalizations further obscure meaning for non-specialist readers (Hyland & Jiang, 2019). Such issues are particularly relevant for early-career scholars and non-native English authors, who are most likely to struggle with these pitfalls (Lorés, 2004; Martín-Martín, 2005).

Pedagogy remains a central concern. Hyland (2007) argued that academic literacy instruction must account for disciplinary variation, while Swales and Feak (2009) recommended combining rhetorical and linguistic models in teaching. The engineering dataset suggests that because subfields privilege different thematic strategies, teaching must be tailored to those conventions. Generic, one-size-fits-all models are inadequate. Instead, English for Specific Purposes (ESP) pedagogy should enable novice writers to identify how abstracts in their own fields organize information and how these patterns affect perceptions in international publishing (Babaii et al., 2016; Huang, 2018).

Intradisciplinary Variation in Engineering Abstracts

The thematic organization of engineering abstracts reveals a balance between disciplinary consistency and notable subfield diversity. Insights from the one-million-word corpus of engineering abstracts, combined with findings from earlier studies, demonstrate that Theme choices and progression patterns are not uniform but reflect the epistemological orientations of each subfield. This section synthesizes prior results, incorporates examples from published abstracts, and illustrates how thematic variation encodes disciplinary values.

Civil engineering abstracts characteristically foreground procedures and experimental conditions. Ebrahimi and Khedri (2011) noted that unmarked topical Themes dominate technical fields, and in civil engineering these often refer directly to methods. For example, an abstract from *Construction and Building Materials* begins with: *"Finite element analysis is applied to investigate the behavior of reinforced concrete beams under cyclic loading."* In this case, the Theme is the method, underscoring the subfield's prioritization of replicability and methodological rigor. Thematic progression in such texts is frequently constant, with multiple sentences retaining the method as the Theme. While this provides cohesion and clarity, it can also postpone the communication of results. This preference aligns with Pho's (2008) observation that cohesion in scientific texts often depends on repetitive method-driven Themes.

Electrical and computer engineering abstracts, in contrast, tend to emphasize novelty and performance. Alotaibi (2020) identified the frequent use of textual Themes such as *"Furthermore"* or *"In addition"* to connect contributions with outcomes. A typical abstract in *IEEE Transactions*

on Power Electronics begins with: *"This paper proposes a novel inverter topology that reduces harmonic distortion and improves efficiency."* Here, the Theme highlights innovation, while the Rheme reports measurable impact. Subsequent clauses commonly follow linear progression, where the Rheme of one sentence becomes the Theme of the next. This progression mirrors the evaluative culture of the subfield, where contributions are defined by innovation and quantifiable performance (Alyousef, 2021).

Mechanical engineering abstracts exhibit a more hybrid approach. Babaii, Atai, and Behzad (2016) compared biomedical and mechanical engineering abstracts and found distinct differences in their thematic strategies. Some mechanical abstracts employ object-based Themes, as in: *"The turbine blade was subjected to high-cycle fatigue testing to determine its failure threshold."* Others adopt process-based Themes, for instance: *"A computational fluid dynamics model was developed to simulate airflow in the combustion chamber."* These variations indicate that mechanical engineering alternates between focusing on physical artifacts and computational models. Thematic progression patterns also vary: sometimes constant, when focusing on the same device; sometimes linear, when describing a step-by-step procedure; and at times split, when a single finding generates multiple implications. Huang (2018) identified similar variation in marine engineering, suggesting that mechanical subfields balance empirical testing with theoretical modeling.

Chemical and materials engineering abstracts frequently integrate method and result. Ebrahimi (2016) found that such abstracts rely heavily on unmarked topical Themes, often naming reaction conditions or experimental settings. A representative example from *Journal of Materials Science* reads: *"At 800 °C, the alloy exhibited enhanced ductility due to grain refinement."* Here, the Theme is a circumstantial adjunct specifying experimental temperature, while the Rheme reports the outcome. Thematic progression in this subfield alternates between constant, maintaining the condition, and linear, moving from condition to outcome. This alternation reflects the subfield's dual emphasis on reproducibility and performance enhancement.

Across all four subfields, certain challenges recur. One frequent issue is overuse of repetitive Themes. Civil engineering abstracts, for example, often begin multiple sentences with "In this study" or "Using finite element analysis," which reduces rhetorical variety. Electrical engineering abstracts sometimes present sequences of results without synthesis, creating linear yet fragmented progression. Mechanical engineering abstracts occasionally rely on dense nominalizations that obscure agency, a tendency also observed by Hyland and Jiang (2019). Moreover, non-native English writers, particularly in international journals, sometimes extend background Themes excessively, echoing Lorés (2004) and Martín-Martín's (2005) observations about local rhetorical traditions. These practices can misalign with international expectations, where early focus on novelty and results is preferred.

These thematic patterns carry pedagogical implications. Hyland (2007) emphasized that writing instruction must account for disciplinary practices. If engineering subfields display distinct preferences in Theme and progression, English for Specific Purposes (ESP) pedagogy should avoid generic approaches and instead guide students in analyzing abstracts within their specific disciplines. Civil engineering students, for instance, should learn to balance methodological Themes with early presentation of findings, while electrical engineering students should be trained

to synthesize contributions rather than merely listing them. By fostering awareness of thematic strategies, instructors can help novice writers craft abstracts that align with disciplinary norms and achieve greater visibility.

SFL provides explanatory power for these findings. Halliday and Matthiessen (2014) argued that Theme organizes discourse, and the corpus evidence affirms this claim. Fries (1995) highlighted the importance of thematic development in shaping textual structure, and engineering abstracts demonstrate that thematic choices indeed encode disciplinary identity. Civil engineering Themes privilege reproducibility, electrical Themes emphasize innovation, mechanical Themes alternate between empirical and theoretical foci, and chemical Themes balance conditions with outcomes. Daneš's (1974) progression patterns precisely capture these tendencies, clarifying why some abstracts read cohesively while others do not. By combining SFL with corpus data, researchers can identify subfield-specific norms and generate evidence-based recommendations for academic writing.

CONCLUSION

This review has shown that research article abstracts in engineering cannot be regarded as a single homogeneous genre. Instead, they vary considerably across subfields, reflecting different epistemological orientations. Civil engineering typically relies on method-driven constant progression, electrical engineering privileges novelty and linear progression, mechanical engineering alternates between object- and process-oriented Themes, and chemical engineering combines method and outcome through alternating progression. These thematic choices reflect what each subfield values as legitimate contribution.

The implications of these findings are broad. For discourse analysts, Theme is not merely a grammatical construct but a marker of disciplinary identity. For educators, abstract-writing instruction must be tailored to subfield conventions rather than relying on universal templates. For non-native English authors, understanding thematic organization is essential for aligning with international publication norms while maintaining local rhetorical identities.

This paper also points to recurrent challenges in abstract writing—monotony, fragmented progression, and excessive nominalization—that undermine readability and visibility. Addressing these issues in writing pedagogy can improve the clarity and impact of engineering research.

Future studies should expand on this work by conducting quantitative corpus analyses to measure the frequency of Theme types and progression patterns across subfields. Such research would provide stronger empirical grounding for both linguistic theory and pedagogical practice. In addition, pedagogical experiments could evaluate whether explicit training in Theme and progression improves student writing and enhances visibility in academic publishing.

By synthesizing prior scholarship with early observations from a large corpus, this study contributes to a more nuanced understanding of how language mediates knowledge communication in engineering. The findings underline that thematic structures are simultaneously disciplinary and intercultural, shaping how research is perceived, disseminated, and valued. Recognizing and teaching these structures is essential for promoting academic literacy and fostering inclusive participation in global scholarship.

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Exploring Teachers' Attitudes towards the Integration of 21st Century Skills to help EFL Students' Develop their Critical Thinking Skills in a period of Global Citizenship

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ABSTRACT: In present day, a number of research studies have acknowledged the importance of the integration of 21st century skills in ESL/EFL curricula worldwide. The integration of 21st century skills in Algerian tertiary education gained its eminent position in English language teaching. In light to this, 21st century skills are regarded as an essential and necessary skills needed to develop good learners, which will in turn shape good citizens in this period of global citizenship and market- place. Teaching and learning 21st century skills in the Algerian University have gained momentum place within ESL/EFL instruction by most instructors. Accordingly, teaching critical thinking, problem solving, and reasoning across Algerian Universities become as one of the main indispensable requirements of the 21st century era. Henceforth, the present paper aimed to explore teachers' attitudes, their perceptions, and insights towards the concept of 21st century skills in the Algerian University, and whether this latter is adopted in their teaching practices. Moreover, it aims to address to what extent teachers of English integrate critical thinking skills in their instruction. Further it aims to spotlight on whether the current curricula taught in the Algerian University include the components of 21st skills such as: critical thinking, problem solving matters, and reasoning. In this sense, the study is based on a web-based questionnaire (google-form) administered to 30 EFL teachers at Oum El Bouaghi, Khenchela Universities. Results indicate teachers' positive attitudes towards the inclusion of 21st century skills in their ESL/EFL Curricula, which helps students in developing their critical thinking, problem solving, and reasoning. Implications posit the imperative need to integrate 21st century skills in Algerian University curricula especially in this period of Global citizenship. Further, it posits that critical thinking, problem solving, and reasoning should be taught explicitly in the Algerian EFL classroom.

KEYWORDS: Critical Thinking, ESL/EFL Curricula, Global Citizenship, Problem Solving, 21st Century Skills.

INTRODUCTION

In this global era of citizenship, education has transformed towards embracing the notions and concepts of good learners, and good citizens. In this vein, teaching/learning English as a second/foreign language has been familiar with the 21st century skills notions, and its impact on developing students' critical thinking abilities, and competences, fostering their problem solving issues, and poromoting in learners cognitive reasoning. Accordingly, Ray Marshall

and Marc Tucker (1992) state that "the future now belongs to societies that organize themselves for learning nations that want high incomes and full employment must develop policies that emphasize the acquisition of knowledge and skills by everyone, not just a select few" (p. 4).

In Algerian higher education and tertiary context, teaching and learning 21st century skills, which is now the marker of global citizenship become indispensable, and essential for developing good learners, and good citizens in the market place. This transformative ideology vis-à-vis education would bridge the gap of knowledge for most ESL/EFL students. On this ground, Rosefsky and Opfer (2012) acknowledge that teachers should make curriculum relevant to students' lives. They added that "learning should occur through the disciplines, including native and foreign languages, hard and social sciences, mathematics and the arts. In addition to learning the knowledge of the discipline, students also must learn the skills associated with the production of knowledge within the discipline'' (p. 10).

Algerian higher education level has embraced the integration of 21st century skills across its various sectors and different fields. In the case of Algerian Universities, teaching and learning 21st century skills have gained momentum place within ESL/EFL instruction. Teaching critical thinking, problem solving, and reasoning across Algerian Universities such as: Batna 2 University, Oum El Bouaghi University, Khenchela University has gained fruitful outcomes especially, when it makes students in direct contact, and exposure with the preceding notions of 21st century skills. In addition to 21st century skills, concepts of citizenship are expanding beyond the conventional relationships of the individual and the nation-state to include polycentric social lives in a superdiverse and interconnected world (Blommaert, 2013).

Henceforth, the present paper aims at exploring teachers' teaching practices regarding their integration of 21st century skills in their instruction. Moreover, it aims to address to what extent teachers of English integrate critical thinking skills in their instruction. Further it aims to spotlight on whether the current curricula taught in the Algerian University include the characteristics of 21st skills such as: critical thinking, problem solving matters, and reasoning. In this sense, a web-based questionnaire (google-form) administered to 30 EFL teachers at Oum El Bouaghi, and Khenchela. Results indicate teachers' positive attitudes towards the integration of 21st century skills in their ESL/EFL Curricula, which helps students in developing their critical thinking, problem solving, and reasoning. Implications posit the necessity to integrate 21st century skills in this period of Global citizenship.

On this ground, the present paper aims to address the following questions:

1. What is the place of 21st century skills in the Algerian University?
2. To what extent do Algerian teachers integrate critical thinking and problem solving skills in their teaching practices of English language?
3. Is there a connection between students' development of cognitive skills and 21st century skills?

To answer the aforementioned questions, it is therefore hypothesized that:

- If Algerian teachers of English integrate critical thinking skills, and problem solving competences adequately within their teaching practices, this will help in fostering EFL Students' 21st century skills.

Background Study of the Paper

A number of research studies have reflected the tied connection between learning/teaching English as a Second/Foreign language, and the development of the requisite 21st century skills. The development of the 21st century skills will shape the characteristics of good learners, which in turn will create good citizenship in the real world. Some of these highlighted studies involve Bolat et al (2024), Eker et al (2020), Tsorapa (2018), Tuzlukova (2018).

Bolat et al in their study (2024) examined the utilization of 21st century skills by secondary school teachers of English. The study attempted to investigate whether teachers' background basis plays a significant role in the use of these skills. Moreover, the study aimed to spot light on the difficulties, and the challenges which teachers encounter while integrating these skills into their teaching endeavors. Accordingly, A mixed-methods research design was employed in the present paper. The findings revealed some of the difficulties teachers face such as: the lack of qualified in-service and pre-service training on 21st century skills, and poor curricula taught in schools.

Eker et al (2020) in their study, aimed to address the way English language teachers perceived and used 21st –century learning, and innovative skills in their classrooms. The study relied on qualitative and quantitative methods, and exploit an exploratory case study. One-hundered and five voluntary teachers of English were selected to fill in the questionnaire. Results showed that the respondents were familiar with 21st –century skills, and their vital role in English language learning/teaching.

In its turn, Tsourapa in her study (2018), aimed to explore teachers' attitudes towards the inclusion of 21st century skills in their ESL/ EFL teaching practices. The research aimed at pointing on which skills teachers consider vital to be developed in class, and which means they assume are appropriate in order to develop these skills. The paper relied on a questionnaire, which was designed, and handed to one hundred-and twenty one teachers in Greece. Research findings showed that most teachers yield positive attitudes towards the development of 21stcentury skills in class.

Finally, Tuzlukova (2018) et al in their paper, aimed to address the objective which entails that higher education is suitable to adapt, and equip students with effective skills for a successful professional career in the 21st century. The study aimed to attract attention on the importance of the 21st century skills in education. it reported on the results of a study conducted across higher education in the Sultanate of Oman that focused on teachers' critical thinking skills', their views, and perceptions of critical thinking in relation to the English language classroom. Findings revealed that teachers perceive the importance of employing critical thinking skills in their teaching, yet they lack support in their implementation. Both at an institutional level, and in terms of professional development.

Analysis of Teachers' Questionnaire

Actually, the questionnaire is comprised of Yes/No questions and Multiple Choice questions. On this ground, Wallace (1998) states "Yes/No questions provide straightforward answers to respondents."

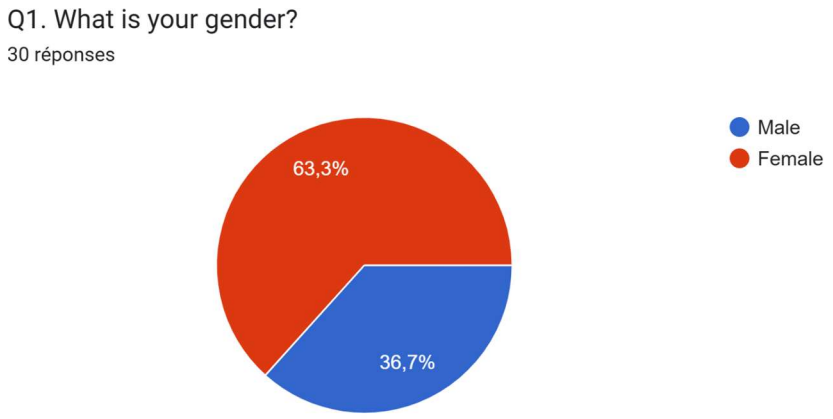


Fig1. Gender rate

Figure 1 represents that most participants opted for Female option representing 63,3% of participants. While, other participants opted for Male option representing 36,7% of participants. This reveals the domination of male participants over males.

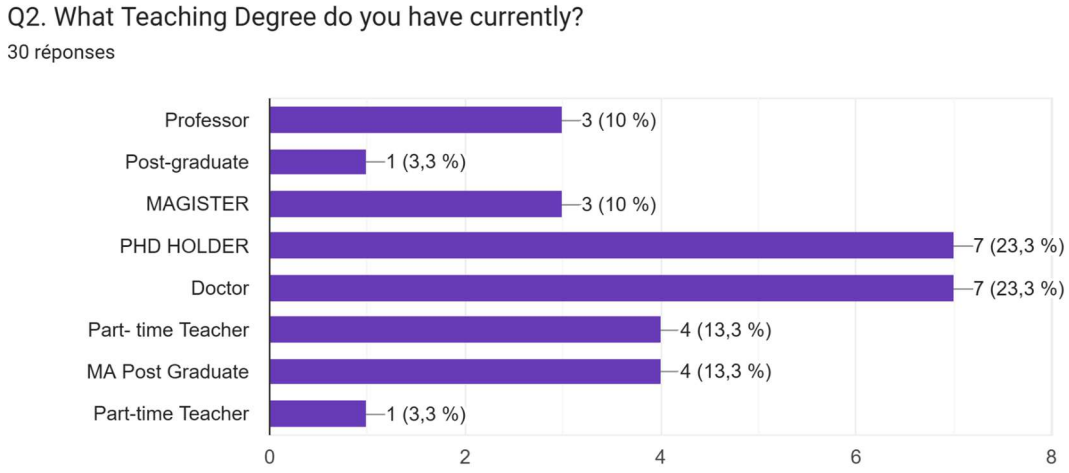


Fig2. Teachers' teaching years

Figure 2 reveals that most participants opted equallyfor phd holder, and doctor option representing 23,3% for each. Whereas, other participants opted equally for MA-Post graduate and part-time teacher representing 13,3% for each. While, others opted equally for Professor and post-graduate

option representing 10% of participants. Yet, others opted for part-time teacher and Post-graduate representing 3,3% of entire participants.

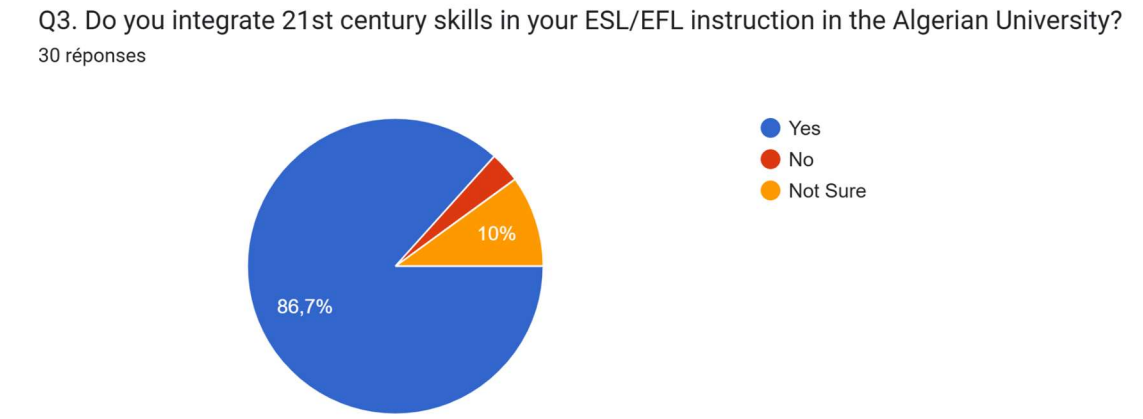


Fig3. Teachers' integration of 21st century skills

Figure 3 represents that most participants opted for the Yes option representing 86,7% of participants. While, other participants opted for the Not sure option representing 10% of participants. Yet, others opted for No option representing 3,3% of participants.

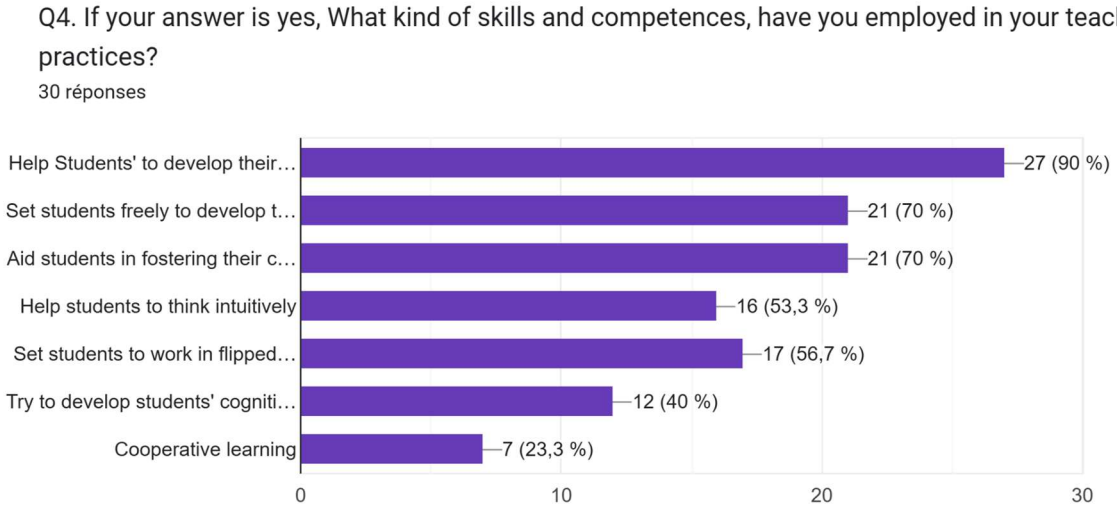


Fig4. The skills and competences teachers implement in their teaching

Figure 4 reveals that most participants opted for help students' develop their skills representing 90% of participants. While, other participants opted equally for set students to freely develop students' skills and aid students in developing their cognitive skills representing 70% of participants. Yet, others opted for set students to work in flipped classrooms representing 56,7%

of participants. Whereas, others opted for help students to think intuitively representing 53,3% of participants. Yet, others opted for cooperative learning with 23,3% of participants.

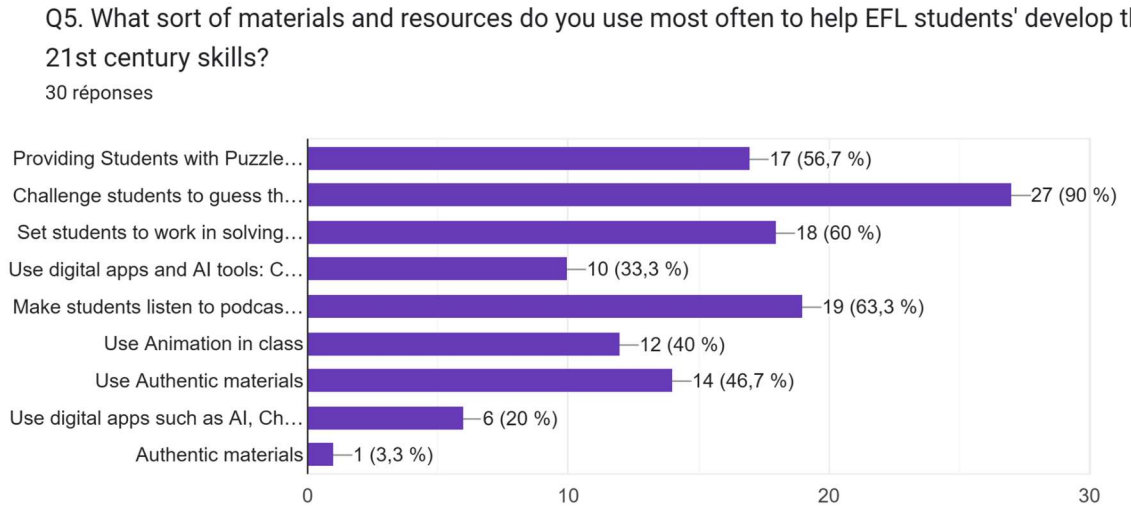


Fig5. Teachers' teaching materials

Figure 5 reveals that most participants opted for challenge students to guess the meaning of unfamiliar words representing 90% of participants. While, others opted for make students listent to podcasts representing 63,3% of participants. Yet, others opted for set students to solve dilemmas representing 60% of participants. Whereas, others opted for using authentic materials representing 46,7% of responses. Yet, others opted for using animation in class representing 40% of participants. Whereas, others opted for using authentic materials representing 3,3% of responses. Others opted for using digital apps representing 20% of participants.

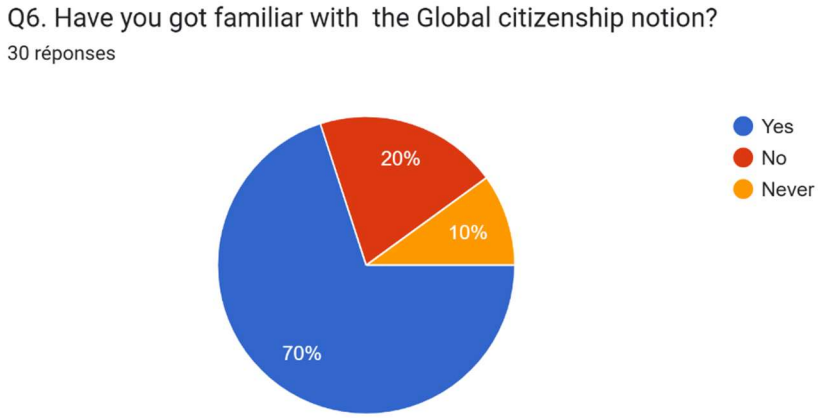


Fig6. Teachers' familiarity with global citizenship notion

Figure 6 shows that most teachers opted for the Yes option representing 70% of responses. Yet, others opted for the No option representing 20% of participants. Others opted for never option representing 10% of responses.

In fact question 7 was about defining global citizenship: Teachers provide with the following:

- Global citizenship is a term which meant for transferring learners into good citizens in the future.
- This term refers for developing good learners, which in turn will result in having good learners.

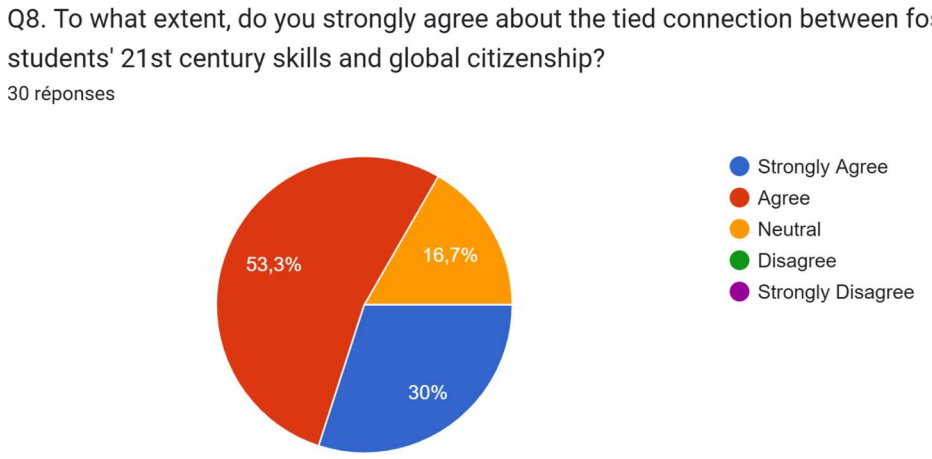


Fig8. The connection between global citizenship and 21st century skills

Figure 8 shows that most participants opted for the agree option with 53,3% of responses. Others opted for the agree option representing 53,3% of responses. Others opted for the neutral option representing 16,7% of responses.

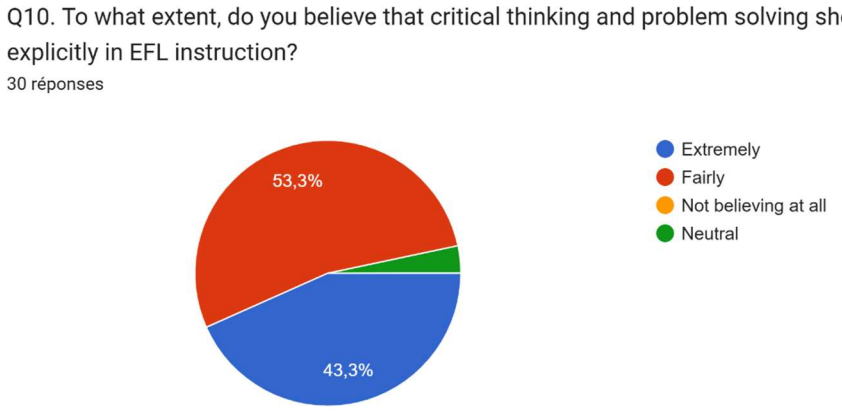


Fig10. Teachers' attitudes about critical thinking

Figure 10 reveals that most participants opted for the fairly option representing 53,3% of responses. While others opted for the extremely option representing 43,3% of participants. While, others opted for the neutral option representing 3,4% of responses.

Suggestions and Recommendations

Teachers provide with the following suggestions concerning question 9:

- Mastering the art of critical thinking and the way to lead students to develop their skills via observation, criticizing, examining the entire picture.
- Use AI technology rationally and logically
- Adapt one's self with up-dated technologies that emerge every day.
- Improve teachers' knowledge with new sufficient data and avoid monotonous thinking

CONCLUSION

In the end, critical thinking skills are essential in this era of 21st century skill, and global citizenship. In fact, most teachers agreed upon integrating and developing their students' 21st century skills using different techniques and having different talents. In fact, the results obtained confirmed the different attitudes, and perceptions of teachers.

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Appendices

- **The Link of Teachers' Questionnaire :** **https://docs.google.com/forms/d/1bGbdcVqm9-CcRb1JvncFTE9wz2P-pH1BNID8OceqyNI/edit**
- **The Link of the Responses of Teachers' Questionnaire :** **https://docs.google.com/forms/d/1bGbdcVqm9-CcRb1JvncFTE9wz2P-pH1BNID8OceqyNI/edit#responses**

Towards Global Citizenship: Integrating Digital Literacy and Intercultural Competence in EFL Context

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ABSTRACT: In the modern globalized and digitally interconnected world, English as a Foreign Language (EFL) education evolves beyond meeting traditional linguistic goals to preparing learners for global citizenship. This paper accentuates the importance of integrating digital literacy and intercultural competence as foundational 21st-century skills within EFL classrooms. The study attempts to explore EFL teachers' and learners' perceptions of integrating digital literacy and intercultural competence in language classrooms to foster global citizenship. To meet this aim, a qualitative study was undertaken. Data were collected through a semi-structured questionnaire distributed to 67 EFL Master's students and semi-structured interview conducted with 12 EFL teachers at different Algerian universities. The results indicated a shared recognition of the significance of digital tools and intercultural engagement in English language learning and also highlighted concerns related to limited resources, inadequate teacher training, and ethical issues in digital contexts. While participants acknowledged the potential of integrating these competencies to foster learners' critical thinking, cultural awareness, and engagement with global issues, they also pointed to ongoing challenges, including unequal access to technology, insufficient professional development, the superficial integration of cultural content, and the lack of clear curricular frameworks. Ultimately, the paper advocates for a paradigm shift in EFL education that positions language classrooms as sites for cultivating globally aware, digitally literate citizens capable of engaging meaningfully and responsibly in a multicultural digital world.

KEYWORDS: digital literacy, EFL, global citizenship, intercultural competence, 21st century skills

INTRODUCTION

English as a Foreign Language (EFL) has established itself as the dominant global medium in science, academia, and international business, acting as a vital driver of social, educational, and economic development. In this vein, the Algerian government is urged to broaden EFL instruction so that it goes beyond linguistic skills to encompass digital literacy and intercultural competence which are indispensable for thriving in today's interconnected world. The traditional model that emphasizes language proficiency alone is no longer adequate for equipping students to participate effectively in global society. Instead, the notion of global citizenship has become a key educational aim, requiring EFL teaching to embrace a wider mission that cultivates learners' digital competencies and intercultural awareness. This expanded pedagogical perspective highlights that successful communication in a digitally networked environment demands more than linguistic ability; it necessitates sensitivity to

cultural diversity and responsible engagement across online platforms. Accordingly, this study examines how EFL teachers and students in Algeria perceive the integration of digital literacy and intercultural competence within their educational context, investigating current teaching practices, implementation challenges, and the potential opportunities for preparing learners to become active global citizens in a complex international setting.

Theoretical Framework

This study adopts an integrative theoretical framework that brings together four central constructs to explain the development of 21st-century competencies in EFL learners. The framework is grounded in Vygotsky's sociocultural theory (1978), which posits that cognitive growth occurs through social interaction and the use of cultural tools, thereby emphasizing the importance of collaborative learning environments in fostering communicative competence and intercultural understanding. Complementing this, UNESCO's (2015) Global Citizenship Education (GCE) provides a transformative orientation that extends beyond conventional academic learning, aiming to empower learners as critically aware, ethically responsible, and engaged global citizens capable of meaningful participation in diverse communities while strengthening both intercultural communicative competence and critical digital literacy.

Deardorff's (2006) process-oriented model of intercultural competence further enriches the framework by conceptualizing intercultural skills as dynamic and continuously developing through sustained interaction, rather than as static abilities. This model highlights the significance of attitudes such as openness and curiosity, coupled with reflective practices. Meanwhile, digital literacy is understood through Ng's (2012) multidimensional perspective, which encompasses cognitive (critical evaluation and information processing), technical (practical and operational abilities), and socio-emotional (ethical and culturally responsive communication) dimensions. This understanding is further advanced by Sindoni et al.'s (2021) Common Framework of Reference for Intercultural Digital Literacies (CFRIDiL), which integrates digital skills with intercultural awareness and ethical communication, stressing the role of multimodal literacy and adaptability in digitally mediated contexts.

Despite its promise, embedding intercultural digital literacy within EFL instruction faces substantial challenges. These include teacher education programs that insufficiently address the intersection of digital pedagogy and intercultural competence, limited technological resources and institutional support, and the lack of universally accepted teaching models or assessment standards for intercultural competence in digital environments. Such obstacles became especially visible during the COVID-19 pandemic, which revealed major disparities in teachers' digital preparedness and emphasized the urgency of systematic institutional investment in professional development, equitable access to technology, and the design of pedagogical frameworks informed by research that effectively merge digital and intercultural literacies in EFL education.

Method

This study adopts a qualitative case study approach within an interpretivist paradigm, which views reality as multiple, context-bound, and shaped by participants' lived experiences in specific social

and educational settings. The research focuses on exploring how teachers and students construct meaning regarding the integration of digital literacy and intercultural competence in EFL education through their own perspectives and experiences. Data were gathered using semi-structured questionnaires administered to 67 Master's EFL students at Biskra University, along with semi-structured interview conducted with 12 EFL teachers from several Algerian universities (Biskra, Sétif 2, Batna 2, M'sila, and ENS Constantine). A purposive sampling method was applied to recruit participants who possessed direct experience and relevant expertise related to the phenomenon under study. This ensured the collection of contextually grounded, thematically rich data, enabling an in-depth understanding of how digital and intercultural literacies are perceived and enacted within EFL classrooms.

Findings and Discussion

The findings of this study provide important insights into how digital literacy, intercultural competence, and global citizenship are integrated within EFL instruction, drawing on data from student questionnaire and teacher interview. Results show that although 76% of students reported using digital tools in their classes, only 39% felt confident in critical digital literacy skills such as assessing the reliability and bias of online information. This suggests that technology use remains primarily functional rather than transformative. Likewise, while 64% of students noted exposure to cultural content, just 28% reported engaging in direct intercultural interaction, indicating that cultural learning activities often remain surface-level and lack meaningful engagement. Notably, 81% of students expressed strong interest in addressing global issues such as climate change, human rights, immigration, technology advancement and sustainability, signalling their readiness for more globally oriented learning opportunities.

Teacher interview revealed three overarching themes: digital pedagogy as an entry point to global engagement, cultural awareness through language learning, and systemic barriers hindering implementation. Teachers recognized the potential of digital tools to foster intercultural learning but reported that their use was largely reactive, particularly during the COVID-19 pandemic, rather than strategically planned. Limited training in digital pedagogy often resulted in technology being applied functionally rather than critically. While cultural elements were incorporated into instruction, teachers admitted these were usually incidental and superficial, centring on facts, traditions, and customs rather than deeper intercultural understanding or empathy. In terms of global citizenship, teachers associated it with values such as tolerance and empathy but tended to address these implicitly, relying on isolated activities rather than structured pedagogical strategies.

The discussion highlights that although both students and teachers view digital literacy and intercultural competence as essential, current practices remain fragmented and inconsistent, constrained by inadequate teacher training, rigid curricula, limited institutional support, and the absence of clear pedagogical frameworks. Nonetheless, opportunities for improvement exist, particularly through project-based learning, critical digital practices, and intercultural exchanges. The study concludes by recommending targeted interventions such as enhanced teacher training programs, curriculum reform to embed global competencies as central learning outcomes, the adoption of inquiry-based pedagogies, critical engagement with digital tools, the cultivation of reflective classroom practices, stronger institutional policy support, and the development of

assessment mechanisms that measure digital and intercultural literacies alongside linguistic proficiency.

CONCLUSION

This study examined how teachers and students perceive the integration of digital literacy and intercultural competence in EFL classrooms to foster global citizenship. Although both groups acknowledge the value of these competencies, their application in practice remains limited, often confined to surface-level use of digital tools and cultural content without encouraging critical reflection or meaningful dialogue. Nevertheless, students' strong interest in global issues and teachers' emerging attempts at innovative practices point to clear opportunities for more substantive integration. Advancing this agenda requires reimagining EFL education as a vehicle for cultivating digitally skilled, culturally sensitive, and ethically responsible citizens through cohesive pedagogical frameworks, targeted professional development, and curriculum reform.

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Promoting 21st-Century Skills through Active Learning Approaches in EFL Classrooms

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ABSTRACT: In today's globalized world, the ability to think critically, be creative, find practical solutions to problems, communicate effectively, and collaborate with others is essential for students. This study investigates how modern teaching approaches can be integrated to develop these essential 21st-century skills through online semi-structured interviews with five EFL teachers at Khenchela University. It explores their perceptions and practices regarding these approaches and its alignment with 21st-century skills. Findings reveal that while EFL teachers recognize the benefits of modern teaching methods, challenges such as limited training, overcrowded classrooms, and insufficient resources hinder effective implementation.

KEYWORDS: 21st Century Skills, modern methods and approaches, EFL teaching, EFL university teachers, Perception, Challenges.

INTRODUCTION

In the 21st century, education is expected to go beyond the transmission of knowledge to the development of essential life and career skills. Competencies such as critical thinking, creativity, problem-solving, communication, and collaboration have become indispensable for students' success. As such, the role of education, and particularly English as a Foreign Language (EFL) instruction, extends to equipping learners with these skills while simultaneously enhancing their linguistic competence.

Modern teaching methods such as task-based learning, blended learning, eclecticism, and the use of digital tools are increasingly recognized as effective means of fostering these skills. This means shifting the focus from teacher-centered to learner-centered approaches. These methods engage students in meaningful activities that require them to analyze, create, communicate, and collaborate. Recent studies highlight the potential of such approaches to not only improve language proficiency but also to cultivate the competencies that learners need in academic, professional, and social domains.

In Algeria, however, fostering 21st-century skills through modern teaching practices remains underexplored, particularly in higher education. This study seeks to answer the following questions:

1. How do EFL teachers at Khenchela University define and perceive 21st-century skills in the context of their teaching?
2. To what extent do EFL instructors at Khenchela University incorporate modern methods and approaches in their classrooms?
3. What challenges do EFL teachers face when trying to integrate 21st-century skills through these methods?

4. What institutional support is provided to EFL instructors in integrating active learning strategies?

Literature Review

Recent research shows that learner-centered, technology-supported pedagogies reliably cultivate the "4Cs" (critical thinking, creativity, communication, collaboration) alongside language outcomes in EFL. Mixed-methods and experimental work indicates that integrating **Web 2.0** tools (e.g., blogs/wikis/multimedia) into university EFL courses can significantly enhance both global/21st-century skills and language proficiency, compared with conventional instruction (e.g., large effects for speaking, and gains in intercultural communication and digital literacy) (Al-khresheh, Demirkol Orak, & Alruwaili, 2025).

Many studies examine project-based learning (PBL)**.** In EFL specifically, a 90-student experiment found both PBL and e-PBL (PBL conducted via digital platforms) outperformed traditional pedagogy on the 4Cs, with complementary strengths (e.g., PBL strongest on communication/collaboration; e-PBL on creativity), underscoring the value of authentic, collaborative tasks for skills development (Jelodari, Mohammadi Zenouzagh, & Hashamdar, 2025). Parallel work in Heliyon, while outside EFL, strengthens generalizability: PBL frameworks embedded in subject teaching significantly boosted collaboration, problem solving, and critical thinking, aligning with the broader 21st-century skills agenda that EFL teachers also target through similar activity designs (Rehman, Huang, Mahmood, AlGerafi, & Javed, 2024).

In Türkiye, a national-scale study similarly reported that EFL teachers value 21st-century skills but face obstacles (e.g., assessment fit, workload, training needs), reinforcing the pattern that teacher preparedness and contextual constraints shape uptake (Bolat & Deneme-Gençoğlu, 2024). Qualitative work with in-service instructors also highlights the same repertoire of practices teachers say they use PBL, technology integration, and teamwork when they attempt to embed 21st-century outcomes in EFL classes (Altay & Mirici, 2024).

In Algerian context, most recent studies examine awareness, policy-to-practice alignment, and textbook or task design rather than day-to-day classroom enactment at the university level. A national training study concluded that Algerian EFL teachers, pre-service and in-service, do not receive sufficient preparation to promote 21st-century skills effectively, with training programs skewed toward declarative knowledge rather than practical, classroom-ready pedagogy (Sellami, 2024). A content-analytic review of Algerian middle-school English textbooks found uneven or limited integration of 21st-century skills, signaling a materials–skills misalignment that can constrain teachers' efforts to enact active learning (Boukersoul, 2024).

At the secondary level, empirical classroom data show critical thinking remains underdeveloped in practice despite syllabus intentions advocating learner-centered, project-based methods; teachers cite overcrowding, time pressure, and exam orientation as barriers to using activities that foster higher-order thinking (Baghoussi, 2021). Related work reports that university teachers are generally aware of 21st-century skill requirements, yet uptake varies with context and support (Benabed, 2022). Complementing this, textbook-level analyses argue that PBL opportunities exist but are not systematically leveraged to cultivate 4C outcomes (Selama, 2024).

Previous research has often examined textbook content, teacher training, or policy frameworks, with limited attention to how EFL teachers actually employ innovative methods to develop these skills in real classroom contexts. Addressing this gap, the present study investigates the perceptions and practices of EFL teachers at Khenchela University. Through semi-structured interviews, it explores how teachers use modern pedagogical approaches to support the development of students' 21st-century skills, and what challenges they face in this process. The findings aim to provide a clearer understanding of how Algerian higher education can better align classroom practices with the demands of today's globalized world.

Methodology

This study employed a qualitative research design to explore the methods and techniques used by EFL teachers, along with the challenges they face in developing their students' 21st-century skills. Adopting a descriptive approach, it focused on teachers' perceptions, practices, and obstacles in cultivating skills such as critical thinking, creativity, collaboration, communication, and digital literacy. The participants were five EFL teachers from Abbes Laghrour University, Khenchela, selected for their experience with modern teaching methods and familiarity with integrating technology into instruction. Data were collected through semi-structured interviews conducted virtually via Google Meet, each lasting about 30 minutes.

Results, Analysis and Discussion

Q1: How do you define 'active learning' in the context of your EFL classroom

Teachers agreed that active learning is a student-centered approach that moves beyond traditional teaching. They stressed that it requires students to participate actively through debates, role-plays, discussions, problem-solving, and group projects. Cooperative learning was seen as especially important, as it makes lessons more interactive and encourages meaningful peer communication. Teachers also noted that active learning helps students apply English in real-life contexts, such as presentations, social issue discussions, or role-play scenarios. This way, learning becomes more practical and relevant, bridging the gap between classroom theory and real-world use.

Q2: Can you describe a time when you used active learning strategies to help students develop their critical thinking skills?

Teachers described several ways active learning helps students build critical thinking skills. Common methods include debates, discussions, problem-solving tasks, reading activities, cooperative work, and role-plays. Debates, in particular, push students to defend different viewpoints, question assumptions, and evaluate evidence, helping them consider multiple perspectives. Problem-solving tasks and guided discussions encourage independent learning, as students discover ideas and concepts on their own. Critical reading activities train students to question authors' arguments and identify biases, while role-plays give them practice in making decisions and thinking on their feet. These methods make learning more interactive and meaningful by requiring students to analyze, evaluate, and reason critically in English.

Q3: Can you provide an example of how active learning has helped students develop their creativity?

Teachers agreed that active learning is key to fostering creativity in EFL classrooms. Strategies like group projects, role-plays, and student-led teaching encourage learners to use English in innovative, real-world ways. Cooperative tasks push students to think outside the box, share ideas, and solve problems together, boosting both creativity and teamwork. Giving students autonomy to design lessons or choose methods also promotes ownership and self-directed learning. At the same time, teachers noted that guidance is still needed to keep activities focused and ensure learning goals are met. So, active learning effectively nurtures creativity by engaging students in meaningful, dynamic tasks.

Q4: Can you provide an example of how you have used digital tools or technology in your classroom to improve 21st-century skills?

The responses from the teachers show how digital tools are being used effectively to enhance 21st-century skills in Algerian classrooms. Tools like Google Classroom, Zoom, and Google Meet facilitate communication, and collaboration, with Google Classroom helping students stay organized by submitting work and receiving feedback. Teachers also use learning videos in oral expression sessions for shadowing practice, allowing students to improve listening and pronunciation in real-time. In addition, Zoom and Google Meet support virtual discussions and group activities, fostering communication and collaboration, even in remote or hybrid settings. Teachers also incorporate online quiz platforms such as Quizizz and Socrative, where students can access quizzes in class through a QR code and receive instant feedback, promoting both self-directed learning and digital literacy. Finally, ChatGPT is used to compare students' responses and discuss misleading content, promoting critical thinking. These tools not only improve students' language proficiency but also equip them with essential skills like critical thinking, problem-solving, teamwork, and adaptability, which are crucial in today's world.

Q5: "What challenges have you encountered in fostering 21st-century skills among your students, and how have you addressed them?"

Teachers reported several challenges in helping students develop 21st-century skills. One issue is that many students rely too much on the teacher and expect to be given all the answers, which limits their independence. Another problem is the overuse of technology and AI, where students copy online content instead of developing their own ideas. Overcrowded classrooms also make it hard for teachers to give enough attention to each student, especially during group work or critical thinking activities. Finally, some students lack confidence in their own ideas, often comparing them to AI-generated responses. To address these challenges, teachers use strategies such as scaffolding, critical evaluation of digital tools, smaller group work, and peer feedback to encourage originality, independence, and creativity.

Q6: "How do you assess whether your students have developed 21st-century skills through active learning?"

Teachers use different methods to assess students' 21st-century skills, focusing on modern teaching methods and continuous assessment. They often observe participation in group projects and discussions to gauge collaboration, communication, and problem-solving. Self-assessment and peer evaluations are also encouraged to help students reflect and take responsibility for their learning. Many teachers use rubrics to measure creativity, critical thinking, and technology use, giving students clear criteria to follow. Project-based assessments are another common tool, allowing students to demonstrate their skills over time with ongoing feedback. Therfore, combining observation, rubrics, peer feedback, and self-reflection provides a well-rounded way to track and support the development of 21st-century skills.

CONCLUSION

This study highlights the important role of modern teaching methods in developing 21st-century skills among EFL learners at Khenchela University. Through teachers' reflections, it becomes evident that methods such as debates, role-plays, problem-solving tasks, collaborative projects, and digital tools can effectively foster critical thinking, creativity, communication, and collaboration. However, challenges such as insufficient training, overcrowded classrooms, and limited resources continue to hinder their full implementation. Thus, this research underscores the need for more institutional support and professional development.

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AI-Driven Enhancement of English Grammar Prerequisites for Algerian Middle School Learners

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ABSTRACT: Middle school learners in Algeria often struggle with English grammar due to the lack of essential linguistic acquaintance. The aim of this study is to investigate the effectiveness of the applied strategies on the process of the prerequisites activation. A quasi-experimental design is used on groups of different conditions: conventional instruction vs. structured prerequisites reinforcement. In addition, integrating Artificial Intelligence (AI) assists in accelerating the process of creating simple summaries for learners with the teacher's double-check, as well as contributing in creating appropriate codes to program an appropriate software for analyzing the results and suggesting solutions for individuals. The final outcomes reveal the importance of diagnosing a knowledge gap and integrating cognitive readiness strategies into language teaching frameworks to optimize learners' outcomes.

KEYWORDS: Algerian middle school learners, Artificial Intelligence (AI); English grammar; Grammar prerequisites; Programming**.**

INTRODUCTION

Starting a new school year is a challengeable for some middle school teachers in Algeria who will rely on previous prerequisites to teach English as a foreign language. Teachers design diagnostic test to identity weaknesses but the hardest part is to grasp the missed prerequisites. However, as a solution teachers design summaries and activities depending on the results of the diagnostic test targeting the main prerequisites that will be needed for the coming syllabus. Unfortunately, for some learners this information will stay on their copybooks and not in their minds. As a result, teachers struggle when teaching a lesson that highly depends on previous prerequisites.

In this study, the main focus will be on English grammar prerequisites which are an important issue in learning English language for EFL learners. On the other hand, Artificial Intelligence and programming play vital role as tools for teachers to accelerate this process within two to three weeks. In addition, motivating learners is necessary in this process to guarantee the outcomes that are expected during and after finishing the given syllabus. Accordingly, this study aims to answer these questions:

1. How can Artificial Intelligence help teachers in the process of making learners internalize English grammar prerequisites?

2. How can AI assist teachers in programming personalized software to solve this issue?

Based on the previous questions, this study hypothesizes that integrating Al as teaching material into enhancing grammar prerequisites will lead to positive outcomes in short and long term.

Literature Review

The importance of prerequisites

Ausubel (1968) said that the most important single factor influencing learning is what the learner already knows. Learning English as an example is the accumulation of knowledge and different skills. On the other hand, Alsaadat (2020) concerned with reading readiness and he clarified that prerequisites or readiness refers to the ability of acquiring knowledge depending on prior knowledge.

Students must be ready to learn and it is a condition to start the learning procedures with the aim of achieving the learning objectives. Therefore, readiness is an effective factor in the final outcomes (Winarso, 2016). Statistically, Winarso (2016) found that readiness has a positive effect on the learning outcomes. In other words, the results or the learning outcomes directly influenced by the readiness of the students in the experimental research.

AI and education

AI plays a vital role in enhancing English grammar prerequisites in which it accelerates the process and saves time. Teachers can create and design their own materials but AI can be an efficient assistant. According to (Harry, 2023, as cited in Chelghoum & Chelghoum, 2025), the main purpose of Artificial Intelligence and all of the tools that involve AI is to save time. Teachers can use AI to solve certain issues in learning such as dealing with individual student needs or enhancing the learning outcomes. The role of teachers is to use suitable prompts and double check the results and it should not be neglected.

Programming and education

Transforming some of the techniques of teaching using modern methods is crucial. Therefore, Laurillard (2012) asserted that teachers and lecturers must master the use of technology to exploit it in enhancing education. Moreover, teaching is a design science that aims to improve teacher's skills and innovation even though it becomes a challenge because technology is changing overtime. However, the academic teaching community needs to adapt and adjust this shift and clarifies how to design appropriate teaching materials. Training teachers to make them able to enact design science as well as sharing the outcomes that are related to their design.

As a practical example, Python was used to create helpful software with the aid of AI. Teachers of English are not necessarily trained to be programmers, but nowadays coding is easy for any person with the availability of Artificial Intelligence. The program that is made in the stage of classifying learners depending on their weaknesses is coded using Copilot. The codes that are provided by AI can be verified by inserting them in Python then the program will be displayed on the screen immediately. This program in this case will help in classifying learners in order to help teachers in generating specific handouts for each student using AI with the double check:

```
import tkinter as tk
from tkinter import ttk

# Main window setup
root = tk.Tk()
root.title("Student Weakness Analyzer")
root.geometry("1200x700")

# Scrollable frame setup
main_frame = tk.Frame(root)
main_frame.pack(fill=tk.BOTH, expand=1)

canvas_widget = tk.Canvas(main_frame)
canvas_widget.pack(side=tk.LEFT, fill=tk.BOTH, expand=1)

scrollbar = ttk.Scrollbar(main_frame, orient=tk.VERTICAL, command=canvas_widget.yview)
scrollbar.pack(side=tk.RIGHT, fill=tk.Y)

canvas_widget.configure(yscrollcommand=scrollbar.set)
canvas_widget.bind('<Configure>', lambda e:
canvas_widget.configure(scrollregion=canvas_widget.bbox("all")))

content_frame = tk.Frame(canvas_widget)
canvas_widget.create_window((0, 0), window=content_frame, anchor="nw")

# Constants
num_students, num_topics = 41, 11
student_names, topic_names, max_marks = [], [], []
marks = [[tk.StringVar() for _ in range(num_topics)] for _ in range(num_students)]

# Student name entries
tk.Label(content_frame, text="Student Names", font=("Arial", 12, "bold")).grid(row=2, column=0)
for i in range(num_students):
    e = tk.Entry(content_frame, width=15)
    e.grid(row=i+3, column=0)
    student_names.append(e)

# Topic name and max mark entries
tk.Label(content_frame, text="Insert Topic Here", font=("Arial", 12, "bold")).grid(row=0, column=1,
columnspan=num_topics)
tk.Label(content_frame, text="Max Mark", font=("Arial", 10)).grid(row=2, column=1,
columnspan=num_topics)
for j in range(num_topics):
    topic_entry = tk.Entry(content_frame, width=10)
    topic_entry.grid(row=1, column=j+1)
    topic_names.append(topic_entry)

    max_entry = tk.Entry(content_frame, width=10)
    max_entry.grid(row=2, column=j+1)
    max_marks.append(max_entry)

# Mark entries per student per topic
entries = []
```

```
for i in range(num_students):
    row = []
    for j in range(num_topics):
        e = tk.Entry(content_frame, textvariable=marks[i][j], width=10)
        e.grid(row=i+3, column=j+1)
        row.append(e)
    entries.append(row)

# Enable keyboard navigation
def focus_next(event): return event.widget.tk_focusNext().focus() or "break"
def focus_prev(event): return event.widget.tk_focusPrev().focus() or "break"

for row in entries:
    for e in row:
        for key in ["<Right>", "<Left>", "<Down>", "<Up>"]:
            e.bind(key, focus_next if key in ["<Right>", "<Down>"] else focus_prev)

# Result analysis with copyable output
def show_results():
    win = tk.Toplevel(root)
    win.title("Weakness by Topic")

    result_text = tk.Text(win, wrap="word", font=("Arial", 11))
    result_text.pack(fill=tk.BOTH, expand=True)

    # Enable Ctrl+C to copy selected text
    result_text.bind("<Control-c>", lambda e: root.clipboard_append(result_text.get("sel.first", "sel.last")))

    for j in range(num_topics):
        topic = topic_names[j].get() or f"Topic {j+1}"
        try:
            max_mark = float(max_marks[j].get())
        except:
            max_mark = 20

        threshold = max_mark * 0.5
        weak = [student_names[i].get() for i in range(num_students)
                if marks[i][j].get().strip() and
                float(marks[i][j].get()) < threshold]

        result_text.insert(tk.END, f"{topic} (Threshold: {threshold}):\n")
        result_text.insert(tk.END, "  " + ", ".join(weak) + "\n\n" if weak else "  No weak students\n\n")

# Result button
tk.Button(root, text="Result", command=show_results, bg="green", fg="white", font=("Arial", 12,
"bold")).pack(side=tk.BOTTOM, pady=10)

# Run the application
root.mainloop()
```

Fig1. Python codes to create a classroom analytics tool for visualizing student scores.

These codes are generated by using AI (Copilot) as an example of designing teaching materials (a software). This tool will enable teachers to classify learners depending on topics and the scores.

Motivation and education

Motivation in education seems a typical element but in this experiment it is inevitable procedure to provide the desired results. Therefore, motivating learners is essential to make them do particular efforts in a short time. According to Pintrich & Schunk (2002), reinforcement may strengthen the desired behavior and increase its likelihood to happen. Extrinsic motivation such as grades, free time, points, and stars, etc. are rewards that teachers can use to motivate their learners after achieving certain objectives and accomplishments.
Motivation is a middle procedure in the experiment of enhancing the needed prerequisites, and it is fundamental to convince the learners to memorize what they missed.

Methodology

The method that is used in this research is the quantitative method to investigate the hypothesis in order to enhance learning. Furthermore, it enables to understand the relationship between the strong learning fundamentals such as the prerequisites and the learning outcomes among middle school learners. The pre and post tests were designed depending on the content that was provided by the ministry of education in order to fit the learner's needs and abilities. Second level students are concerned in grammar with the present simple tense (03forms), Subject pronouns, forming simple sentence structure, punctuation, etc. On the other hand, the tasks included filling the gaps, reordering words, conjugation of verbs, spotting the mistakes and correcting them, and writing a short paragraph.

Sampling

This study was conducted at Eldjilani Ghrissi Aloui Middle school in El Oued, Algeria where the focus was on the second level students relying on random sampling method to represent the student population's characteristics. It was done in October 2024 including 56 of second level students and they divided into two groups. The first group contained 29 students of whom 16 females and 13 males while the second group contained 27 students of whom 16 females and 11 males. The pre and post-tests was conducted for both groups but the procedures of enhancing prerequisites was applied only on the first group in order to analyze the difference between the results.

Results

The study aimed to investigate the suggested strategy to reinforce English grammar prerequisites among middle school learners. Two groups were analyzed before (pre-test) and after (post-test) whereas the teacher applied the procedures on the group that is called the experimental group. On the other hand, the control group did not receive any intervention. The results designed by JASP (open-source statistics program):

Table 1. Descriptive statistics of control and experimental groups before and after the intervention

	Before		After	
	Control	Experimental	Control	Experimental
Valid	27	29	27	29
Missing	0	0	0	0
Mean	10.09	10.28	9.796	11.34
Std. Deviation	3.905	3.950	4.025	4.658
Minimum	2.000	3.000	3.000	3.000
Maximum	16.00	16.00	17.00	19.00

The mean scores indicate a balance before the intervention (the control group: 10.09; the experimental group: 10.28). After the intervention, the mean score increased for the experimental group (11.34) while it is the opposite for the control group (9.80). Moreover, the standard deviation increased in both groups but it was higher in the experimental group (from 3.95 to 4.66). The higher maximum score was (19) and it is in the experimental group.

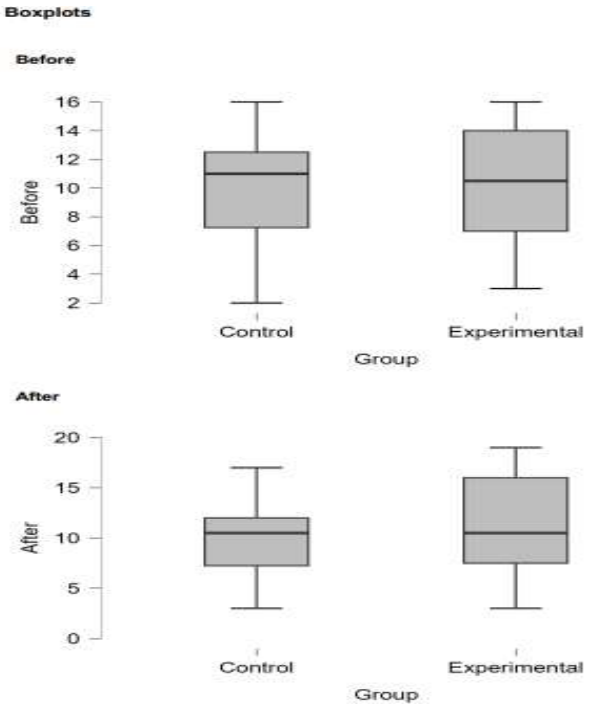


Fig2. Distribution of scores in control and experimental groups before and after the intervention

After analyzing the results of the Boxplots, the results highlight a close performance for both groups before the intervention. Meanwhile, after the intervention there was a better enhancement in the outcomes of the experimental group, in contrast, the control group showed no improvement.

Table 2 displays the results of independent samples t-test in order to compare the scores and to examine the significance of the differences in means.

Table 2. Independent samples t-test

	T	Df	P
After	-1.327	54	.190

Note. Student's t-test.

The results in the independent samples t-test indicate post-test scores ($t = -1.327$, $df = 54$, $p = .190$) which demonstrate a difference that is not significant at the conventional threshold ($p<.05$). The next table summarizes the results of the paired samples t-test:

Table 3. Paired samples t-test comparing scores before and after the intervention

Measure 1		Measure 2	t	Df	p
After	-	Before	2.003	55	.050

Note. Student's t-test.

The paired t-test suggested that some learners performed better after the intervention ($t(55) = 2.003$, $p = .050$). Thus, the findings are particularly significant because they support reinforcing prior knowledge, and it can lead to tangible outcomes.

This mind map summarizes the stages of enhancing the English grammar prerequisites. Thus, neglecting a certain procedure will lead to the failure of the desired results.

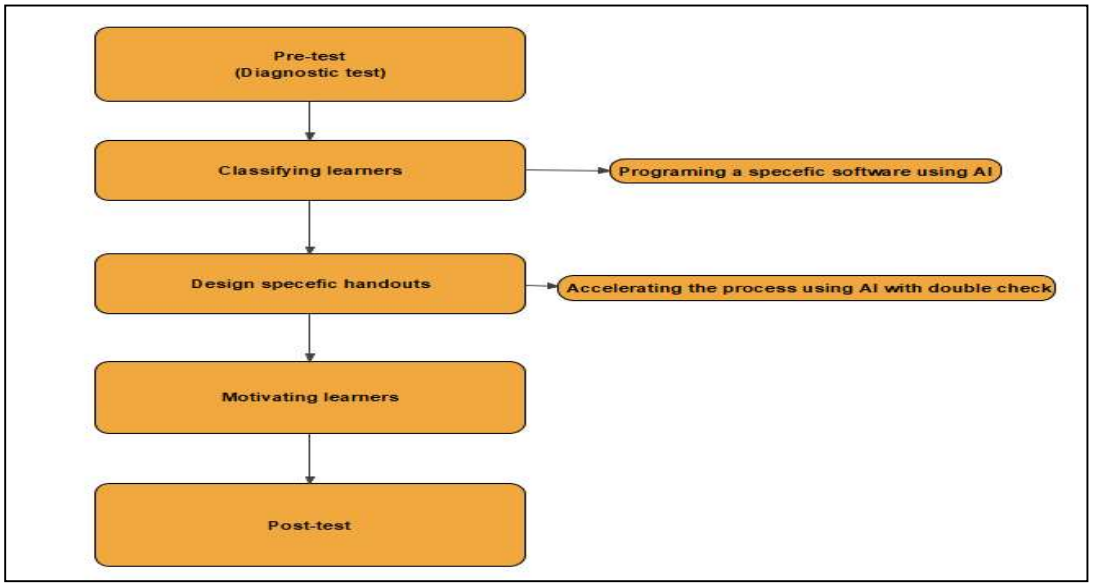


Fig3. The stages of enhancing the English grammar prerequisites

Starting with the diagnostic test to identity weaknesses then moving to dividing learners depending on their weaknesses with the use of designed software. Teachers in the next step will use AI to generate specific summaries for learners then check the results. After that, the teacher provides the learners their needed prerequisites to memorize within 01 to 02 weeks. Accordingly, the teacher must reinforce the learners in case they achieve the work and to guarantee finishing the process. Finally, there must be a post-test to check whether learners are really now equipped with the needed prerequisites.

Discussion of Findings

The student's performance is linked to the amount of the knowledge that he or she already obtains. Some of the research results are emphasized and similar to the research of Winarso, (2016). He found that the readiness of the learners affected positively their activeness and achievements. This simple strategy can be used to solve the problem of the lack of the needed prerequisites among middle school learners. It can improve some learning skills and not only in case of teaching and learning English, but also it will be helpful in teaching any subject that heavily rely on prior knowledge such as Maths . The provided programmed software also can be modified to meet the teacher's needs by adding or changing codes. Therefore, teachers can exploit AI tools to save time with repetitive tasks. The whole strategy can also be improved for more positive outcomes by adding or modifying some procedures. The strategy of enhancing prerequisites can be limited to English grammar only, and it cannot be applied for other skills such as reading or writing due to the huge amount of the needed vocabulary or knowledge.

CONCLUSION

The Ministry of education in Algeria is focusing on the evaluation and the enhancement of the prerequisites among learners. However, learners are not aware about the importance of prerequisites to learn new knowledge. Applying the traditional method of enhancing the prerequisites by teachers such as diagnosing the weaknesses then making revisions and tasks for learners will not guarantee that learners will grasp these prerequisites. Thus, following this suggested strategy will not only provide positive results with grades, but also teachers will realize the increase of participation in the classroom during teaching the whole syllabus. Also, it boosts the learner's confidence because treating this issue will lead to a driving force for learning. In addition, teachers as syllabus designers can be innovative for their own teaching materials. All in all, learning 21st-century skills such as programming and harnessing AI tools will facilitate the teaching process as well as it will help in solving some educational issues.

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Cultivating EFL Learners' Critical Thinking Skills through Cooperative Learning Approach: A Pathway to Global Citizenship. The Case of Third year LMD Students at Skikda University

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ABSTRACT: As globalization and cultural diversity continue to shape our world, the need to foster global citizenship among EFL learners has become increasingly vital. In this regard, fostering learners' critical thinking skills (CTS) is undoubtedly essential to promote global citizenship in an ever-changing world. Nevertheless, the adopted conventional teaching methods often fail to effectively enhance students' critical thinking abilities, and thereby inadequately preparing them for an interconnected world. Thereby, EFL teachers are urged to incorporate innovative pedagogies to meet students' evolving needs. It is worth noting that the integration of cooperative learning approach, whereby students work collaboratively in small groups to accomplish common objectives, would promote students' critical thinking skills. In response to global demands, this investigation endeavors to contribute to the existing stock of knowledge through investigating both teachers' and learners' perceptions regarding the implementation of cooperative learning approach in cultivating learners' critical thinking skills, and hence fostering global citizenship. Accordingly, a descriptive research design was employed, involving the administration of a questionnaire to third year LMD students of English and an interview to EFL instructors at the department of foreign languages in Skikda University. The findings obtained revealed that both EFL teachers and learners recognize the value of cooperative learning approach in fostering learners' critical thinking skills as it empowers students to be active, knowledgeable, and responsible global citizens. In light of these findings, EFL teachers are highly recommended to foster students' critical thinking skills via cooperative learning approach for the sake of promoting global consciousness and active citizenship.

KEYWORDS: Critical thinking skills; Cooperative learning approach; Global citizenship; EFL; Perceptions

INTRODUCTION

In a world facing numerous interconnected challenges, promoting sustainability and global citizenship is more crucial than ever. It is widely agreed that EFL learners should acquire critical thinking skills (CTS) to effectively overcome the challenges of the 21st century. In this respect, EFL instructors must recognize the need and value to integrate these skills into their academic programs so as to empower students to become active global citizens. In essence, the learner-centered paradigm has led teachers to reevaluate the students' role as co-creators of knowledge, rather than passive recipients, and active thinkers in their own learning. Accordingly, the role of teachers is not only to impart knowledge, but also to teach learners how to think critically, solve problems, and make informed decisions. Therefore, promoting an interactive and inclusive

learning atmosphere is essential for cultivating students' critical thinking skills. It is worth noting that the implementation of cooperative learning approach (CLA) would enable teachers to create a supportive learning environment that encourages students to develop their critical thinking abilities, and thereby prepares them for active global citizenship. In this regard, this study aims to examine the perspectives of both teachers and learners at the department of foreign languages, Skikda University regarding the effectiveness of CLA in fostering EFL learners' critical thinking skills and global citizenship.

For the sake of achieving this aim, this study seeks to answer the following research questions:

1. Q1: What attitudes do EFL teachers and learners hold towards the effectiveness of CLA in cultivating learners' critical thinking skills and global citizenship?
2. Q2: How does the adoption of CLA foster EFL learners' critical thinking skills?
3. Q3: To what extent does cultivating EFL students' critical thinking skill promote global citizenship values?

Based on the above-mentioned research questions, it is hypothesized that both EFL teachers and learners at the department of foreign languages at Skikda University believe that integrating CLA into EFL higher education environments would positively affect Third year EFL learners' critical thinking skills and global citizenship. Therefore, the findings of this study considerably contribute to the ongoing discussion on the role of CLA in fostering EFL learners 'critical thinking skills and global citizenship. By shedding light on the merits of CLA, the current study provides educators and policymakers with informed guidance for enhancing teaching and learning practices in higher education. In this context, the study's results highlight the need for adopting student-centered approaches, particularly, CLA as it offers learners the opportunity to think more critically and engage socially.

Literature Review

Fostering EFL Learners' Critical Thinking Skills and Global citizenship in Higher Education

Teaching individuals sustainable development and global citizenship skills enables them to develop key competences like critical thinking, empathy, and collaborative problem-solving to address global conflicts (Saleem et al, 2022). In this vein, global citizenship education aims to empower people of all ages with the necessary skills and knowledge to create more harmonious, peaceful, and secure communities worldwide (ibid.). Critical thinking has become a paramount issue in higher education and beyond, due to its impact on individuals' social interactions and career advancement. According to Ennis (2015), critical thinking is "a rational, reflective thinking focused on deciding what to believe or what to do" (p.15). In fact, effective learning is deeply rooted in critical thinking, which involves the systematic analysis, evaluation, and synthesis of information to foster profound understanding (Nur, 2023 cited in Harianto, 2024). Therefore, in a world where information is abundant and often misleading, the ability to think critically is extremely vital as it enables learners to recognize biases, consider diverse viewpoints, and make informed decisions (Lionenko & Huzar, 2023).

Integrating Cooperative Learning Approach to develop EFL Learners' Critical Thinking Skills and Global citizenship

In the context of developing EFL learners 21st century skills, most notably, critical thinking skills, cooperative learning approach (CLA) has emerged as a promising strategy for realizing this goal (Harianto, 2024). Social constructivism and cognitive psychology provide the theoretical basis for CLA (Youniss &Damon, 2013 cited in Zhou et al, 2025). In essence, successful cooperation in EFL classroom relies heavily on face-to-face interaction, individual responsibility, positive interdependence, social skills, and group processing (Felder & Brent, 2007). According to Brown (2001), by working cooperatively, students develop a sense of teamwork wherein they can share knowledge and skills to reach their mutual goals. It is widely acknowledged that students' critical thinking skills can be fostered via CLA in the sense that "they would learn how to argue, defend their positions, question other students' ideas and convince others of their own (Taqi & Al Nouh, 2014).In this regard, incorporating CLA in the EFL context and equipping learners with these skills can empower them to become active, responsible, and globally aware citizens.

Research Methodology

This study examines EFL teachers' and learners' views on the efficacy of the cooperative learning approach in developing students' critical thinking and global citizenship. Accordingly, a mixed-methods design was used to explore the research topic, combining quantitative and qualitative data to yield rich and detailed insights. The study targeted EFL students and instructors at the department of foreign languages, Skikda University. Forty (40) students of English enrolled in a third-year class along with eight (10) EFL instructors were randomly selected. The choice of Third-year students was based on their prior exposure to various teaching strategies gained from two years of university studies. For the sake of collecting sufficient data for the study, a questionnaire was distributed to 40 third-year English students, and 10 EFL teachers were interviewed. The questionnaire data were analyzed using descriptive statistics for closed-ended questions and qualitative analysis for open-ended items. Data obtained from the teachers' interview, however, were subjected to thematic analysis to address the research questions. It is worth noting that ethical standards were upheld by securing informed consent, safeguarding participants' privacy, and maintaining confidentiality.

Results and Discussion

Results of the Students' Questionnaire

Section One: Students' perceptions of critical thinking skills and global citizenship

Q1: How important do you think critical thinking skills are for your future career?

Table 1: Perceptions of critical thinking importance among learners for future career

Option	Frequencies	Percentage
a. Not very important	0	0%
b. Somewhat important	8	20%
c. Very important	32	80%

This question was meant to seek students' attitudes towards the importance of critical thinking skills in their future careers. As shown in table 1, the overwhelming majority of learners (80%) contended that fostering critical thinking skills is very important. Meanwhile, a small percentage of students (20%) claimed that critical thinking skills are somewhat important and none of the participants ignored the significance of critical thinking skills. This possibly implies that learners are aware of the merits critical thinking skills may provide in shaping their future career.

Q2: How would you define the concept of global citizenship?

This open-ended question was mainly designed to assess learners' familiarity with the concept of global citizenship. As reported by most students, global citizenship is about recognizing that we are all part of a shared global community, well-informed about global issues, advocates for human rights, actively engaged in global initiatives to foster positive change, and thereby we have a collective duty to promote peace, justice, and sustainability worldwide.

Q3: What role do critical thinking skills play in promoting global citizenship values?

This question aimed to gather students' insights into the significance of critical thinking skills in fostering global citizenship values. The majority of the respondents (36) acknowledged the role of critical thinking skills in enhancing global citizenship claiming that these skills enable them to evaluate information from diverse sources, identify biases, and make informed decisions. The other (04) students noted that critical thinkers are more likely to take part in public affairs; that is, approach complex and global problems, and promote social justice, all of which are essential aspects of global citizenship.

Section Two: Students' perceptions on the effectiveness of cooperative learning approach in boosting their critical thinking skills and global citizenship

Q4: How significant is the role of CLA in developing your critical thinking skills and global citizenship?

Table 2: Students' views on the usefulness of CLA in developing their critical thinking skills and global citizenship

Option	Frequencies	Percentage
a. Not significant	02	5%
b. Somewhat significant	06	15%
c. Significant	14	35%
d. Extremely significant	18	45%

This question is primarily intended to elicit students' insights into the vital role CLA plays in promoting their critical thinking skills and global citizenship. As illustrated in table 2, a significant proportion of students (45%) stated that the integration of CLA is extremely significant and 35% of the respondents said that it is significant. However, a small percentage of the participants (15%) asserted that CLA is somewhat significant and 5% declared that it is not significant.

Q5: To what extent do you agree with the following statements?

Table 3: The effectiveness of CLA in developing learners' critical thinking and global citizenship

The adoption of CLA is useful, for it	**Strongly Agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
a. it helps me to analyze information, evaluate different perspectives, and make informed decisions	62.5%	30%	0%	5%	2.5%
b. it encourages me to work with others and solve complex problems	47.5%	32.5%	5%	10%	5%
c. it allows me to understand different cultures.	57.5%	37.5%	0%	5%	0%
d. it helps me develop a sense of social responsibility	50%	35%	7.5%	7.5%	0%

Data summarized in table 3 demonstrates that a large proportion of participants hold a positive attitude towards CLA's role in fostering students' critical thinking skills and global citizenship. Accordingly, 62.5% of the respondents strongly agree that CLA assists them in evaluating different views and making decisions, while 2.5% strongly disagree. With regard to CLA' significance in enabling learners to solve complex issues, a substantial number of students (47.5%) strongly agree and 32.5% agree. Moreover, CLA allows students to grasp different cultures, a notion with which 57.5% strongly agree and 37.5% agree, yet only 5% disagree. In light of CLA's merits in developing a sense of social responsibility, 50% strongly agree and 35% agree. Therefore, they consider the usefulness of CLA in promoting critical thinking skills and global citizenship.

Results of the teachers' interview

Q1: Do you believe that developing learners' critical thinking skills strengthens their global citizenship?

There is a widespread consensus among educators that cultivating learners' critical thinking skills is essential for fostering their global citizenship. Most teachers admitted that fostering learners' critical thinking skills would empower them to analyze information, assess arguments, recognize perspectives, develop informed judgments, and engage in constructive discussions. One educator emphasizes the importance of developing students' critical thinking skills so as to cope with the requirements of the digital age as illustrated in the following excerpt:

- "In today's digital age, learners are increasingly reliant on technology. Thereby, fostering critical thinking skills among learners is crucial to address their evolving needs "

They further asserted that those skills enable learners to become engaged and active global citizenship in the sense that they are more likely to address intricate problems, promote social justice, and adapt to an interconnected world.

Q2: Do you think that the integration of CLA in EFL classrooms boosts students' critical thinking skills and global citizenship?

The majority of interviewees acknowledged the role of CLA in fostering students' critical thinking abilities and global citizenship. They stated that CLA allows learners to work together in a supportive atmosphere where they can exchange ideas, share views, solve problems, appreciate cultural differences, and develop civic awareness. Two teachers, however, hold the Opposing view. They claimed that the adoption of CLA leads to chaos and disruptions. This, in turn, would create obstacles to effective classroom management.

Discussion of the students' questionnaire and the teachers' interview

The findings of the students' questionnaire and the teachers' interview revealed that the overwhelming majority of educators and learners acknowledged CLA merits in fostering critical thinking skills and global citizenship among EFL learners. Therefore, teachers and learners alike believe that working cooperatively helps students develop essential skills for success in an increasingly interconnected world. This study's findings aligned with Jolliffe's study (2007) wherein she asserted that cooperative learning promotes learners' higher order thinking skills, which in turn, enable them to analyze, synthesize, and assess information more effectively. Moreover, Cooperative learning enables students from diverse backgrounds to break down cultural barriers, foster greater understanding, and communication (Puiggali et al, 2023). Nevertheless, further investigations are deemed necessary to address concerns of a minority of students and teachers who remain uncertain about the usefulness of CLA. Accordingly, examining the causes of their stances can help identify hurdles to integrating CLA, and hence enhance its adoption in higher education settings.

CONCLUSION

This study examined EFL instructors' and learners' perceptions on CLA's role in cultivating critical thinking skills and global awareness. The study's results showed that both teachers and learners advocated for the need to incorporate CLA into their educational practices. Considering the benefits of CLA, it is worth noting that it enables educators to foster a cooperative learning environment wherein students collectively share insights, address challenges, and reach thoughtful conclusions. This would ultimately empower students to become active participants in their communities and effectively tackle global challenges. In this regard, integrating CLA is now a necessity rather than a choice, and its implementation must be thoughtfully planned to yield optimal results.

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Teachers' Perception on Empathy in the Teaching of Civilization

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ABSTRACT: Global Citizenship Education (GCE) has become intertwined with the teaching of English given the fact that some of its features can be found and taught in the different modules related to English as a Foreign Language (EFL). One of these aspects is known as empathy, which is comprehending oneself and others for a better community and world life. In Algeria, empathy, can be inculcated through different modules in the Department of English such as Oral Expression, Literature and Civilisation. The latter, which tackles past and present events connected to different fields, can be an effective approach to introduce empathy and apply it among students. Nonetheless, the existing literature review about its introduction in EFL is scarce in Algeria. Henceforth, this paper is an attempt to contribute to this gap by inquiring into the teachers' perception of empathy by tackling the extent to which Civilisation teachers are aware of it and whether it is introduced in their lessons. No specific Algerian Department of English has been chosen as a case of study, but a questionnaire will be sent to different teachers from different teachers from different English Departments in Algeria to collect data.

KEYWORDS: Empathy; civilisation; English departments; EFL; teachers' perception.

INTRODUCTION

Empathy has become one of the most teachable skills in the EFL context. It is generally taught in modules such as Oral Expression, Literature and Civilisation. The latter is seen as an appropriate setting where teachers can introduce empathy given the module's content; this can include colonialism, slavery, genocide, wars, women's rights and migrants. Having said this, this paper is an attempt to discuss the Civilisation teachers' perception on the introduction of the empathy skill in the content of Civilisation in Algeria.

Literature Review

This section is divided into two parts: the definition of concepts and the previous studies to have a precise and concise understanding of the empathy and its correlation with EFL context. It also attempts at introducing the rationale of the paper.

Definitions

Empathy has been the concern of a number of scholars who attempted to define it and to correlate it with EFL teaching and learning. For Alan et al, it is the understanding of past experiences of people in terms of decision-taking known as 'cognitive empathy' or in terms of building comprehension and toleration towards the others, which is known as 'caring empathy' (Marcus et al, 2010). In their turn, N. Manley and Z. Zohaorian and A. Faravani consider empathy as a skill in teaching and learning in the classroom, which aims at helping people build positive relationships and understand themselves and others better; in our case,

this implies the teachers and the students. (Manley, 2021; Zohaorian & Faravani, 2021). For M. Karimian and T. T. Le et al, empathy implies comprehending others, their feelings, their views, which would lead to compassion and social awareness. Henceforth, when it is applied in the classroom, it helps students and teachers be motivated and engage in the teaching and learning activities (Karimian, 2022; Le et al, 2024). In D. L. Black's view (2022), empathy is the ability to share and experience emotions through what happens to others, to be able to make a distinction between one's feelings and those of others and to view and grasp issues from others' perspectives.

In turn, Civilization is a module which is taught in the different departments of English in Algeria. It is part of the EFL teaching and learning curriculum. Its content varies from one English department to another since some teachers teach it in the form of history lessons, whereas others deliver it in terms of cultural content, and includes British, American and African Civilizations. However, students find difficulties in studying this module because it is based on themes, concepts, theories and events they struggle to conceptualize, grasp and memorize, particularly in examinations (Bouahala, 2017; Mahdaoui, 2013; Mahdaoui, 2015).

Previous Studies

Scholars already worked on the introduction of empathy in the EFL teaching and learning. This was the case of A. S. Marcus et al, N. Manley, Z. Zohaorian & A. Faravani, M. Karimian and T. T. Le et al. They notably worked on the incorporation of empathy in EFL classrooms in order to find out patterns between both variables and also to see the impact it can have on teachers and learners. They notably agreed on the fact that the introduction and inculcation of the empathy skill in an EFL classroom is an added value contributing to the establishment of a safe and friendly environment characterised with positive relationships in the classroom permitting teachers and learners to take full advantage of the teaching and learning process and to improve results (Marcus et al, 2010; Manley, 2021; Zohaorian & Faravani, 2021; Karimian, 2022; Le et al,2024). At a broader level, H. Alijuaid, T. El Adjaoui & S.Belabcir and M. Lourenco & R. Simoes dealt with the teaching of Global Citizenship Education through EFL and stressed the importance of inculcating empathy as one of its skills (Alijuaid, 2022; El Adjaoui & Belabcir, 2024; Lourenco & Simoes, 2021). Based on these previous studies, empathy as a skill to be taught in EFL can be related to the module of Civilisation, and to illustrate this stance, the Civilization teachers' perception on it can be of relevance in this paper.

Research Methodology

To do this research, the researcher opted for the design of an open-ended questionnaire sent to teachers from different universities. The main objective was to identify the perceptions of Civilisation teachers towards the introduction of empathy in the teaching of Civilisation. The choice of the questionnaire is related to the fact that it is practical given the fact that some teachers live in different wilayas and that it is time saving.

The participants consist of thirty (30) teachers from the Department of English from different Algerian wilayas. They were chosen on purpose for their specialisation and their accessibility. They are made of males and females and are specialised in Civilisation. However, only nine (09)

teachers responded to this questionnaire. The reason for this is probably the inadequacy of the period of time, which coincides with the beginning of the academic year.

Following the reception of the answers, the data collected was organised in the form of tables. Thereafter, the data was described and then discussed in order to identify the position of the teachers towards the introduction of empathy in civilisation. However, the fact that this research was held at the beginning of the academic year represented a hurdle since teachers were busy with other more important issues, and that students were unavailable to opt for a more experimental perspective.

Results and Discussion

Results

1- What are your qualifications?

Table.1

Professor	Doctorate	Magister	No answer
02	04	01	02

The participants who took part in this research have different qualifications. They range from 'professor' which is more considered as a rank, than a degree, to 'doctorate' and 'magister'. Ony two participants did not give any answer.

2- What is your area of expertise?

Table.2

Civilisation	English	No answer
07	01	01

The participants' area of expertise is homogeneous given the fact that most of them have the same specialization. Seven (07) participants have one common specialization, namely 'Civilization', whereas only one (01) has answered 'English', which depicts a more general field compared to others.

3- What is your specialty in Civilization?

Table.3

The Commonwealth of Nations	Historical, Political and Cultural Development of the United States	African Civilisation	American and British Civilisation	American Civilisation	British Civilisation	No answer
01	01	01	01	03	01	01

Unlike their area of expertise, the participants' specialisation is more heterogeneous. Effectively, three (03) participants are specialized in American Civilization followed by each of the remaining participants having one specific specialization. They include 'British Civilisation', 'American and

British Civilisation', 'African Civilisation', 'the Commonwealth of Nations' and 'Historical, Political and Cultural Development of the United States'. One participant did not give any answer.

4-Do you teach any module related to Civilization in the Department of English? If yes, what is it? If no, why?

Table.4

US History	American Civilization	History of the USA and American Filmography	Study of Civilization Texts	British Civilisation	British and American Civilisation	No Civilization Module Taught	No Answer
01	01	01	01	01	02	01	01

Regarding whether the participants taught the module of Civilisation in their course of career, the answers differed from one participant to another. The majority of the participants taught 'American Civilisation or History' or a module in correlation with it such as 'American Filmography'. The other participants notably taught 'British Civilisation' and more generally 'Civilisation'. One participant did not teach any civilisational module and another did not answer the question.

5-How long have you been teaching Civilisation?

Table.5

19 years	15 years	13 years	12 years	10 years and more	10 years	No Civilization module taught
01	01	01	01	01	01	03

The participants' answer to the question of the period of time they have been teaching Civilisation varies from ten (10) years to nineteen (19) years depending on the date of the participants' recruitment at university and the teaching of Civilisation. Only one (01) participant did not teach any Civilisation module.

6-Do you master the concept of empathy in EFL context?

Table.6

Yes	No	To some extent	No idea	No answer
04	01	01	01	02

Concerning the mastery of empathy by the participants, four (04) of them agreed on its mastery. The remaining answers comprised two participants who answered 'no mastery' and 'to some extent', and another responding 'no idea'. Two of the participants did not answer this question.

7-Are you aware of the importance of concept of empathy in the teaching of Civilisation today? Do you agree or disagree with it? Why?

Table.7

Yes	Yes, but with certain conditions	No answer
-To understand diverse cultures and connect with historical events, contexts, and global perspectives fostering deeper human connection and ethical reflection. -It fosters critical thinking, inclusivity and respect for different experiences. -To help students engage thoughtfully with the past and become more informed and compassionate citizens. -It helps reach better outcomes and foster the learner's learning process and environment.	The mentioned conditions are: 1- To be tolerated to a limited degree. 2- only for implicated and serious students 3- As a reward to be earned	No explanation
05	03	01

An important portion of the participants (05) are aware of the concept of empathy in the teaching of Civilisation today with five positive answers. They put forward contentions related to cultural, historical, human, ethical, cognitive, inclusive and empathetic considerations. Three (03) of the participants set conditions to its importance and introduction in Civilisation, namely to be applied for students who deserved it. One participant did not give any answer.

8-Do you include empathy in your Civilisation lessons/courses? How?

Table.8

-Tolerant and empathetic with students when they have issues with absences/phone calls/arriving late/being sad. Empathy is also shown when teaching sad events in history. When making them visualise what they are studying and trigger their emotions	02
To create situations where students put their shoes in others to help them understand what others feel.	01
It is done when it is relevant.	01
Encouraging discussion and comparison between different cultures	01
Designing content that encourages students to understand historical and cultural issues from diverse human perspectives with primary sources and activities like role play, discussion and writing. The objective behind is to foster empathy within the classroom.	01
Being careful by listening and understanding the students' behaviour and their point views.	01
It depends on the lesson content.	01
No answer	01

No common consensus was reached when it comes to the answer connected to the incorporation of empathy in the teaching of Civilisation. Two participants used history lessons to help their students trigger their emotions. The other answers differ from creating situations where they can feel what others feel, encouraging discussion and debate, writing, adopting role-play to using primary sources. Nonetheless, some preferred to include it when it was relevant or when it depended on the lesson taught. Only one participant did not answer this question.

9-Do you think students are aware of the concept of empathy while studying the modules of

Civilisation?

Table.9

Sometimes, they are aware of it, but sometimes, they are not.	They are not aware of it.	They are not aware of it at the beginning, but afterwards, they become grasp it.	Few of them are aware of it	No idea	No answer
02	01	03	01	01	01

Following the participants' answer (five/05), one common denominator emerged namely the students could be aware of empathy during the lessons, and sometimes, they could not. The role of the teacher as a guide to help them was considered as primordial. For the others, only a few were aware of it, or they were not aware of it at all. The two remaining answers depicted the fact that one participant had no idea, and the other did not answer it at all.

10- What reactions do your students have when confronted to situations related to empathy in Civilisation?

Table.10

-Varying from disinterest or confusion to deep interest and want, and comparing what they study with their life.	01
-Curiosity	01
- Hesitation and discomfort and also increased engagement and curiosity, understanding, with critical thinking and emotional responses	01
-It is hard to change their views.	01
-It varies from being fun to being impressive for them.	01
-They are either relaxed or more stressed out, depending on the situation they are confronted to.	01
- They are surprised or shocked	02
-No answer	01

The answers of the participants to the students' reactions reflected discrepancy since they differed from one participant to another. But at the same time, they demonstrated interrelationships. They were conspicuous in the passage from students' disinterest, confusion, hesitation, discomfort, stress, surprise and shock to their interest, engagement, curiosity, understanding with cognitive and emotional responses.

11- Do you face challenges when introducing the concept of empathy in class? What are they? How do you overtake them?

Table.11

-I do not really remember.	01
-I have never thought about that before.	01
-I use analogy with students to allow them understand the other.	01
-Negative attitudes of students as to cultures of the native Americans and Africans	01
-No major hurdles to be reported here, to be honest.	02
-Challenges can arise when introducing empathy such as student discomfort with difficult topics, cultural or language bar	01
-Challenges include students' lack of background knowledge. I try to simplify concepts and encourage dialogue.	01
No answer	01

When referring to the challenges the participants faced when introducing the concept of empathy in class, three categories of answers emerged. Some did not remember or think about these hurdles when teaching. Others considered that they did not face any difficulty in class, while the remaining listed some issues such as the students' negative attitude and lack of background knowledge, the difficulty of the topics dealt with in terms of language and culture. One participant did not answer this question.

12- Based on your own experience, what recommendations do you suggest for the application of empathy in Civilisation teaching?

Table.12

1-To be coherent with students to rely on one's instinct and teaching experience, with the teacher who has to play the role of the guide. To compare civilisation stories and incidents and connect them to our daily life to make students more sensitive. To teach them the importance of empathy by showing them those who do not enjoy having it.
2-To use comparative approaches, interactive methods and real-life situations.
3-To teach empathy as a skill, not just an emotion and to show to students how it can help understand history.
4-To intensify critical thinking to help them overcome preconceived assumptions and beliefs.
5-To link what they study with what they experience.
6-The teacher should be empathetic towards their learners by being more inclusive and providing a positive learning environment.
7-To use innovative ways to teach history.
8-No answer

The participants enunciated a number of recommendations based on their teaching experience and expertise. They included changing the teachers' way of teaching and tackling students in class. This implies the teachers' becoming more empathetic with the students to create a peaceful and safe learning environment, associating what they study with the students' daily life conditions, notably with the use of interactive methods and real-life situations, and to help them acquire cognitive skills such as comparative approaches and critical thinking,

Discussion

Based on the results obtained from the open-ended questionnaire to teachers about the inclusion of empathy in the module of Civilisation, one can say that the participants in question had the qualification and the expertise to deal with the issue we are tackling in this research. Therefore, their answers can be of immense relevance, making the results of this study more interesting and reliable. Even though they come from different institutions and different geographical areas, their number remain insufficient, which makes the representativity of the results weak.

One common pattern emerging in this research is naturally the complementary between empathy and Civilisation content. This stipulates that Civilisation can be used as a trigger to emotional situations to encourage empathy among students and with others, at their apex, the teachers. Meanwhile, empathy can also serve as a stimulating and motivating factor to establish a peaceful, safe and friendly learning context to help students accept others and others' culture, develop cognitive skills such as critical thinking visualisation and memorisation and therefore, to become

a universal citizen. This is what Z. Zohaorian and A. Fararani, J. Bendeck et al and H. Alijuaid came to in their articles with the teachers attempting to create a stress-free learning environment and preparing their students by teaching them other cultures and relevant themes to prepare them for the 21st century challenges (Zohaorian & Fararani, 2021 ; Bendeck et al, 2023; Alijuaid, 2022).

Some of the participants' answers demonstrate an awareness of the concept of empathy and familiarity with its inclusion in the Civilisation course. However, the fact that they dealt with different students in different geographical areas aroused discrepancy in results, and henceforth, disrupted different themes and cases of study differing from the linguistic, cognitive to the emotional. Nevertheless, a few of the answers given by the participants revealed their lack of mastery of the concept of empathy and its application in the module of Civilisation in their classrooms. This is conspicuous in the fact that some of them gave answers that did not correspond to the concept of empathy, could not list challenges, were not able to identify the students' reaction and at the same time, they were able to state recommendations.

The results also displayed a variety of techniques used by teachers when introducing empathy in the teaching of Civilisation. This can be explained by the disparity of the teachers' education, experience and the social and emotional background. Conversely, they showcased common practices and views that could be unravelled by the common conceptual and pedagogical aspects of empathy and the content and teaching of Civilisation. Some of them called for the adoption of modern teaching methods and innovative tools to the detriment of the traditional archaic ones. This is what A.S. Marcus et al, A. Lahemer and K. Konicem and M. Lonrenco and R.Simones referred to in their research with the call for the use of films and the enhancement of teacher training, the availability of quality teaching materials, the attempt not to resist the traditional methods and to have recourse to activities such as role-play and simulations with emphasis on real-life situations. (Marcus et al, 2010; Lahemer & Kouicem, 2025; Lourenco & Simoes, 2021).

Some of the participants set conditions related to the students' interests and behaviour. Indeed, the results exhibited that not all the students were aware or motivated when confronted to emotional contexts in correlation with empathy, which would make the learning process challenging. Interestingly, the teacher was considered as the catalyst to initiate them to trigger their empathy in the class so as to stimulate their learning. The essential role of the teachers was notably tackled by T. El Ajraoui and S. Belabcir (2024) who found that teachers had to rely on their own experience without any guidelines.

As far as the recommendations were concerned, they shared common aspects namely pedagogical and relational. The participants insisted on the use of new methods and new technologies to encourage the introduction of empathy in the teaching of Civilisation and also to establish a more empathetic relationship between teachers and students, students and students and students and others so as to create a safer and friendlier atmosphere in the class to stimulate learning, notably in Civilisation. This is what was referred to in Lahemer and Kouicem and M. Karimian and T. T. Le et al's articles (Lahemer and Kouicem, 2025; Karimian, 2022; Le et al, 2024). Naturally, this

tentative attempt can be a prelude to further research that can be related to other aspects of empathy and the teaching of Civilisation or EFL in general.

CONCLUSION

To conclude, one can say that empathy is an important element in the teaching process, in EFL and Civilisation in particular. Empathy and Civilisation content are complementary in the sense that Civilisation content can develop empathetic feelings among students which would prepare them for global citizenship education in terms of toleration and acceptance. At the same time, empathy can create a safe and friendly atmosphere in the class that would make teaching and learning Civilisation content more enjoyable, thus, encouraging students to improve themselves, notably in cognitive skills such as critical thinking and reasoning.

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Critical Thinking in EFL Textbooks: Investigating Algerian EFL Secondary School Teachers' Perceptions

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ABSTRACT: The present study aims to investigate Algerian EFL teachers' perceptions about the incorporation of Critical Thinking (CT) in the secondary school EFL textbook ""At the Crossroads"". The textbook evaluation was based on an analytical exploratory design following a mixed method. A questionnaire was administrated to examine whether the tasks and activities in the textbook promote students' critical thinking skills or not. The instrument was handed to 30 Algerian EFL secondary school teachers in order to grasp their perceptions. The findings showed that the textbook did not contain many tasks promoting critical thinking. Besides this, tasks which potentially encourage students' critical thinking were not various. Since critical thinking has been included as one of the educational objectives in the syllabus, it was suggested that textbook writers should create more tasks promoting critical thinking skills. Moreover, Algerian EFL teachers need to be taught how to modify tasks in order to promote students' critical thinking skills.

KEYWORDS: "At the Crossroads"; critical thinking**;** EFL textbook; Algerian Ministry of National Education; TEFL; soft skills.

INTRODUCTION

Teaching critical thinking has been a debatable issue during the recent year. Since its importance relies on how it can be taught, many researchers pointed out that learning to think is the central purpose of education. Critical thinking has long been part of Western education for so long. However , there are many studies proved that critical thinking could be successful even in the non-western countries for instance, Iran (Fahim & Nasrollahi-Mouziraji, 2013), Vietnam (Ha, 2004), Jordan (Jawarneh, Iyadat, Al-Shudaifat, & Khasawneh, 2008), Turkey (Korkmaz & Karakus, 2009), Nigeria (Saalu, Abraham, & Aina, 2010), South Korea (Shin, Lee, & Ha, 2006), Oman (Tuzlukova, Al Busaidi, & Burns, 2017), and Taiwan (Y. C. Yang, 2008). The studies showed that non-Western students' critical thinking skills can be improved and the teaching of critical thinking in those countries is possible. Despite showing that critical thinking could be successful in non-Western countries, researchers did not mention how critical thinking has been adopted in non-Western education, especially the adoption of critical thinking in school textbooks. Studies on the matter are still insufficient. To date, there have only been some studies like (Birjandi & Alizadeh, 2013; Ilyas, 2015) investigating how critical thinking is represented in the textbooks.

Developing the critical thinking skills (CTS) of learners has become one of the goals of education in general and language teaching in particular. As a matter of fact, there is a consensus among

educators worldwide that enabling twenty first century learners to develop CTS is a top priority (Williams, Anderson, & Day, 2007). A number of English language teachers claim that current ELT textbooks do not contribute significantly to the development of learners' higher order thinking skills such as analysis, synthesis and evaluation. One of the factors which can play a significant role in fostering the CTS of learners is enriching instruction materials with these skills (Bessick, 2008). So, in this study, we have chosen one of the Algerian secondary school textbook which is ""At the Crossroads"s" in order to work on, and to evaluate the existence of the CTS via teachers' perceptions.

This study aims at addressing the following main question and sub-questions:

1. To what extent the elements of critical thinking are incorporated in ""At the Crossroads"" first year secondary school Algerian EFL textbook?
2. Do the textbook activities and questions foster students' critical thinking skills?
3. Does the textbook help teachers cater for the aspects of critical thinking (analyzing, reasoning, questioning, evaluating, and solving problems) in their lessons?

This study aims at investigating the incorporation of CT in the secondary school EFL textbook ""At the Crossroads"s". The study intends also to investigate how the content of textbook involves the critical thinking skills (Analysis, Synthesis, and Evaluation). In particular, it aims to elaborate on the perceptions of secondary education teachers towards the role of the textbook in developing students' critical thinking skills.

The importance of this study lies in:

- ✓ Assisting the designers in preparing the content of the textbook and what should be included in the content in terms of developing critical thinking skills
- ✓ Contribute to presenting a clear picture of the role of curricula in developing thinking, especially critical thinking.
- ✓ Discover the defaults of the textbooks to improve the curriculum.
- ✓ The research is among the few researches that focused on analyzing curricula in order to investigate the existence of critical thinking skills in the Algerian EFL textbooks.

Research Design and Methodology

Since this study aims at grasping EFL teachers' perceptions about the incorporation of CT in Algerian EFL textbook, the researcher opted for an analytical descriptive research design. As for the method, it followed a mixed method by collecting quantitative and qualitative data.

Data Collection

As mentioned previously, the aim was to investigate teachers' perceptions on the incorporation of CT. Regarding the aim, the instrument used for data collection was a semi-structured

questionnaire. The instrument is composed of 25 items divided into three sections in which a different type of data is gathered. The first section is dedicated to collect background information about the participant. The second section probes teachers' knowledge about CT as a concept and the different situations in which they come across the term. Whereas the third section investigates teachers' perceptions about the inclusion of CT in *""At the Crossroads"s"*. It is worth mentioning that the instrument is adopted from a doctoral thesis (Baghoussi, 2020) that tackles on the same issue. The instrument was adapted according to the specific aims of this study.

The validity of the instrument was checked by presenting it to experts in order to include their remarks by checking the objectives of the study, the research questions, the instrument, etc. Based on the experts' remarks some changes have been added to the first draft in order to make the instrument as valid as possible.

Population and Sampling

The population of the study is composed of Algerian secondary school EFL teachers affiliated to El-Oued directorate of education. The sample was chosen purposefully because of place and time constraints, and because the population is not that large to opt for random sampling.

Results and Discussion

Section One: Item 01 checked teachers' familiarity with the term CT, and the following table illustrates the results

Table 01 shows that 27% of teachers have never encountered the term CT. However, 73% of them claimed that they have. This percentage represents the majority of them which indicates that most of our secondary school teachers have a background and an idea about CT. These results mean that the teachers are aware of the latest developments, and they are following up and keen to know what may help the students improve their level.

Table 01: Teachers' familiarity with CT

Item 01	Yes	No	Total
Nb	19	07	26
Per %	73	27	100

Item 03 probed teachers' agreement on the definition provided about CT. the following **Table 02** clarifies better the findings

The results reveal that most of the teachers agreed on the definition of CT supposed where their proportion reaches to 61.54%. This percentage indicates that majority of teachers know very well what CT is. The results of this question are in line with and confirm the results of question number one where most of the teachers stated that they encountered the term CT somewhere. From the foregoing, it was inferred that the term CT is not only a passing term, but most of secondary school teachers have a deep and exact meaning of CT.

Table 03: Teachers' agreement on the term CT

Item 03	Strongly Agree	Agree	No Idea	Disagree	Strongly agree	Tot
NB	6	16	3	1	0	26
Per%	23.08	61.54	11.54	3.84	0	100

Items 04, 05, 06, 07 were set to check teachers' familiarity with term that closely related to CT; the terms are respectively: Problem-based learning, Cooperative Learning, Experiential Learning, and Learner-Centered Teaching. **Table 03** shows the details.

Table 03 reveals that the majority of the informants (more than 70%) were familiar with the terms problem-based learning, cooperative learning, experiential learning and learner-centered teaching. The first term (**Item04**) PBL took the higher percentage where 92.31% of teacher affirm that they faced this term somewhere. This term can be defined as teaching method in which complex real-world problems are used as the vehicle to promote student learning of concepts and principles as opposed to direct presentation of facts and concepts. Learner-centered teaching LCT (**Item07**) occupies the second degree with a percentage of 88.46%. LCT is an approach to teaching that focuses on the learners and their development rather than on the transmission of content; it addresses the balance of power in teaching and learning, moves toward learners actively constructing their own knowledge, and puts the responsibility of learning on the learners. The tow first term took the higher proportions, it maybe because they are alike where both of them focus on the learners. Thirdly, the cooperative learning is an instructional method in which students work in small groups to accomplish **a common learning goal** under the guidance of the teacher. 76.92% of teacher replied they encountered this term and they know about it. Finally, experiential learning, it focuses on the idea that the best ways to learn things is by actually having experiences. Then those experiences stick out in your mind and help you retain information and remember facts. The term experiential learning is less known to teachers compared to the others where 73.08% of them knew what the term experiential learning means. These methodologies urge learners to use higher-order thinking skills that require them to analyze, create, defend or evaluate their learning. In addition to course content, they can promote the development of critical thinking skills, problem-solving abilities, and communication skills. Applying this kind of approaches requires the competence of students in language, and that contradicts with the result of the item eight in section three where the most of the teachers declared that students are suffering from the lack of language competency.

Table 03: Teachers' familiarity towards the Term problem-based learning, cooperative learning, experiential learning and learner-centered teaching

	Yes		No		Tot	
NB/ Per	**NB**	**Per %**	**NB**	**Per%**	**NB**	**Per%**
Item 04	24	92.31	2	7.69	26	100
Item 05	20	76.92	6	23.08	26	100
Item 06	19	73.08	7	26.92	26	100
Item 07	23	88.46	3	11.54	26	100

Section Two

Item 03 investigates whether grammar rules are directly introduced or implicitly deduced. **Table04** shows that 39.77 % of the informants claimed that ""At the Crossroads"s" grammar rules are directly introduced. In addition to that most of respondents who said "no" they claimed that they don't usually use the textbook. However, 69.23% declared that the grammar rules are deduced through activities and that go along with the competency-based approach and the learner-centered approach which is mentioned in item seven sections two and which were known by the majority of the respondents.

Table 04: Grammar rules in the textbook

Item 03	Directly introduced	Deduced through activities	Total
Nb	08	18	26
Per%	39.77%	69.23%	100 %

Item 04: as it is mentioned in **Table05**, this item was set to check teachers' perceptions on the textbook araising critical thinkers. The respondents' answers were equal; while 50% said "yes" the textbook helps arise critical thinkers, the other 50 % said "No" it does not. Actually, it is really hard to decide whether the textbook can help the students to be critical thinkers because even if the textbook involves everything to arise critical thinking, some factors still intervene, for example: the student competency, learning style, etc. Some details will be provided in **Item08**.

Table05: Teachers' perceptions on the textbook arising Critical Thinkers

Item04	Yes	No	Total
Nb	13	13	26
Per%	50	50	100

Item05 checks teachers' perceptions towards the involvement of *Active Learning and Problem-Based Strategies* in the textbook activities.

According to **Table06,** 57.69% of the informants stated that the textbook sometimes provides learners with the checking answers strategy. As for puzzle games, it is quite absent in the textbook, though it helps learners to activate their cognitive abilities where 42.31% of the informants rarely encountered it in the textbook. It is noticeable that teachers see that checking answers and Interpreting Pictures are quite present in the textbook. The role play and puzzle game are neglected because they consume a lot of time. In addition, these kinds of games require a high level of English which is unfortunately unavailable in our EFL classes.

Table06: Involvement of active learning and problem-based strategies in the textbook activities

Item05	Very often		Sometimes		Rarely		never		Total	
	Nb	**Per%**	**Nb**	**Per%**	**Nb**	**Per%**	**Nb**	**Per%**	**Nb**	**Per%**
Interpreting Pictures	08	30.77	14	53.85	04	15.38	00	00	26	100
Checking Answers	09	34.62	15	57.69	02	7.69	00	00	26	100
Role-Playing	07	26.92	09	34.62	07	26.92	03	11.48	26	100
Puzzle Games	04	15.38	06	23.08	11	42.31	05	19.23	26	100

Table07 illustrates responses to **Item09** where teachers' perceptions about the involvement of Bloom's Taxonomy in the textbook questions were checked. The results in **Table07** show that a significant percentage (73.91%) goes to the teachers who admitted that the questions used in the textbook mainly focus on "Understanding". As for the questions belonging to the "Applying" and "Analyzing" level have the same percentage 19.23% which is the lowest rate. A considerable percentage was given to the higher cognitive skills "Evaluating" (69.23%) and "Creating" (30.44%) the findings of this item seem contradictive, since the students need to master lower cognitive skills before moving to higher ones.

Table07: Bloom taxonomy involvement in the textbook questions

Item 09						
Level	Higher cognitive			Lower cognitive		
Type	Creating	Evaluating	Analyzing	Applying	Understanding	Remembering
Nb	07	18	5	5	17	6
Per %	30.44	69.23	19.23	19.23	73.91	23.08

Item10 was set to check teachers' perceptions about the inclusion of CT strategies in the textbook. **Table08** show more details about the findings. The results in the **Table08** show that most of the informants claimed that the textbook accentuates "Analyzing" and "Clarifying" processes and "Solving Problems". However, it is noticeable that all the other processes got similar results and teachers assumed that those features are sometimes stressed in the textbook. Through this item, we notice that the textbook applies some of critical thinking skills.

Table08: The inclusion of CT strategies in the textbook

Item10		
The aspects	**Nb**	**Per%**
Analyzing and determining the relationships of parts to a whole	17	65.38%
Clarifying viewpoints by asking important questions which lead to improved solution	15	57.09%
Solving problems using conventional and innovative approaches	13	50%
Questioning and evaluating so as to form judgments and make decisions	9	34.62%

Making associations between information and opinions	9	34.62%
Understanding data and making conclusion essential in the best analysis	8	30.77%
Engaging in self-reflection of experiences and processes	8	30.77%
Reasoning using various processes suitable to circumstances	7	26.92%
Interpreting alternative viewpoints and identifying their strengths	6	23.08%

GENERAL CONCLUSION

Critical thinking skills are important for students to help them be more literate and to solve their daily problems. The activities in the classroom can situate the critical thinking skills such as reading, speaking, listening, and writing. It has been discussed above that the implementation of critical thinking through infusion approaches can be taught in the subjects, included through using textbook. The present study was an attempt to examine the involvement of critical thinking in Algerian EFL textbook ““At the Crossroads”s” from the teachers’ perspectives.

In the first chapter we tried to clarify the different definitions of critical thinking, its history, its criteria through Paul and Elder framework, and then its relationship with Bloom Taxonomy skills. In addition, we tried to show some previous studies about the existence of critical thinking in different EFL textbook of some countries. Finally, we dealt with the description of the textbook that we are dealing with.

On the other hand, chapter two is concerned with the methodology we lean on which was exploratory design where we use questionnaire as instrument to collect the data. Then we described the sample of the study. Finally, we dealt with the results and its discussions.

The finding that we got through the survey were contradictive. To explain, the majority of results show that CT is somehow applied in "“At the Crossroads”s" textbook while other results neglected the implementation of CT in the textbook.

Even though the teacher's book points that the Competency-Based Approach, learner-centered approach and bloom taxonomy skills are realized in ““At the Crossroads”s”, the findings of the questions do not encompass all the cognitive skills existing in those approaches where they indicate that the textbook focuses on analyzing, synthesizing, clarifying, evaluating and solving problem skills, while it neglects the higher cohnitive skill which is “creating”. Also it can be noticed that even if they exist, they are not applied as they should be.

Finally, the educational authority in this country needs to seriously promote critical thinking by including it in textbook and determining the objectives of involving it. Further studies exploring critical thinking and course materials need to be conducted to examine the elements of critical thinking in non-language textbook. When new elements are found, they could contribute to language learning. This will enrich the strategies teachers can employ when modifying activities from the textbooks. Textbook writers can refer to such a study as an idea to consciously incorporate critical thinking skills into teaching materials.

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21st Century Skills in Algerian Academia: Navigating Barriers, Building Capacity, Shaping the Future

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ABSTRACT: The development of 21st-century skills, including critical thinking, creativity, collaboration, communication, and digital literacy, has become a global priority at the tertiary level, positioning universities as key actors in preparing graduates for complex and rapidly changing professional environments. In Algeria, this shift has provoked significant debates on how such competencies can be integrated into teaching and learning. While policy reforms have emphasized modernization, less attention has been given to the perspectives of instructors, whose classroom practices and beliefs are crucial to the effective implementation of these reforms. This paper reports on an exploratory qualitative study that investigates Algerian higher education instructors' insights into the integration of 21st-century skills. Data are collected through online open-ended questionnaires administered to 10 instructors representing different disciplines, providing diverse insights across the academic spectrum. The obtained findings reveal that while instructors generally acknowledge the importance of equipping students with transferable skills, their conceptualizations of this vary depending on their disciplinary backgrounds. Key barriers identified include overcrowded classrooms, limited digital infrastructure, rigid curricula, and a lack of continuous professional development. Nevertheless, several instructors pointed to opportunities, such as the adoption of English-medium instruction and the growing use of digital platforms, as potential remedies for embedding 21st-century competencies in teaching. Ultimately, the paper concludes that empowering instructors as agents of change is essential for navigating barriers, building institutional capacity, and shaping a future-ready academic landscape.

KEYWORDS: 21st-century skills; Algerian higher education; instructors' insights; capacity building**.**

INTRODUCTION

The 21st century has brought significant changes to higher education worldwide. Universities are no longer just expected to transmit disciplinary knowledge; they are increasingly responsible for preparing graduates to succeed in quickly changing professional, technological, and social environments. Skills such as critical thinking, creativity, collaboration, communication, and digital literacy, often referred to as "21st-century skills", have become increasingly essential. International frameworks, such as those from UNESCO and the Partnership for 21st Century Learning (P21), emphasize that these skills are crucial for helping learners adapt, innovate, and compete in a global, knowledge-based economy.

In Algeria, higher education has been undergoing reform, particularly through the LMD (Licence–Master–Doctorat) system and efforts to modernize teaching methods. While these reforms acknowledge the need to prepare students for global challenges, they mainly focus on

structural and policy changes. Less attention has been given to classroom teaching methods and, importantly, to instructors whose practices influence how reforms affect student learning. This imbalance has created a gap between policy goals and actual educational outcomes, raising concerns about whether Algerian universities are truly capable of effectively integrating 21st-century skills.

Although 21st-century skills are widely recognized as necessary, little is known about how Algerian higher education instructors understand, incorporate, or face challenges with these skills in their daily teaching. Most research on Algerian higher education has focused on language policy, especially the increasing use of English-medium instruction. Still, broader skills, such as collaboration, creativity, and digital literacy, are less explored from the instructors' perspective.

This study aims to investigate Algerian higher education instructors' insights into the integration of 21st-century skills in teaching and learning. The specific objectives are:

1. To explore how instructors conceptualize 21st-century skills within their disciplines.
2. To identify barriers that hinder the integration of these skills into teaching practices.
3. To examine opportunities and strategies that instructors consider viable for embedding such competencies in higher education.

The following research questions guide the study:

1. How do Algerian higher education instructors understand and define 21st-century skills?
2. What challenges do they encounter in integrating these skills into their teaching practices?
3. What opportunities and strategies do they identify for fostering these competencies among students?

The study holds significance at both theoretical and practical levels. Theoretically, it contributes to the limited body of research on 21st-century skills in Algerian academia by foregrounding instructors' voices, a perspective often marginalized in policy-driven debates. Practically, the findings provide valuable insights for policymakers, curriculum designers, and institutional leaders seeking to align Algerian higher education with global educational priorities.

Literature Review

21st-century skills encompass broad, adaptable competencies (cognitive, interpersonal, intrapersonal, and digital) highlighted by various international frameworks and research. Education systems, however, differ significantly in how they define, teach, and evaluate these skills. Implementation and assessment continue to face persistent challenges in curriculum alignment, teacher training, assessment design, and the impact of new technology.

21st Century Skills General Overview

There is no single, universally agreed-upon definition, due to the diverse perspectives of educationalists, policymakers, employers, teaching unions, and higher education institutions. As cited in Global Partnership for Education, 21st-century skills are abilities and attributes that can be taught or learned to enhance ways of thinking, learning, working, and living in the world (Binkley et al., 2012). Silva (2009) highlights that these skills are described in numerous ways, including life skills, workforce skills, interpersonal skills, applied skills, and non-cognitive skills. The literature describes 21st-century skills as a broad range of cognitive, interpersonal, intrapersonal, and digital abilities that are considered essential for modern work, citizenship, and

lifelong learning. There is no single definitive list, and many overlapping taxonomies exist (Binkley et al., 2012; Dede, 2010).

Core Frameworks and Models

Comparative research reveals multiple competing frameworks (e.g., P21, ATC21S/ATC, NRC domains) that overlap in core categories but differ in organization, focus, and intended use. Scholars recommend careful alignment when choosing a framework for curriculum or assessment design (Dede, 2010; Binkley et al., 2012; Zhou, 2023). Systematic comparisons reveal that frameworks concur on core competencies but diverge in descriptors, assessment capabilities, and policy objectives (González-Pérez & Ramírez Montoya, 2022).

- **P21 Partnership for 21st Century Learning Framework** emphasizes the "4Cs" (Critical Thinking, Communication, Collaboration, Creativity) alongside life and career skills, as well as information, media, and technology skills (Dede, 2010; Mahmud & Wong, 2022).
- **Assessment and Teaching of 21st Century Skills (ATC21S)** focuses on collaborative problem-solving, creative thinking, ICT-mediated skills, and foundational cognitive skills, with a particular emphasis on assessment design (Dede, 2010; Binkley et al., 2012).
- **NRC Education for Life and Work** categorizes skills into cognitive, interpersonal, and intrapersonal domains, providing evidence-based recommendations for policy and assessment (Binkley et al., 2012; Zhou, 2023).

These frameworks share common elements but differ in their organizational structure and intended applications (Dede, 2010), with recent work suggesting the need for updated models that incorporate emerging technologies and global challenges (González-Pérez & Ramírez Montoya, 2022).

Key Components and Skill Categories

Critical Thinking and Problem Solving

Critical thinking is consistently recognized as a key 21st-century skill across all major frameworks (Binkley et al., 2012; Kennedy & Sundberg, 2020). Evidence suggests that critical thinking skills can be developed through targeted curricula and effective teaching methods (Dilekçi & Karatay, 2023). However, assessment remains difficult (Long et al., 2024).

Collaboration and Communication

Collaborative learning and communication skills are emphasized as essential for both academic and workplace success (Peng et al., 2025; Mohan et al., 2025). Studies show that structured collaborative activities can enhance both subject matter learning and interpersonal skills development (Peng et al., 2025).

Creativity and Innovation

Creativity is recognized as a key part of 21st-century skills, with research showing that creative thinking can be systematically developed through suitable curriculum design (Dilekçi & Karatay, 2023). Innovation skills are increasingly connected to technological fluency and entrepreneurial thinking (Liamruk et al., 2025).

Digital Literacy and Technology Skills

Digital literacy includes both technical skills and the critical evaluation of digital information (Zhou, 2023; Dina et al., 2023). Recent studies emphasize the significance of artificial intelligence literacy as a developing aspect of digital skills (Wu & Zhang, 2025; Zhang et al., 2025).

Implementation in Educational Settings

Implementing 21st-century skills successfully depends on integrating them systematically into the curriculum, rather than merely as supplementary elements (Zhou, 2023). Studies have shown that project-based learning and real-world assessment strategies are particularly effective in developing these skills (Liamruk et al., 2025).

Active learning techniques, such as collaborative environments and technology-assisted instruction, have the potential to foster 21st-century skills (Mohan et al., 2025; Peng et al., 2025). Research highlights the need for adequate teacher training and continuous professional development to facilitate these pedagogical changes (Mahmud & Wong, 2022).

Educational technology, including augmented reality, artificial intelligence, and digital platforms, can improve 21st-century skills development when properly integrated (Liamruk et al., 2025; Wu & Zhang, 2025). However, research warns that technology alone is not enough without suitable pedagogical frameworks (González-Pérez & Ramírez Montoya, 2022).

Challenges and Barriers to Implementation

Implementation encounters significant systemic challenges, including resistance to change, resource limitations, and misalignment between skills emphasis and traditional accountability measures (Mahmud & Wong, 2022). Educational systems often struggle to balance the development of 21st-century skills with existing curricular requirements (Dina et al., 2023).

Inadequate teacher preparation for instruction in 21st-century skills is a significant barrier to implementing these skills (Mahmud & Wong, 2022). Research highlights the importance of comprehensive professional development programs that cover both content knowledge and pedagogical skills (Mohan et al., 2025).

Tension between 21st-century skills development and traditional assessment practices creates implementation challenges (Long et al., 2024). Schools often face pressure to maintain performance on standardized tests while also developing broader competencies.

Impact and Future Directions and Emerging Trends

Research shows mixed results regarding the connection between 21st-century skills instruction and traditional academic outcomes (Dilekçi & Karatay, 2023). Some studies suggest that skills-focused curricula can enhance both subject matter learning and transferable skills (Saraiva et al., 2025). Importantly, studies demonstrate that students with strong 21st-century skills are better prepared for careers and more adaptable (Saraiva et al., 2025). Research in STEM fields, in particular, highlights the importance of these skills for career success.

The integration of artificial intelligence in education provides both opportunities and challenges for developing 21st-century skills (Zhang et al., 2025). Research emphasizes the need for new frameworks that focus on AI literacy and human-AI collaboration skills. Emerging frameworks increasingly emphasize global citizenship, cultural competence, and sustainability awareness as

essential 21st-century skills (González-Pérez & Ramírez Montoya, 2022). Additionally, advances in learning analytics and adaptive technologies offer possibilities for personalized development of these skills, although implementation must carefully consider equity and access issues (Wu & Zhang, 2025).

Finally, the reviewed literature on 21st-century skills reveals a complex landscape of evolving definitions, competing frameworks, and implementation challenges. While there is broad consensus on the importance of developing transferable competencies beyond traditional academic content, significant challenges remain in curriculum design, teacher preparation, and assessment.

Methodology

Research Design

This study employed an exploratory qualitative research approach. This method was chosen because it allows for a detailed exploration of complex phenomena, such as beliefs, perceptions, and experiences, and is well-suited for investigating a topic where limited prior research exists from the specific perspective of the population being studied.

Data Collection

Data was collected through an online open-ended questionnaire. This approach was selected for its ability to efficiently reach participants across various regions in Algeria, particularly given potential time and access constraints. The questionnaire was crafted to gather rich, detailed responses. It included a series of questions aligned with the research objectives, asking instructors about their understanding of 21st-century skills, their significance, the challenges they encounter in teaching them, and the opportunities they perceive for integration.

Participants and Sampling

A purposive sampling method was used to select 10 instructors from Setif 1 and Setif 2 universities. The sample was selected to ensure diversity across academic disciplines, namely Natural Sciences, Engineering, Humanities, Social Sciences, and Law, thereby gathering a broad range of perspectives and teaching environments. Participants had different levels of teaching experience, from early-career lecturers to senior professors.

Data Analysis

The qualitative data collected from open-ended responses were analyzed through thematic analysis. This involved a careful process of familiarizing oneself with the data, generating initial codes, identifying themes, reviewing these themes, defining and naming them, and creating the report (Braun & Clarke, 2006). This approach ensured that the findings emerged directly from the data itself, accurately capturing the voices and insights of the participating instructors.

Results

The analysis of the qualitative data revealed several key themes, which are organized around the research questions.

Conceptualizations and Valuation of 21st-Century Skills

All participants unanimously recognized the critical importance of including 21st-century skills in higher education. They described these skills as "essential," "indispensable," and "the key to employability" for their students. However, their understanding was nuanced and shaped by their disciplinary perspectives.

- Disciplinary Differences: A literature professor highlighted critical thinking as the deconstruction of texts and ideologies, while a computer science instructor described it as algorithmic and logical reasoning. Similarly, "creativity" in engineering was connected to design innovation, whereas in business, it was linked to critical thinking and problem-solving.

Instructors' definitions of 21st-century skills varied across disciplines. For example, social sciences instructors emphasized critical thinking and communication, while those in technology-focused fields focused on digital literacy and problem-solving. This variation highlights the need for a shared institutional framework.

Perceived Barriers to the Integration

Instructors identified a consistent set of significant barriers:

- Structural and Infrastructural Constraints: Overcrowded classrooms and limited digital infrastructure were often cited as the main obstacles, making collaborative group work and interactive discussions nearly impossible.

- Curricular and Assessment Rigidity: Participants reported that prescribed, content-heavy curricula leave little room for flexible, project-based activities that promote skills like creativity.

- Lack of Professional Development: Instructors expressed the need for practical training on how to apply these skills in their specific disciplines, extending beyond merely theoretical policy statements.

Perceived Opportunities

Despite the challenges, instructors pointed to several positive developments:

- EMI: Provides access to worldwide knowledge and communication skills.
- Digital Platforms: Post-COVID-19 usage growth opens opportunities for digital literacy.
- Interdisciplinary work: Collaboration across disciplines promotes critical thinking and creativity.
- **International Partnerships: Collaborative programs and exchanges foster skill development.**
- **Open Educational Resources: Free digital content supports independent learning.**
- **Entrepreneurship Programs:** Link academia with real-world problem-solving.

Discussion and Recommendations

Discussion

The findings show that Algerian instructors are conceptually aligned with global educational trends and understand the importance of 21st-century skills. This alignment provides a strong basis for change. The differences in how skills are defined across disciplines are not a weakness, but a sign of how these competencies are genuinely applied in various fields. This diversity should be valued and integrated into interdisciplinary training programs.

The barriers identified align with those observed in other developing and large-scale higher education systems. However, their specific combination in the Algerian context creates a unique challenge for implementation. The findings show that the current environment often pushes instructors into a passive role, where structural constraints limit innovation, resulting in a gap between their pedagogical beliefs (what they know they should do) and their actual practices (what they are able to do given the constraints).

The identified opportunities, especially EMI and the digital shift, provide a promising path forward. Beyond EMI and digital platforms, instructors also highlighted other opportunities. These include the rise of international partnerships, which introduce students and staff to new teaching methods; the use of open educational resources, which make high-quality materials more accessible; and the growth of entrepreneurship programs, which foster creativity and problem-solving skills. Additionally, younger faculty members are viewed as more receptive to innovation and digital tools, while ongoing policy focus on employability supports a framework for integrating skills.

Recommendations

Based on the findings, the following recommendations are proposed for different stakeholders:

- Invest in Infrastructure: Prioritize reducing class sizes for skill-based courses and upgrading digital infrastructure, including reliable campus-wide Wi-Fi.
- Revise Curriculum and Assessment: Support departments in updating curricula to create flexible environments for project-based learning and pilot alternative assessment methods (e.g., portfolios, peer assessment) that recognize skill development.
- Offer Practical, Discipline-Specific PD: Shift away from generic workshops. Provide training co-designed with faculty from various disciplines to demonstrate how to teach critical thinking in biology versus law, for example.
- Foster Communities of Practice: Create platforms for instructors to exchange experiences, resources, and practical strategies for overcoming common barriers.

CONCLUSION

This study provides genuine insights into the perspectives of a key yet understudied group in the Algerian higher education modernization process: instructors. It finds that although there is an intense desire and conceptual understanding among faculty to incorporate 21st-century skills, this

potential is currently hindered by significant structural, infrastructure, and pedagogical support barriers. The way forward involves more than just implementing policy directives. It requires a paradigm shift that transforms instructors from passive policy enforcers to empowered agents of change. This empowerment must be practical and supported by concrete institutional actions: investing in supportive environments, relevant professional development, and curricular flexibility. By overcoming these barriers and enhancing the skills of their academic staff, Algerian universities can truly reach their full potential to develop a future-ready generation of graduates who are capable of leading and innovating in the complex landscape of the 21st century. This study serves as a call to action to listen to frontline voices and to foster a more supportive environment for pedagogical innovation.

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Digital Literacy and Intercultural Competence: Pathways to Global Citizenship in Higher Education

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ABSTRACT: As 21st century skills, digital literacy and intercultural competence aim at preparing university students for a successful functioning in society as global citizens. Digital literacy is viewed as the skill allowing students to act responsibly through connecting to different cultures globally while intercultural competence unveils the necessary knowledge and attitudes to understand and effectively interact in an interconnected world. Digital literacy and intercultural competence are of a vital importance to cultivate global citizenship. They promote critical thinking, collaboration, prevent cultural biases, mediate conflicts, and allow for respectful genuine connection with individuals from different backgrounds. It is becoming increasingly clear that not all students possess the knowledge, skill, and attitudes to be global citizens, and that building bridges across borders is highly recognized as essential. In this paper, we systematize the different approaches to fostering global citizenship through the integration of digital literacy and intercultural competence on a conceptual level. Further, we summarize the fundamental techniques and pedagogical strategies that can be used to develop these skills. We also distinguish between the unique and overlapping contributions of each skill, and how they mutually reinforce one another. The paper further discusses the application and obstacles of the integration of these skills in the context of English language education at the university level. The paper ends with implications for theoretical clarification and empirical investigation. Ultimately, it is recommended that digital literacy and intercultural competence be integrated as key components in higher education to promote global citizenship among university students all over the world.

KEYWORDS: 21st century skills; digital literacy; English language education; global citizenship; higher education; intercultural competence.

INTRODUCTION

Contextualizing 21st century skills for global citizens

Globalization has interwoven the world's cultures. It requires students worldwide to view themselves as one nation sharing culture, values, and identity, all together with a sense of belonging. They need to cross the borders and thrive globally, to build a foundation for their personal growth and lifelong learning. Global citizenship extends beyond national affiliation to encompass respect for diverse cultures, the celebration of differences, and the promotion of equality and mutual respect among people of various backgrounds. It involves cultivating a mindset that manifests in behaviours demonstrating awareness of global interdependence,

appreciation of cultural diversity, and motivation to work collaboratively across nations to address and resolve shared global issues grounded in common values (UNESCO, 2025). Digital literacy (DL) and intercultural competence (IC) are key components for enabling global citizenship. DL equips students to effectively use digital technology in a global contexts (Marwa et al., 2025). It helps foster cross-cultural connections, grants access to global perspectives, and promotes responsible digital citizenship. IC provides students with the ability to understand people from all over the universe and make meaningful connections with them without making prejudgments or being biased. It enables students to overcome online and face-to-face misunderstandings while they are equipped with the necessary knowledge of the cultural differences which makes them adapt to different cultural contexts. DL is the tool while IC is the mindset.

Defining Core concepts

DL as a responsible connection to global cultures refers to thinking critically of online content while connecting with people plus having cultural awareness and empathy when taking part in their conversations (Ahadiyyah et al., 2024). It denotes an understanding of nonverbal cues and communication styles of others, and gaining a global understanding throughout collaborating with international people while seeking insight and knowledge from global sources.

IC refers to the knowledge and attitudes for effective, successful as well as respectful communication and interaction in an interconnected world. The knowledge is about a deep understanding of the social norms, beliefs, values, and cultural identity of the other and the one-self while the attitude is about overcoming stereotypes, being empathetic and tolerant of unfamiliar situations while learning from intercultural interactions (Huber, 2012). These help anticipate misunderstanding and enables the students to cope with the various cultural differences and situations they are faced with.

The Imperative for integration

As 21st century skills, DL and IC play a crucial role in cultivating global citizenship. They provide the students with a digital access to global events and equip them with an understanding and respect to be responsible and productive. They promote critical thinking to enable students to evaluate and identify the truth from the falsified information available online while understanding their cultural context. Students working collaboratively in online discussions often encounter bias, stereotypes, and conflicts. In these situations, students with intercultural and digital skills can address the cultural roots of conflicts. They can select the appropriate communication tools to find respectful solutions. DL provides the opportunity to connect and build bridges globally while IC ensures that the communication is genuine and authentic leading to the creation of trust and long-lasting relationships which are core components of global citizens' meaning.

The Current Gap and Paper's contribution

Though DL and IC are doubtlessly fundamental to build bridges across borders and surf the interwoven cultures, not all students possess them. While the importance of DL and IC in widely acknowledged, few studies have systematically explored their synergy. To prepare students for global engagement, the paper stresses the importance of these skills and how they mutually reinforce each other.

The core aim of this paper is to provide a comprehensive conceptual framework for fostering global citizenship by integrating DL and IC in higher education. To achieve this aim, the paper will focus on the following key objectives:

1) To systematize the different approaches to fostering global citizenship through the integration of digital literacy and intercultural competence on a conceptual level.
2) To summarize the fundamental techniques and pedagogical strategies that can be used to develop these skills.
3) To distinguish between the unique and overlapping contributions of each skill, and how they mutually reinforce one another.
4) To discusses the application and obstacles of the integration of these skills in the context of English language education at the university level.
5) To provide implications for theoretical clarification and empirical investigation.

Research Question

The paper addresses the following question: How can the integration of digital literacy and intercultural competence within English language programs in higher education effectively foster global citizenship among university students?

Significance of the study

The paper provides a conceptual comprehensive framework of the synergy of DL and IC which fills a gap in the existing literature on global citizenship education. It also provides a roadmap for educators and curriculum developers through systematizing approaches and summarizing the fundamental pedagogical techniques. The paper offers insights into the application and obstacles within the context of English language education at the university level. It highlights a starting point for empirical investigation and further conceptual development in the field. Ultimately, this paper provides the needed theoretical and practical guidance to prepare students to effectively be active as well as responsible citizens.

Literature Review: A Summary of Previous Studies with Identified Gaps

Existing studies focused on DL, and IC as isolated components. Many recent studies highlighted the need to prioritize exploring how digital tools can facilitate intercultural learning such as (Shadiev & Dang, 2022; Zhang et al., 2023; Zhang & Zhou, 2023; Sun, 2025; Tsao et al., 2025). Additionally more studies examined the contribution of DL to global citizenship like (Buchholz et al., 2020; Bandura & Méndez Leal, 2022; UNESCO, 2024). Yet, little attention was given to examine carefully the effectiveness of the synergy of both skills to cultivate global citizenship which is the gap that this paper intends to fill in the literature by providing a conceptual framework of the dynamic relationship between these skills as well as concrete strategies for the integration of the amalgamation in higher education.

Conceptual Framework: Digital Literacy, Intercultural Competence, and Global Citizenship

Digital Literacy: Beyond Technical Skills

DL goes beyond basic technological knowledge. It is a comprehensive skill that enables students to act responsibly by connecting across diverse global cultures (Cleofas and Labayo, 2024). The

definition underscores that it is about having a mindset that empowers students to meaningfully and ethically navigate diverse cultures.

Intercultural Competence: Navigating Diverse Worlds

IC as a skill entails the ability to navigate diverse worlds. It is described as a combination of knowledge, attitudes, and skills necessary for effective interaction and understanding in diverse interconnected environments (Guillén-Yparrea and Ramírez-Montoya, 2023).

Global Citizenship: The Synthesized Outcome

At the university level, global citizenship resembles the ultimate goal of preparing students for successful functioning in society. It is an identity defined by a deep understanding of one's role in the world and a commitment to addressing complex global challenges (Grad and Zande, 2022). Achieving this synthesized outcome can be done by certain foundational skills only. DL and IC are the cornerstones of global citizenship (UNESCO, 2018).

Methodology

The paper uses a qualitative research design. It explores the integration of DL and IC as a pathway to cultivate global citizenship through a qualitative literature review methodology. It employs a sample of recent scholarly articles, policy documents, and conceptual frameworks based on the constructs of DL, IC, and global citizenship education. The collection of data involved a systematic review of full texts; then, a thematic analysis via the familiarization method to set the core themes, pedagogical strategies, and related concepts, the instruments for data collection included searching the key words through databases such as Google scholar. Ethical considerations included accurate citation and transparent acknowledgment of source contributions.

The Interplay and Mutual Reinforcement of Skills

Shared Contributions to Global Citizenship

5.1.1 Promoting Critical Thinking

Both skills promote critical thinking which helps students to objectively analyze interactions with people from other cultures. DL exposes students to vast amounts of online content. They must assess the validity, trustworthiness, and accuracy of the information included within it. IC situates them within political and cultural contexts enabling them to prevent communication breakdowns. (Vuorikari, 2022)

51.2 Fostering Collaboration

DL provides the mechanisms such as online platforms (like ZOOM) which allow for effective collaboration with peers or groups across continents. On the other hand, IC entails the social framework. Fostering empathy enhances collaboration in team work (Singapore Team Building, 2024).

5.1.3 Preventing Cultural Biases and Mediating Conflicts

Being introduced to other culture, students are subject to certain situations of challenging prejudices and stereotypes. In such a situation of disagreement, DL allow for effective communication while IC cultivates the ability to address the cultural roots of the conflict which enables the students to solve the problem constructively and respectfully without being biased or making prejudgments.

5.1.4 Allowing for Respectful Genuine Connection

DL makes students break the geographical barriers and connect globally while IC ensures that these interactions are respectful and genuine. It leads to building trust and deeper understanding of the others.

5.2. Distinguishing Unique and overlapping Aspects

DL's unique aspects are technical and informational. They encompass skills such as accessing global information, and digital content creation. IC's unique aspects are human and rational. They include skills such as non-verbal communication, and empathy. While the areas of significant overlap are an intersection of technology and human connection. These include cross-cultural communication through digital platforms, such as social media and digital online forums, and global awareness.

5.3. Mechanisms of Mutual Reinforcement

DL and IC support the development of each other in a relationship that is viewed as mutually beneficial. DL acts as a powerful enabler of intercultural learning through providing tools that allow for virtual exchanges and collaboration, and gives opportunities for accessing authentic cultural materials while IC teaches students how to be mindful of cultural norms in digital spaces, it helps them interpret and navigate digital interactions preventing bias through empathy and self-awareness. As shown in Figure 1, DL and IC mutually reinforce each other.

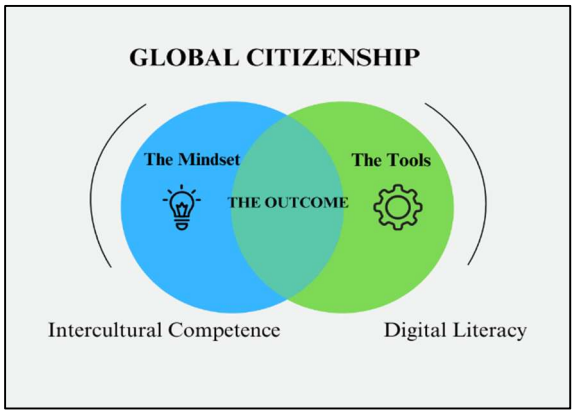


Fig1. Conceptual diagram illustrating digital literacy as a tool and intercultural competence as a mindset combining to foster global citizenship as an outcome

Caption: This figure visually represents the dynamic interplay between digital literacy and intercultural competence, highlighting how their integration leads to the development of global citizenship.

Application, Strategies, and Obstacles in English Language Education

6.1. Pedagogical Strategies for Skill Development

Developing the skills require a set of pedagogical strategies that focus on active learning and student-centered pedagogy. Such strategies integrate: Project-Based Learning, active learning, student-centered learning, virtual collaboration and exchanges, case studies and authentic materials.

6.2. Context of English Language Education

English Language Education classrooms are a microcosm of the global community in which communication is practiced and a global mindset is built; hence, it is the suitable context to include both skills in. They can be integrated through digital storytelling and creation, online research and collaborative projects, analysis of diverse texts, cultural discussions and virtual exchanges.

6.3. Challenges to Integration

Although DL and IC are vital, their integration in English Language Education (ELE) faces significant challenges. These include: Teacher training and development (Marwa et al., 2025), curriculum constraints, technological access and infrastructure, and assessment and evaluation.

Implications and Recommendations

7.1. Implications for theoretical Clarification

The paper creates opportunities for further conceptual studies to develop a more detailed and formalized model that maps accurately the interaction between the aforementioned skills. Furthermore, additional theoretical frameworks are essential to explore the specific mechanisms of synergy between them. Finally, longitudinal studies could delve deep into exploring the developmental trajectory of the integrated skills to clarify whether the mastery of one skill is fundamental before the other or if they develop in parallel.

7.2. Implications for Empirical Investigation

A key focus for future studies is to empirically test and validate the effectiveness of pedagogical strategies proposed in this paper. Also, the need to conduct longitudinal studies to assess the long-term outcome of the integrated approach. Finally, the conceptual model outlined in the paper requires empirical testing of the applicability and outcomes of the model in diverse cultural settings.

7.3. Recommendations for Higher Education

To effectively implement the aforementioned amalgamation, the paper recommends institutions to consider curriculum review and redesign, mandatory professional development for faculty, investment in equitable infrastructure, and development of a holistic framework.

CONCLUSION

The paper discussed the importance of DL and IC in empowering global citizenship in higher education; the key contribution of the paper is a comprehensive conceptual framework that systematically outlines how both skills mutually reinforce one another which fills a gap in existing literature. The paper asserts that global citizenship is cultivated through a pedagogical approach that integrates DL, providing the tools, and IC, providing the mindset, as core foundational skills.

To conclude, the integrated approach outlined in this paper designates a transformative shift in higher education, a shift which redefines the purpose of a university curriculum through amalgamating digital tools and mechanisms with intercultural mindset and awareness to empower students to function successfully and thrive as effective, responsible global citizens.

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Academic and Sociocultural Integration of International Students: Challenges and Issues

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ABSTRACT: Algerian universities welcome high school graduates every year from various African countries who come to pursue their studies. The aim of this study is to report the results of research on the linguistic, cultural, and social difficulties faced by foreign students in Algeria. To this end, I conducted interviews with 21 students enrolled in different programs at the universities of Blida 1 and 2. The responses as a whole show that this migrant population views Algeria as a gateway to Europe. The first point emphasized by the respondents is the language shock: foreigners do not understand Algerian Arabic, and even less so French, especially those from English- and Portuguese-speaking countries. On a social level, the respondents believe that most Algerians are discriminatory towards Black people. Cultural shock is also mentioned, such as the change in the weekend, religious rituals, family structure, etc. According to the students' accounts, Algeria shows significant cultural differences from their home countries, particularly in terms of religion, traditions, and lifestyle. Moreover, few students feel they have succeeded in integrating into Algerian society, and those who have attribute it to strong adaptive skills acquired through careful observation and respect for difference. In short, the combination of language barriers and sociocultural differences creates a sense of isolation among this population.

KEYWORDS: foreign students, integration, language difficulties, society, cultural shock, discrimination.

Intégration Académique et Socioculturelle des étudiants Internationaux: Défis et Enjeux.

RESUME: Les universités algériennes reçoivent tous les ans des bacheliers qui viennent des différents pays d'Afrique pour y poursuivre leurs études. L'objectif de cette étude est de rendre compte des résultats d'une recherche concernant les difficultés linguistiques, culturelles et sociales auxquelles sont confrontés les étudiants étrangers en Algérie. Pour ce faire, j'ai mené des entretiens avec 21 étudiants inscrits dans différentes filières aux universités de Blida 1 & 2. L'ensemble des réponses démontre que ce public migrant considère l'Algérie comme le portail vers l'Europe. Le premier point souligné par les répondants est le choc linguistique : les étrangers ne comprennent pas l'arabe algérien, et encore moins le français, surtout pour les anglophones et les lusophones. Sur le plan social, les questionnés estiment que les Algériens sont, pour la plupart, discriminatoires envers les Noirs. Le choc culturel est mentionné également, comme le week-end qui change, les rites religieux, la structure familiale, etc. D'après les discours des étudiants, l'Algérie présente des différences culturelles notables avec leurs pays, notamment en matière de religion, de traditions et

de mode de vie. D'ailleurs, peu sont ceux qui estiment avoir réussi leur intégration dans la société algérienne grâce à leurs fortes aptitudes adaptatives acquises par une observation attentive et au respect de la différence. En somme, les difficultés linguistiques, additionnées aux différences socioculturelles, créent chez cette population un sentiment d'isolement.

MOTS-CLES: étudiants étrangers, intégration, difficultés linguistiques, société, choc culturel, discrimination.

INTRODUCTION

Les mouvements migratoires internationaux représentent une caractéristique de l'époque contemporaine. En effet, le flux des immigrants internationaux est en perpétuelle expansion et touche tous les pays. En Algérie, par exemple, tous les ans, les universités reçoivent des bacheliers qui viennent des différents pays d'Afrique pour y poursuivre leurs études.

La présente communication s'intéresse à ce public allophone tout en se penchant sur les problèmes identitaires le concernant. Je tenterai d'identifier les problèmes et défis de l'intégration dans une société qui lui est étrangère.

L'objectif de cette étude est de rendre compte des résultats d'une recherche concernant les difficultés linguistiques et socioculturelles auxquelles sont confrontés les étudiants étrangers en Algérie. J'essaierai, à travers ce travail, de répondre aux questions suivantes : quelles difficultés rencontrent les étudiants subsahariens sur les plans linguistique, culturel et social pour s'adapter et s'intégrer à la société algérienne ? Cette dernière est-elle inclusive ou exclusive? Quelles sont les principales différences entre les cultures de ces étudiants et celles du pays d'accueil ? Quels sont les obstacles et défis de l'intégration dans ce milieu nouveau et inconnu ? Pour répondre à ces interrogations, j'ai mené des entretiens avec 21 étudiants inscrits dans différentes filières aux universités de Blida 1 & 2.

Ce travail se divise en trois grandes parties. Dans un premier temps, le cadre théorique expliquera les principales composantes du processus de planification. Ensuite, j'expliquerai la démarche méthodologique de ma recherche en décrivant le public, les instruments de la recherche et le déroulement de l'enquête. Enfin, les données recueillies seront présentées et analysées.

Cadrage théorique

Les différences linguistiques

Le contact de langues survient lorsqu'une personne emploie simultanément deux ou plusieurs systèmes linguistiques, il peut se définir, selon les mots de Dubois, comme « *la situation humaine dans laquelle un individu ou un groupe sont conduits à utiliser deux ou plusieurs langues* ». Géographiquement parlant, on évoque le contact de langue dans une même région réunissant des individus parlant différentes langues ou dialectes ou quand des individus évoluent dans des endroits étrangers pour des raisons pédagogiques, professionnelles ou autres.

A l'heure actuelle et avec l'ouverture sur le monde, les langues sont toutes en contact sur la toile, ce qui occasionne plusieurs phénomènes langagiers tels que le bilinguisme et le plurilinguisme.

Les différences linguistiques constituent un facteur central dans les processus d'interaction sociale, d'apprentissage et d'intégration. La langue n'est pas uniquement un outil de communication, elle est aussi une construction sociale porteuse de valeurs, de normes et d'identités (Boutet, 2019). Lorsqu'un individu entre dans un nouvel environnement linguistique, il ne se confronte pas seulement à un lexique ou une syntaxe différente, mais à une nouvelle manière de penser, d'interagir et de se positionner dans la société.

Les travaux de Moore (2021) insistent sur le rôle fondamental de la compétence plurilingue dans les contextes de mobilité. Cette compétence implique la capacité de mobiliser différentes ressources linguistiques de manière dynamique selon les situations. Cependant, lorsqu'une seule langue est valorisée institutionnellement, les locuteurs allophones peuvent se retrouver marginalisés, exposés à des situations d'insécurité linguistique (Billiez, 2018).

En outre, les différences linguistiques ne se limitent pas à la langue parlée : elles incluent également les registres, les normes interactionnelles, les implicites culturels associés à la communication. La méconnaissance de ces éléments peut créer des malentendus et des barrières invisibles à l'inclusion sociale.

Le culturel, le socioculturel et l'interculturel

La dimension culturelle renvoie à un ensemble de représentations, de pratiques, de valeurs et de symboles partagés par un groupe. Chaque individu est porteur d'une culture, souvent intériorisée de manière inconsciente, qui structure sa vision du monde et ses comportements (Demorgon, 2017). Lorsque des cultures différentes se rencontrent, les différences de perception, de rapport au temps, à l'espace, à l'autorité ou aux émotions peuvent générer des incompréhensions.

Le socioculturel, quant à lui, désigne l'articulation entre la culture et les dynamiques sociales. Il concerne les pratiques quotidiennes, les normes sociales implicites, les structures institutionnelles et les rôles sociaux (Triki, 2020). Ces éléments façonnent les interactions et conditionnent la manière dont un individu est perçu, accueilli ou catégorisé dans un groupe.

Dans ce contexte, la compétence interculturelle devient essentielle. Elle est définie comme la capacité à interagir de manière efficace et appropriée avec des personnes de cultures différentes, en mobilisant des savoirs, des attitudes d'ouverture et des aptitudes à la décentration (Deardorff, 2020). Cette compétence suppose une posture réflexive, une tolérance à l'ambiguïté et une volonté de co-construction du sens.

Abdallah-Pretceille (2019) souligne que l'interculturel n'est pas la juxtaposition de cultures, mais un processus dynamique d'interaction, où les individus apprennent à négocier les différences, à déconstruire les stéréotypes et à produire de nouvelles formes de relation. Il ne s'agit pas de gommer les différences, mais de les reconnaître comme ressources pour enrichir l'échange.

L'approche diversitaire: Accepter l'autre

L'approche diversitaire repose sur la reconnaissance de la diversité comme une richesse, et non comme un obstacle. Contrairement aux logiques d'assimilation ou de tolérance passive, elle défend une gestion inclusive des différences, fondée sur l'égalité, l'équité et la participation active de chacun (Blanchard, 2016).

Selon Aïta et Dufour (2021), cette approche implique de repenser les institutions, les pratiques pédagogiques et les normes sociales pour qu'elles intègrent réellement les multiples appartenances culturelles, linguistiques, sociales et identitaires. Il ne s'agit pas de faire "une place à l'autre", mais de transformer l'espace commun pour qu'il devienne réellement accessible à tous.

La diversité est ici envisagée de manière transversale et systémique : elle concerne les langues, les origines, les genres, les capacités, les trajectoires. Dans cette perspective, les différences ne sont pas gérées en marge, mais au cœur même des dynamiques institutionnelles et relationnelles.

Cette approche rejoint la notion de justice sociale dans l'éducation (Fraser, 2020), qui appelle à corriger les déséquilibres structurels et symboliques liés à la reconnaissance culturelle et à l'accès aux ressources. L'approche diversitaire encourage ainsi un cadre éthique fondé sur la dignité, la solidarité et le respect mutuel.

Après avoir défini le processus de planification et ses sous-processus, sera exposé ci-après ma méthodologie comme suit : genèse de la recherche, objectif et questions, public et outils d'investigation. L'analyse des données collectées conclura ce travail.

Méthodologie

L'objectif de cette étude est de rendre compte des résultats d'une recherche concernant les difficultés linguistiques et socioculturelles auxquelles sont confrontés les étudiants étrangers en Algérie. J'essaierai, à travers ce travail, de répondre aux questions suivantes : quelles difficultés rencontrent les étudiants étrangers sur les plans linguistique, culturel et social pour s'adapter et s'intégrer à la société algérienne ? Cette dernière est-elle inclusive ou exclusive ? Quelles sont les principales différences entre les cultures de ces étudiants et celles du pays d'accueil ? Quels sont les obstacles et défis de l'intégration dans ce milieu nouveau et inconnu ? Pour répondre à ces interrogations, j'ai mené des entretiens semi-directifs avec des étudiants étrangers inscrits dans différentes filières aux universités de Blida 1 & 2. Je tiens à préciser que mon guide d'entretien avait une fonction essentiellement indicative et non directive. Les questions y figurant permettaient de lancer le débat et de cadrer l'entretien. Mon recueil de données s'est échelonné sur deux mois et a été mené auprès de 21 étudiants (15 garçons et 6 filles) âgés entre 19 et 31 ans.

Tableau 1: Le public interrogé

Pays	**Langue officielle du pays d'appartenance**	**Première langue étrangère à l'école**	**Nombre d'étudiants**
Angolais	Portugais	Anglais	09
Mozambicains	Portugais	Anglais	02
Kényen	Anglais	Français	01
Bissao-Guinéens	Portugais	Anglais	07
Ougandais	Anglais	Français	02

Après avoir décrit ma démarche méthodologique, la section suivante est consacrée à la lecture des résultats générés par cette étude. Cette analyse se réalisera en deux phases. Dans la première, seront exposés les résultats de l'observation lors de la séance de production écrite et afin de compléter les aspects notés en observation, dans la seconde partie, seront présentés et interprétés les témoignages des répondants au questionnaire écrit distribué à la fin de l'activité de rédaction.

Résultats

L'analyse des entretiens menés auprès de 21 étudiants originaires de différents pays d'Afrique subsaharienne, inscrits dans plusieurs filières des universités de Blida 1 et Blida 2, met en évidence plusieurs types de difficultés rencontrées dans leur parcours d'adaptation à la société d'accueil. Trois grands axes se dégagent de leurs témoignages : les difficultés linguistiques, les obstacles socioculturels, et les tensions identitaires.

Tableau 2 : Difficultés citées par le public concerné

Difficultés linguistiques de compréhension (faiblesse lexicale en français et en arabe)	42%
Difficultés linguistiques d'expression	
Difficultés d'apprentissage du français et de l'arabe	46%
Difficultés de contact avec les habitants locaux qui n'aiment pas utiliser le français surtout dans la rue et les transports en commun.	63%
Difficultés d'adaptation (culture et religion)	96%
Difficultés	

Discussion

La majorité des étudiants interrogés déclare rencontrer des difficultés dans la compréhension de l'arabe dialectal algérien, omniprésent dans la vie quotidienne, est perçu comme une barrière à la communication sociale, surtout pour ceux n'ayant jamais été exposés à cette variété linguistique. Cette situation crée un sentiment d'exclusion linguistique, renforcé par l'absence de dispositifs d'accompagnement ou de cours de mise à niveau.

Sur le plan socioculturel, les étudiants expriment un certain désarroi face à des normes implicites qu'ils ne comprennent pas toujours : rapports hommes-femmes, modalités de communication non verbale, codes vestimentaires ou rythmes de vie. Plusieurs évoquent un manque de familiarité avec les pratiques administratives ou les interactions dans les espaces publics. Certains soulignent aussi des attitudes d'indifférence, voire de rejet, de la part d'étudiants ou d'enseignants locaux, ce qui alimente un sentiment de marginalisation.

Concernant la dimension identitaire, les récits révèlent une tension entre le désir de s'intégrer et la volonté de préserver leur culture d'origine. Certains étudiants témoignent d'une forme d'invisibilité sociale, due à leur statut d'étrangers, et d'une difficulté à se sentir pleinement reconnus comme membres à part entière de la communauté universitaire. Cette situation conduit parfois à une retraite communautaire, où les interactions se limitent à des cercles restreints de compatriotes.

Par ailleurs, les résultats générés par cette recherche montrent une richesse linguistique remarquable et des avis différents sur les modalités et les difficultés des interactions dans le processus d'appropriation de la langue et culture algériennes par ce public migrant. En effet, les discours des enquêtés mettent en avant différentes langues en contact à savoir : l'arabe, le français et l'anglais, en plus des langues maternelles des migrants : le Portugais, l'Umbundu, le Kimbundu, le Swahili, le Creole, et enfin le Lucanda. Toutefois, le français demeure la langue de prédilection dans les interactions quotidiennes des étudiants étrangers, il est employé avec les enseignants, les pairs non natifs, les pairs natifs et les Algériens dans le contexte universitaire et extra-universitaire. Quant à l'arabe, il est utilisé par ceux qui sont en Algérie depuis longtemps. D'après les étudiants interviewés, même si le français est la langue la plus utilisée, une intégration et une bonne compréhension des traditions de la société algérienne doivent passer par l'apprentissage de l'arabe algérien.

En résumé, les difficultés mentionnées par les apprenants sont d'ordres différents : linguistiques, cognitifs et socioculturel. La difficulté centrale est liée à l'apprentissage du français. Par exemple, les anglophones (Kényans et Ougandais) ont du mal à apprendre le français, contrairement aux lusophones (Angolais, Mozambicains et Bissao-Guinéens) dont la langue maternelle ou la première langue apprise à l'école se rapproche du français (même langue-mère : le latin). Ajoutons à cela les difficultés d'adaptation à la société et culture algériennes surtout pour les non musulmans. Toutefois, les étudiants affirment se renseigner auprès de leurs compatriotes et camarades algériens des mœurs et règles sociales en vigueur dans le pays pour s'y conformer et s'éviter des situations désagréables.

Les pratiques langagières des étudiants subsahariens sont tributaires du contexte social dans lequel ils évoluent. Ces pratiques sont fortement marquées par des alternances et des mélanges de langues dues à l'insuffisance de vocabulaire de la langue en usage, c'est pourquoi ils sont obligés d'avoir recourir à d'autres langues afin de combler le manque lexical.

Au travers des discours des répondants, je peux dire qu'alternances et mélanges de langues font partie du paysage linguistique des migrants, c'est un moyen de communication palliatif. Les données montrent une richesse linguistique et soulignent des difficultés des interactions dans le processus d'appropriation de la langue et culture algériennes par ce public migrant, plusieurs langues sont employées dans des contextes différents : les langues maternelles, la langue français qui constitue la langue matrice des échanges, l'anglais, et enfin l'arabe dialectal qui représente un outil d'intégration sociale.

Enfin, les résultats obtenus ont démontré que les pratiques langagières des étudiants subsahariens sont multiples, le changement linguistique se manifeste dans les différents contextes de la communication quotidienne. Les facteurs entrainant ces changements sont corrélatifs à la faiblesse linguistique, attitudes des natifs vis-à-vis du français, difficultés d'apprentissage de l'arabe et du français pour les anglophones. En dépit de ces obstacles, les étudiants étrangers s'adaptent et se déploient pour s'approprier l'arabe et le français afin de réussir leurs études et conduire à bon escient les interactions quotidiennes pour évoluer correctement dans la société algérienne.

Les difficultés d'intégration des étrangers résident dans plusieurs facteurs, notamment les barrières linguistiques, les obstacles administratifs, les difficultés économiques, les discriminations sociales et raciales, ainsi que les défis liés à l'accès à l'éducation.

Un pourcentage significatif d'immigrés, notamment en France, a des difficultés à parler et comprendre la langue du pays d'accueil, ce qui complique leur accès à l'emploi, aux services publics et à la vie quotidienne.

Les démarches pour obtenir un titre de séjour, un visa ou d'autres documents peuvent être complexes et prendre beaucoup de temps, ce qui peut rendre difficile l'intégration initiale des étrangers.

Discriminations sociales et raciales

Les immigrés peuvent rencontrer des difficultés liées à des préjugés et à des discriminations en raison de leur origine, ce qui peut entraver leur insertion sociale et professionnelle. L'identité linguistique et culturelle est cruciale pour l'intégration des étudiants étrangers, car elle influence leur perception de l'autre, leur participation aux activités sociales et leurs difficultés à s'exprimer et à s'intégrer. Les défis liés à l'intégration comprennent des difficultés linguistiques, la perception de différences culturelles, et la nécessité de s'adapter à un nouvel environnement scolaire et social.

En résumé, l'intégration des étudiants étrangers est un processus complexe qui nécessite une approche globale, qui prenne en compte les aspects linguistiques, culturels et académiques. Il est essentiel que les institutions d'enseignement supérieur s'engagent activement à favoriser leur intégration, afin de créer un environnement plus inclusif et accueillant pour tous les étudiants, quel que soit leur origine.

Les résultats obtenus confirment que les étudiants étrangers allophones sont confrontés à des défis d'intégration multiples, affectant à la fois leur expérience universitaire et leur vie quotidienne. Sur le plan linguistique, les entretiens mettent en évidence l'absence de dispositifs institutionnels pour accompagner les étudiants non francophones ou non arabophones. Or, comme le soulignent De Mejía & Hélot (2017), l'accueil des publics allophones dans des systèmes éducatifs plurilingues nécessite des politiques linguistiques inclusives, favorisant l'accès aux savoirs et la participation à la vie sociale. Sans accompagnement, la langue devient un facteur d'exclusion.

Les obstacles socioculturels relèvent, quant à eux, d'un manque de médiation interculturelle. Les différences culturelles sont souvent perçues comme des écarts problématiques plutôt que comme des opportunités d'enrichissement mutuel. Ce déficit de dialogue interculturel rejoint l'analyse de Cohen-Emerique (2011), qui plaide pour une approche réflexive et contextualisée de la diversité. L'absence d'espaces de rencontre structurés empêche la construction d'un lien social durable.

Enfin, la dimension identitaire révèle des processus de construction et de négociation complexes, où les étudiants cherchent à s'adapter sans pour autant renoncer à leur identité culturelle. Cette quête d'équilibre rejoint la typologie de Berry (1997) sur les stratégies d'acculturation, dans laquelle l'intégration est optimale lorsque la société d'accueil reconnaît les appartenances multiples des individus. Or, les témoignages recueillis suggèrent plutôt une logique d'assimilation implicite ou d'indifférence institutionnelle.

Ces constats soulignent la nécessité de repenser l'accueil des étudiants étrangers dans une logique diversitaire, fondée sur la reconnaissance active des différences et la mise en place de politiques éducatives inclusives (Aïta & Dufour, 2021). Une université véritablement inclusive ne peut se

limiter à ouvrir ses portes administrativement : elle doit créer les conditions concrètes d'une participation égalitaire et respectueuse de tous.

EN GUISE DE CONCLUSION

Afin de pallier à ces difficultés, il est important de créer des opportunités pour que les étudiants étrangers puissent interagir avec les étudiants locaux et se faire des amis. Aussi, les étudiants locaux doivent également être sensibilisés à la diversité culturelle et être encouragés à accepter les différences. Enfin, les étudiants étrangers peuvent bénéficier d'un accompagnement personnalisé, comme un tuteur linguistique ou un tuteur culturel.

Les étudiants étrangers doivent s'adapter aux usages linguistiques spécifiques à la langue d'enseignement, ainsi qu'à la culture scientifique française. Les différences culturelles peuvent engendrer des incompréhensions et des difficultés d'adaptation à l'environnement scolaire et social. La culture d'origine peut influencer les étudiants dans leur manière de penser et d'interagir, ce qui peut entraver leur intégration. L'apprentissage d'une langue étrangère doit également être associé à l'apprentissage de la culture associée, pour une intégration plus complète. Les étudiants étrangers peuvent éprouver des difficultés à suivre les cours, à comprendre les documents pédagogiques, ou à participer aux discussions en classe. Les difficultés linguistiques et culturelles peuvent entraîner l'isolement social des étudiants étrangers. Les stéréotypes et préjugés à l'égard des étudiants étrangers peuvent rendre leur intégration plus difficile.

Enfin, les politiques institutionnelles doivent être adaptées aux besoins des étudiants étrangers pour favoriser leur intégration, comme la mise en place de programmes d'accompagnement linguistique et culturel.

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The Algerian School Facing the Challenge of Global Citizenship: Towards an Open, Critical, and Solidary Education

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ABSTRACT: Algeria, with its history of resistance and cultural diversity, is currently challenged to adapt its educational system to the demands of globalization. In a world shaped by climate change, inequalities, migration, and conflicts, Algerian schools are expected to prepare citizens capable of combining national identity with global responsibility. The main issue lies in the limited integration of Global Citizenship Education (GCE) within curricula and pedagogical practices. The objective of this study is to assess to what extent the Algerian school system equips learners to engage as open-minded, critical, and solidaristic citizens. The methodology relies on documentary analysis of curricula, textbooks, and official guidelines, complemented by a literature review on GCE. Results indicate that, despite some minor progress, education remains largely focused on national perspectives, with little attention to global issues and insufficient teacher training. Pedagogical methods, still predominantly transmissive, do not adequately foster critical thinking, cooperation, or cultural openness. In conclusion, Algerian schools hold great yet underutilized potential to promote global citizenship. Our recommendations include revising curricula to integrate global challenges, strengthening teacher training, adopting active and participatory pedagogies, and opening schools to civil society and intercultural initiatives. Such measures would help transform Algerian schools into genuine drivers of civic transformation, capable of shaping a generation prepared to face the challenges of the 21st century.

KEYWORDS: Global citizenship education; Algerian school; Critical pedagogy; Teacher training; Intercultural dialogue; Educational reform

L'école Algérienne à L'épreuve De La Citoyenneté Mondiale : Vers Une Education Ouverte, Critique Et Solidaire

RESUME: L'Algérie, héritière d'une histoire de résistance et riche d'une diversité culturelle, se trouve aujourd'hui confrontée à la nécessité d'adapter son système éducatif aux enjeux de la mondialisation. Dans un monde marqué par le changement climatique, les inégalités, les migrations et les conflits, l'école algérienne est appelée à former des citoyens capables de conjuguer ancrage national et responsabilité mondiale. Le problème posé est celui de la faible intégration de l'éducation à la citoyenneté mondiale (ECM) dans les curricula et les pratiques pédagogiques actuelles. L'objectif de cette étude est d'analyser dans quelle mesure l'école algérienne prépare les apprenants à exercer une citoyenneté ouverte, critique et solidaire. La méthodologie adoptée repose sur l'analyse documentaire des programmes scolaires, des manuels et des orientations officielles, complétée par une revue de la littérature internationale sur l'ECM. Les résultats montrent que, malgré des avancées limitées, l'éducation reste centrée sur une vision nationale, avec une faible prise en compte des enjeux globaux et un déficit de formation des

enseignants. Les méthodes pédagogiques, encore majoritairement transmissives, ne favorisent pas suffisamment l'esprit critique, la coopération ni l'ouverture culturelle. En conclusion, l'école algérienne possède un potentiel considérable mais sous-exploité pour promouvoir la citoyenneté mondiale. Nos recommandations portent sur la révision des curricula, le renforcement de la formation des enseignants, l'adoption de pédagogies actives et l'ouverture de l'école sur la société civile et les initiatives interculturelles. Ces mesures contribueraient à faire de l'école un levier de transformation citoyenne adapté aux défis du XXIe siècle.

MOTS CLES: Citoyenneté mondiale ; école algérienne ; pédagogie critique ; formation des enseignants ; dialogue interculturel ; réforme éducative

INTRODUCTION

L'Algérie, riche de son histoire de lutte pour la liberté, de sa diversité culturelle et de sa position géographique, se trouve aujourd'hui confrontée aux défis d'un monde globalisé marqué par la mondialisation, les crises climatiques, les migrations et les inégalités sociales. Dans ce contexte, l'école, en tant qu'institution centrale de formation et de socialisation, est appelée à dépasser sa mission de transmission des savoirs pour préparer les jeunes générations à la citoyenneté mondiale.

La problématique qui se pose est la suivante : **comment l'école algérienne peut-elle contribuer à former des citoyens du monde actifs, critiques et solidaires, tout en préservant ses fondements nationaux ?**

Cette recherche vise à analyser la place de la citoyenneté mondiale dans le système éducatif algérien, à identifier les pratiques pédagogiques favorisant l'ouverture et l'esprit critique, et à mettre en lumière les défis liés à son intégration. Elle s'appuie sur l'hypothèse que l'introduction de valeurs universelles (droits humains, développement durable, dialogue interculturel) pourrait renforcer la conscience planétaire des élèves sans affaiblir leur ancrage identitaire. La pertinence de cette étude réside dans son apport scientifique, social et pratique, en contribuant à repenser le rôle de l'école face aux enjeux du XXI^{e} siècle.

LE CORPS

Définition de la citoyenneté mondiale

La citoyenneté mondiale désigne la conscience d'appartenir à une communauté humaine élargie, au-delà des frontières nationales, ainsi que la responsabilité partagée dans la construction d'un monde plus juste, pacifique et durable. Elle repose sur des valeurs telles que la solidarité, la coopération internationale, le respect de la diversité culturelle et la défense des droits humains. Dans ce sens, être citoyen du monde ne signifie pas renoncer à son identité nationale, mais l'enrichir par une ouverture culturelle et un engagement envers l'humanité.

Éducation et citoyenneté mondiale

Les organisations internationales, notamment l'UNESCO, soulignent le rôle central de l'éducation comme levier de transformation sociale. L'éducation à la citoyenneté mondiale (ECM) implique l'acquisition de compétences variées :

- **cognitives** (analyse critique, compréhension des interdépendances mondiales),
- **socio-émotionnelles** (empathie, ouverture culturelle),

- **comportementales** (engagement, coopération).

Elle vise à préparer des individus capables non seulement de s'adapter aux défis contemporains, mais aussi d'y répondre activement. Ainsi, face à la crise climatique, l'école ne peut se limiter à la transmission de savoirs scientifiques ; elle doit également cultiver un sens de responsabilité écologique et de solidarité intergénérationnelle.

Citoyenneté nationale et mondiale : complémentarité et tensions

En Algérie, l'éducation a historiquement accordé une place prépondérante à l'identité nationale, héritage de la lutte anticoloniale et de la reconstruction postindépendance. Cette orientation, légitime dans son contexte, peut cependant restreindre l'ouverture à l'universel et limiter l'attention portée aux enjeux globaux. La question essentielle devient alors : comment concilier l'ancrage national avec l'ouverture mondiale ? Une piste réside dans une articulation équilibrée entre ces deux dimensions : une identité nationale affirmée peut constituer un socle solide pour développer une citoyenneté mondiale critique et responsable.

L'école algérienne face aux enjeux de la citoyenneté mondiale

Analyse des curricula

Les programmes scolaires algériens mettent en avant les valeurs patriotiques, l'histoire nationale et la préservation de la langue et de la culture. Cependant, les dimensions globales — changement climatique, droits humains universels, migrations, coopération internationale — apparaissent de façon marginale ou implicite. Par exemple, les manuels d'histoire insistent sur la guerre de libération, mais traitent très peu des mouvements mondiaux pour la paix ou des luttes contemporaines contre les inégalités globales. L'éducation civique, quant à elle, reste centrée sur les institutions nationales, laissant peu d'espace aux institutions internationales comme l'ONU, l'Union africaine ou les ONG, pourtant essentielles dans la gouvernance mondiale.

Méthodes pédagogiques et pratiques enseignantes

L'approche dominante reste transmissive et centrée sur l'enseignant. L'élève est davantage récepteur que participant actif. Or, l'éducation à la citoyenneté mondiale requiert des pédagogies actives : débats, projets collaboratifs, apprentissage par problème, ouverture sur la société civile. Certains enseignants innovants tentent d'introduire des discussions ou des projets interdisciplinaires, mais ces initiatives restent marginales et souvent freinées par la surcharge des programmes et la pression des examens.

Valeurs transmises dans le milieu scolaire

Si des valeurs de solidarité et de respect sont promues, elles sont souvent présentées dans une perspective restreinte (famille, communauté, nation). La conscience des interdépendances globales et des responsabilités partagées reste limitée. De plus, l'image de l'étranger ou de l'autre culture est parfois réduite à des représentations simplifiées, ce qui peut renforcer certains stéréotypes plutôt que de les déconstruire.

Obstacles identifiés

- Formation insuffisante des enseignants : peu d'outils pour aborder les enjeux mondiaux.
- Manuels scolaires peu ouverts aux réalités internationales : vision partiellement stéréotypée de l'autre.
- Pression des examens et surcharge des programmes, qui laissent peu de place aux activités citoyennes et critiques.
- Manque de ressources pédagogiques en arabe, en tamazight ou en français adaptées aux enjeux globaux.

Discussion des résultats

Les résultats confirment donc une tension entre deux logiques : l'ancrage national, qui reste central dans l'école algérienne, et l'ouverture mondiale, encore marginale. Comme le montrent Sahli et Belaid (2022), la citoyenneté mondiale n'est pas absente des manuels, mais son traitement reste implicite et secondaire. De plus, Hadjeris (2022) a révélé que les représentations véhiculées par certains supports renforcent parfois des stéréotypes, ce qui limite la portée critique de l'éducation à la citoyenneté mondiale.

Du côté des enseignants, Khaldi (2021) a observé que leur perception de l'ECM est positive mais insuffisamment outillée, ce qui explique pourquoi l'approche transmissive domine encore dans les classes. Enfin, l'étude d'El Hadi (2025) montre que l'intégration des valeurs citoyennes dans les manuels de français reste plus centrée sur la fierté nationale et l'éco-citoyenneté que sur une ouverture internationale.

Ces constats, comparés aux recommandations de l'UNESCO (2015), soulignent la nécessité de renforcer la place de la citoyenneté mondiale dans les curricula, la formation des enseignants et les pratiques pédagogiques. Une telle évolution permettrait de concilier enracinement identitaire et ouverture sur l'universel.

CONCLUSION

L'analyse des curricula, des pratiques pédagogiques et des valeurs véhiculées par le système éducatif algérien met en lumière une dynamique contrastée : d'un côté, un ancrage national fort qui contribue à la consolidation identitaire et à la préservation de la mémoire historique ; de l'autre, une ouverture encore timide aux enjeux mondiaux, souvent réduite à des références implicites et secondaires. L'école demeure avant tout un lieu de transmission de la fierté patriotique et de l'appartenance communautaire, mais peine à préparer pleinement les apprenants à la complexité des interdépendances globales.

Cette tension entre enracinement identitaire et citoyenneté universelle se reflète dans les méthodes pédagogiques, encore largement transmissives, où l'élève occupe une position de récepteur plus que d'acteur. Bien que certains enseignants tentent d'introduire des pratiques innovantes favorisant la discussion, la coopération et l'ouverture, ces initiatives demeurent marginales et contraintes par la surcharge des programmes et le poids des évaluations normatives. Par ailleurs, les manuels scolaires, tout en promouvant des valeurs de respect et de solidarité, tendent à véhiculer une représentation limitée de l'« autre », parfois marquée par des stéréotypes.

Ces constats confirment les analyses de recherches récentes (Sahli & Belaid, 2022 ; Hadjeris, 2022 ; Khaldi, 2021 ; El Hadi, 2025), qui soulignent toutes le caractère implicite et insuffisamment

outillé de l'éducation à la citoyenneté mondiale (ECM) en Algérie. Comparés aux orientations de l'UNESCO (2015), ils mettent en évidence un décalage entre les ambitions internationales et les pratiques nationales.

Dès lors, il devient nécessaire de penser une réforme progressive et contextualisée, qui n'oppose pas identité nationale et ouverture internationale mais les articule dans une logique complémentaire. Renforcer la formation initiale et continue des enseignants, diversifier les supports pédagogiques, alléger les curricula et introduire des méthodes actives de participation et de débat constituent des leviers essentiels. Une telle évolution permettrait de préparer des citoyens capables de conjuguer enracinement culturel et engagement dans la construction d'un monde solidaire, juste et durable.

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Strategies of Youth's Digital Discourse and Global Citizenship Empowerment: A Pragmatic Study

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ABSTRACT: In the last decade, the digital sphere has undergone profound transformations, becoming a central arena for youth communication and the expression of shared values, particularly those of global citizenship. Despite the growing body of Western and Arab literature on this subject, most studies have either focused on quantitative and sociological dimensions or on national identity, while overlooking a pragmatic analysis of the discursive strategies employed by youth in their digital interactions. This study addresses this gap by adopting a pragmatic perspective, drawing on a qualitative corpus of youth posts and comments on the Facebook platform. Using a descriptive–analytical pragmatic approach, the research examined speech acts and discursive symbols produced in digital interactions. The findings revealed that youth employ multiple strategies to empower values of global citizenship, including: religious legitimization through supplication, symbolic framing of local issues as global, human rights and universalist discourse, practical engagement, and forms of critique and accountability. These strategies enable the internationalization of local issues, the construction of a transnational collective identity, and the reinforcement of universal values such as justice, freedom, and dignity—thus making digital discourse a genuine negotiation space for practicing global citizenship. The analysis also identified several constraints that limit the effectiveness of this discourse, including language barriers, localist tendencies, doubts about credibility, and cultural divergences. The study concludes that global citizenship is not merely a theoretical notion but a pragmatic practice embodied in everyday digital speech acts. The study recommends integrating pragmatic analysis into university curricula to enhance value-based digital communication awareness, and calls for future research that combines quantitative and qualitative methods, expanding samples to include multiple platforms and languages. It also suggests developing AI tools capable of detecting discursive strategies, thereby strengthening youth contributions to public diplomacy and transnational solidarity.

KEYWORDS: digital discourse, youth, global citizenship, pragmatics, social media, media literacy, cultural diversity

استراتيجيات الخطاب الرقمي للشباب وتمكين المواطنة العالمية: مقاربة تداولية

الملخص: شهد الفضاء الرقمي في العقد الأخير تحولات عميقة جعلته مجالًا مركزيًا للتواصل الشبابي والتعبير عن القيم المشتركة، وعلى رأسها قيم المواطنة العالمية. ورغم تراكم الأدبيات الغربية والعربية حول الموضوع، ظل التركيز إما على الأبعاد الكمية والسوسيولوجية أو على الهوية الوطنية، مع إغفال التحليل

التداولي لاستراتيجيات الخطاب التي يوظفها الشباب في تفاعلاتهم الرقمية. تنطلق هذه الدراسة من هذه الفجوة لتقارب الموضوع بمنظور تداولي، بالاعتماد على corpus نوعي مأخوذ من منشورات وتعليقات شبابية على منصة فيسبوك. اعتمد البحث المنهج الوصفي–التحليلي التداولي، مركزًا على الأفعال الكلامية والرموز الخطابية التي تنتجها التفاعلات الرقمية. وقد كشفت النتائج أن الشباب يوظفون استراتيجيات متعددة لتمكين قيم المواطنة العالمية، من بينها: الشرعنة الدينية بالدعاء، الترميز الكوني للقضايا، الخطاب الحقوقي/الأممي، الانخراط العملي، وأشكال النقد والمساءلة. وأبرز التحليل أن هذه الاستراتيجيات تتيح تدويل القضايا المحلية، وبناء هوية جماعية عابرة للحدود، وترسيخ قيم العدالة والحرية والكرامة، بما يجعل الخطاب الرقمي فضاءً تفاوضيًا حقيقيًا لممارسة أدوار المواطنة العالمية. كما أظهرت النتائج وجود عوائق تحدّ من فعالية الخطاب، منها حاجز اللغة، النزعة المحلية، التشكيك في المصداقية، والتباين الثقافي. وتوصلت الدراسة إلى أن المواطنة العالمية ليست مجرد مفهوم نظري، بل ممارسة تداولية تتجسد في الأفعال الكلامية اليومية على المنصات الرقمية. توصي الدراسة بدمج التحليل التداولي في المناهج الجامعية لتعزيز الوعي القيمي بالتواصل الرقمي، وبإجراء أبحاث مستقبلية توظف مقاربات كمية وكيفية معًا، مع توسيع العينة لتشمل منصات ولغات متعددة. كما تقترح تطوير أدوات ذكاء اصطناعي قادرة على تحليل الاستراتيجيات الخطابية للشباب بما يعزز دورهم في الدبلوماسية الشعبية والتضامن العابر للحدود.

الكلمات المفتاحية: الخطاب الرقمي، الشباب، المواطنة العالمية، التداولية، وسائل التواصل الاجتماعي، التربية الإعلامية، التعددية الثقافية.

المقدمة:

أفرزت التحولات الرقمية المتسارعة واقعًا جديدًا جعل من الفضاء الافتراضي ساحة مركزية للتواصل وبناء الهويات الفردية والجماعية، ولا سيما لدى فئة الشباب. فقد أصبح هذا الفضاء يتجاوز حدود الترفيه والتفاعل الاجتماعي البسيط ليشكّل مجالًا لإعادة إنتاج الخطاب والتأثير في الرأي العام، إضافة إلى تكريس قيم حديثة كالعدالة الاجتماعية، الحوار بين الثقافات، والمسؤولية التضامنية تجاه القضايا الإنسانية. وفي هذا السياق، يغدو الخطاب الرقمي أكثر من مجرد ممارسة لغوية، إذ يمثل أداة تداولية فاعلة يمكن أن تسهم في ترسيخ قيم المواطنة الرقمية ذات الأبعاد العالمية.

تتجلى أهمية هذه الدراسة في سعيها إلى الربط بين التداولية كإطار نظري يدرس الفعل اللغوي في سياقه، وبين الفضاء الرقمي بوصفه ميدانًا تواصليًا جديدًا يتيح إمكانيات واسعة أمام الشباب لتأكيد حضورهم وبناء وعيهم العالمي. ومن ثم، فإن تحليل الاستراتيجيات الخطابية التي يوظفها الشباب عبر وسائل التواصل الاجتماعي يتيح فهمًا أعمق لمدى إسهام هذا الخطاب في تكوين مواطنة عابرة للحدود، إلى جانب رصد العوائق التي قد تحدّ من هذا الدور.

وتتمحور **إشكالية الدراسة** حول التساؤل الرئيس: إلى أي مدى يسهم الخطاب الرقمي للشباب، عبر استراتيجياته التداولية، في تعزيز قيم المواطنة العالمية؟

وتسعى الدراسة إلى تحقيق الأهداف التالية:

1. تحديد أبرز الاستراتيجيات التداولية الموظفة في الخطاب الرقمي لدى الشباب.
2. تحليل أثر هذه الاستراتيجيات في تشكيل وعي الشباب بمسؤولياتهم كمواطنين عالميين.

3. الكشـــف عن التحديات الثقافية والتداولية التي قد تحدّ من فعالية هذا الخطاب في بناء الجســـور بين الثقافات.
4. تقديم توصـــيات عملية لدعم التربية الإعلامية وتعزيز الكفايات التداولية للشـــباب بما يتلاءم مع متطلبات المواطنة العالمية.

وانطلاقًا من ذلك، تُطرح **أسئلة البحث** الآتية:

- ما أهم الاستراتيجيات التداولية التي يعتمدها الشباب في فضاء الخطاب الرقمي؟
- كيف يمكن أن يسهم هذا الخطاب في تكريس قيم المواطنة العالمية؟
- ما أبرز العوائق الثقافية والتداولية التي تعترض دور الخطاب الرقمي في تحقيق التواصـــل العابر للحدود؟

مراجعة الأدبيات:

شهدت السنوات الأخيرة تراكمًا لعدد من الدراسات الأجنبية التي قاربت موضوع المواطنة الرقمية وعلاقتها بالقيم العالمية. فقد طرح Harris و Johns(.Harris A، 2020) إطارًا نظريًا لفهم المواطنة الرقمية في أستراليا، معتبرين إياها وسيلة لترسيخ التماسك الاجتماعي وتعزيز العيش المشترك في مجتمع متعدد الثقافات. غير أنّ الدراسة بقيت عامة من حيث الطرح، إذ انصبت على الجانب السوسيولوجي ولم تخُض في تحليل البنى الخطابية أو آليات التفاعل اللغوي في الفضاء الرقمي. وفي السياق نفسه، أظهرت نتائج المسح الاجتماعي الأوروبي(ESS 2020) ، أنّ هناك ارتباطًا وثيقًا بين الكفايات الرقمية وبين المشـــاركة المدنية والسياسية لدى الشباب الأوروبي، لكن المقاربة ظلت كمية في جوهرها ولم تتناول طبيعة الممارسات التواصلية ولا الاستراتيجيات الحجاجية الموظفة في النقاشات الرقمية.

أما في مرحلة أحدث، فقد قام Cleofas و Labayo(Cleofas، 2024) بدراســـة ميدانية على عينة واســـعة من طلبة الجامعات في الفلبين، انتهت إلى أنّ المشـــاركة المدنية الرقمية والاحترام المتبادل عبر الإنترنت يســـهمان بوضـــوح في تنمية الكفايات العالمية لدى الشـــباب. غير أنّ الدراســـة اكتفت بالتحليل الإحصائي ولم تتجاوز ذلك إلى تحليل مضمون الخطاب الرقمي أو الوقوف عند آليات الإقناع وبناء الهوية. وفي الاتجاه ذاته، أجرى Tsouparopoulou وآخرون (Tsouparopoulou، 2025) دراسة مقارنة اعتمدت بيانات من أكثر من ثلاثين بلدًا أوروبيًا، خلصت إلى أنّ الوسائط الرقمية أضحت فضاءً أساسيًا لترسيخ قيم المواطنة والمشاركة. إلا أنّها، مثل الدراسات السابقة، بقيت حبيسة المؤشرات الكمية العامة دون أن تخوض في تحليل استراتيجيات التواصل الخطابي التي يوظفها الشباب في تفاعلاتهم اليومية. ويُستفاد من هذه الأدبيات الغربية أنّها ســـاهمت في توضـــيح علاقة الرقمنة بالمواطنة العالمية، لكنها لم تُعالج الجانب التداولي للخطاب الرقمي، وهو ما يترك ثغرة بحثية واضحة.

أما في السياق العربي، فقد انصبت أغلب الدراسات على بحث علاقة الشباب بالفضاء الافتراضي من زاوية الهوية الوطنية والقيم المحلية أكثر من المواطنة العالمية. ففي دراســـة **جمال كانون** (كانون، 2018)حول الشباب الجزائري والفضاء الرقمي، بيّن الباحث أنّ الإنترنت أسهم في إعادة تشكيل أنماط الاتصال وإنتاج مفاهيم جديدة مثل *المواطن الرقمي والمجتمع الافتراضـــي*، غير أنّ الطرح ظل عامًا ولم يتناول الكيفية الخطابية التي يتجسد بها هذا التحول. وفي الاتجاه نفسه، نجد دراسات أخرى مثل بحث **بوهلة شـهيرة** (شـــهيرة، 2020) التي ركزت على واقع اســـتخدام اللغة العربية في الخطاب الرقمي الجزائري على

الفيسبوك، حيث درست التوزع بين الفصحى والعامية واستعمال الرموز التعبيرية والأخطاء الإملائية، لكنها اقتصرت على البعد الوصفي الشكلي دون التعمق في الأبعاد التداولية أو القيمية للخطاب.

وفي العام نفسه، أنجز **عبد الجليل العكاري** (العكاري، 2020) دراسة مقارنة شملت طلبة من الأردن وتونس والجزائر حول تصورات الشباب العربي للمواطنة العالمية، وأظهرت أنّ نسبة معتبرة منهم (44%) لا يعرفون أصلًا هذا المفهوم، فيما يمنح 47% الأولوية للمواطنة المحلية، وهو ما يعكس قصور التعليم الرسمي في غرس قيم المواطنة العالمية. ورغم أهميتها في إبراز الفجوة التوعوية، فإنها ركزت على التصورات ولم تحلل التفاعلات الرقمية ولا آليات الحجاج الخطابي فيها.

يتضح من مجمل الدراسات السابقة أنّ الاهتمام بقضية المواطنة العالمية في السياق العربي ظلّ منصبًا أساسًا على **التعليم الجامعي الرسمي**، كما في دراسة محمود (محمود، 2018) التي دعت نظريًا إلى ضرورة إدماج قيم المواطنة في المناهج الجامعية، ودراسة العكاري (2020) التي أثبتت ميدانيًا ضعف وعي الطلبة العرب بتلك القيم ومحدودية اكتسابهم لمهارات القرن الحادي والعشرين ذات الصلة. غير أنّ هذه الدراسات، على أهميتها، لم تتناول **الخطاب الرقمي للشباب** باعتباره فضاءً موازياً للتعليم الرسمي وأكثر تعبيرًا عن تفاعلاتهم اليومية وقيمهم الكونية، كما لم تقترب من التحليل التداولي للأبعاد اللغوية والخطابية التي يجسدها الشباب في تفاعلاتهم عبر المنصات الاجتماعية. ومن هنا تتحدد مساهمة هذه المداخلة، إذ تسعى إلى سد هذه الفجوة من خلال **مقاربة تداولية** لخطاب الشباب في الفضاء الرقمي (فيسبوك نموذجًا)، للكشف عن الاستراتيجيات الخطابية التي يوظفونها في تمكين قيم المواطنة العالمية، ورصد حدودها وإمكاناتها.

وفي سياق موازٍ، خلصت دراسة **إبراهيم والعطار** (العطار، 2022) إلى أنّ الاستخدام المكثف لشبكات التواصل الاجتماعي (فيسبوك، واتساب، يوتيوب، تويتر) عزّز قيم الهوية الوطنية والولاء والاعتزاز بالوطن لدى الشباب المصري في الريف والحضر، لكنها بقيت محصورة في إطار المواطنة المحلية دون الانفتاح على بعدها العالمي، كما اعتمدت على المنهج الكمي (الاستبيان) دون تحليل نوعي للخطاب. وأخيرًا، تناولت دراسة (عمار، 2023) موضوع المواطنة الرقمية في المجتمع الجزائري في مواجهة ما سماه "الحروب الذكية" والتضليل الإعلامي، معتمدًا المنهج الوصفي–التاريخي. وقد أبرزت الدراسة التحديات الأمنية والإعلامية التي يطرحها الفضاء الرقمي، لكنها لم تتطرق إلى التحليل التداولي للخطاب أو إلى استراتيجيات الشباب في بناء القيم الكونية عبر المنصات الاجتماعية.

من خلال هذا العرض لبعض الدراسات غذ يصعب حصرها ويضيق المكان بذكرها؛ يتضح أنّ الدراسات الغربية والعربية تقاطعت في جوانب مهمة، إذ أبرزت الأولى أهمية الفضاء الرقمي في بناء الكفايات العالمية، فيما ركزت الثانية على تعزيز قيم المواطنة والانتماء الوطني. غير أنّها جميعًا اشتركت في قصور منهجي يتمثل في غياب التحليل التداولي للخطاب الرقمي، وعدم تفكيك آليات الحجاج والإقناع وبناء الهوية التي يوظفها الشباب. من هنا تأتي أهمية المداخلة الحالية التي تسعى إلى سد هذه الثغرة عبر مقاربة تداولية لخطاب الشباب العربي على منصات التواصل الاجتماعي، للكشف عن استراتيجياتهم التواصلية في ترسيخ قيم المواطنة العالمية والتفاعل مع القضايا العابرة للحدود.

المنهجية:

1. **تصـميم البحث(Research Design) :**اعتمدت هذه الدراسـة تصـميمًا وصـفيًا-تحليليًا يقوم على استكشـاف استراتيجيات الخطاب الرقمي في فضـاء الفيسبوك، مع التركيز على دوره في تمكين الشباب من قيم المواطنة العالمية. ويسـتند هذا التصـميم إلى مقاربة نوعية تداولية تتيح فحص البنية اللغوية والتواصـلية للتفاعلات الرقمية ورصد المؤشرات الخطابية ذات الصلة بالقيم الكونية.

2. **العينة والمكان(Sample & Context) :**تم اختيار عينة قصدية من الصفحات الرسمية لجهات ومؤسسـات وطنية وعالمية، مع إعطاء الأولوية للصـفحات الناطقة بالعربية. جاء هذا الاختيار ليتناسـب مع طبيعة تخصّـصـي بصـفتي باحثة في اللغة العربية، مما يضـمن دقة في التحليل التداولي للأفعال الكلامية والاسـتراتيجيات الحجاجية دون الوقوع في إشـكالات الترجمة أو التأويل الناتج عن اختلاف اللغات. كما أنّ اعتماد الصـفحات المحلية أو ذات الصـبغة العربية لا يتعارض مع موضوع المواطنة العالمية، بل يبرزه من زاوية فريدة، إذ تُجسّـد الخطابات العربية كيف تُسـتحضـر القيم الإنسـانية الكبرى (مثل العدالة الاجتماعية، الحق في الصحة والتعليم، التضامن بين الشعوب، والحوار بين الثقافات) ضمن فضاء محلي ولساني عربي. ومن أبرز هذه الصفحات :**يونيسف الجزائر، منظمة الصحة العالمية، أسطول الصمود العالمي،** حيث يلتقي البعد المحلي بالبعد العالمي في خطاب موجّه للجمهور العربي بلغته الأم.

الجدول رقم (1): صفحات عينة الدراسة

اسم الصفحة	رابط الصفحة	نوع الصفحة	عدد المتابعين
UNICEF Algérie يونيسف الجزائر	https://www.facebook.com/UnicefAlgerie	منظمة غير هادفة للربح	٣٣٦ ألف
Ministère de la santé Algérie وزارة الصحة الجزائر	https://www.facebook.com/SanteDZA	منظمة غير هادفة للربح	٢,١مليون
World Health Organization (WHO)	https://www.facebook.com/WHO?locale=ar_AR	منظمة غير هادفة للربح	٣٧ مليون
أسطول الصمود المغاربي، لكسر الحصـــار عن غزة	https://www.facebook.com/maghrebsumudflotilla?locale=ar_AR	صفحة سياسية	٤٠٠ ألف
Ministère de la santé Algérie وزارة الصحة الجزائر	https://www.facebook.com/SanteDZA?locale=ar_AR	منظمة حكومية	٢,١ مليون
Greenpeace International	https://www.facebook.com/greenpeace.international?locale=ar_AR	منظمة غير حكومية	٢,٩ مليون

3. **أدوات البحث(Research Tools) :**ارتكزت أداة البحث الأساسية على **التحليل التداولي للمحتوى**، مع التركيز على عناصر اللغة المستعملة (الفصحى والعامية)، أنماط الحجاج، استراتيجيات بناء الهوية الرقمية، والمرجعيات القيمية المرتبطة بالمواطنة العالمية، مثل التعايش، الانفتاح الثقافي، والمسؤولية الرقمية.

4. **إجراءات جمع البيانات(Data Collection Procedures) :**جرى جمع البيانات من خلال تتبّع منشورات وتعليقات الصفحات المختارة على مدى فترة زمنية محدّدة، وتدوينها وفق محاور التحليل التداولي المعتمدة. تمّ الحرص على شمولية البيانات من حيث تنوّع المواضيع المطروحة (صحية، اجتماعية، تضامنية)، بما يعكس طبيعة الخطاب الرقمي للشباب العربي.

5. **تحليل البيانات(Data Analysis) :** اعتمد تحليل البيانات على مقاربة نوعية تداولية تهدف إلى الكشف عن المعاني الضمنية وآليات التواصل الموظّفة في الخطاب الرقمي، مع التركيز على **الكيف** أكثر من الكم. وقد مكّن هذا النهج من إبراز الطابع الجدلي للخطاب، والتوتر بين المحلي والعالمي، وكيفية تجسيد قيم المواطنة العالمية من خلال التفاعل الرقمي بالعربية.

6. **الاعتبارات الأخلاقية:** رُوعيت في إنجاز هذه الدراسة الاعتبارات الأخلاقية، وذلك من خلال الاقتصار على المعطيات المتاحة للعموم في الفضاء الرقمي دون أي تدخّل في الحسابات الخاصة أو الهوية الشخصية للمستخدمين. كما تم التعامل مع التعليقات باعتبارها نصوصًا جماعية لا تكشف عن معلومات حساسة، ضمانًا لاحترام مبدأ الخصوصية الرقمية.

النتائج :

1. الاستراتيجيات التداولية المستعملة من طرف الشباب:

- الشرعنة الدينية بالدعاء :مثل "ربي ينصركم"، "وفقكم الله"، حيث تُوظَّف الأفعال الكلامية الدعائية لإضفاء بعد قيمي وروحي مشترك.
- الرمزية الكونية :مثل "غزة عاصمة الحرية بالعالم"، وهو تأطير تداولي يحول القضية من محلية إلى كونية.
- الانخراط العملي :أسئلة مثل "نجم نلتحق؟"، "التوقيت؟" تعكس انتقال الخطاب من الافتراضي إلى إمكانية المشاركة الواقعية.
- الخطاب الحقوقي/الأممي :مثل "الحرية والعدالة الاجتماعية لأهل غزة"، وهو تموضع ضمن المرجعية الحقوقية الدولية.
- النقد والمساءلة :مثل "كلام فارغ"، "لماذا لم توفّروا مادة إعلامية دقيقة؟"، وهي أصوات معارضة تكشف جدلية النقاش حول جدوى التضامن الرقمي.

2. تمكين الشباب من قيم المواطنة العالمية عبر الخطاب الرقمي:

– تدويل القضايا :الانتقال من البعد المحلي (تونس/ليبيا) إلى القضايا الإنسانية الكونية (غزة كرمز عالمي للتحرر).
– بناء هوية جماعية عابرة للحدود :الخطاب الرقمي يتيح للشباب التفاعل مع نظراء من أكثر من 50 دولة، مما يعزز الانتماء لمجتمع عالمي.
– ترسيخ القيم الكونية :الحرية، العدالة، الكرامة، باعتبارها أساس المواطنة العالمية.

– إنتاج فضاء تفاوضي :الشباب يمارسون أدوارًا تداولية كمواطنين عالميين (داعمين، ناقدين، متسائلين، منخرطين).

3. عوائق تحدّ من فعالية الخطاب:

– حاجز اللغة :ضعف حضور العربية في النقاش العالمي.
– النزعة المحلية :بعض الأصوات تحصر التضامن في الإطار العربي/الإسلامي.
– التشكيك في المصداقية :وصف بعض الأفعال بـ"الاستعراض" يضعف التعبئة.التباين الثقافي والمرجعي.

يُظهر التحليل التداولي لخطاب الشباب الرقمي أنّ **المواطنة العالمية ليست مفهومًا مجردًا**، بل تتجسد في الأفعال الكلامية، والرموز الخطابية، وأنماط التفاعل التي تتجاوز الحدود القومية لتؤسس لفضاء تضامني كوني. ورغم العوائق، فإن هذا الخطاب الرقمي يمثل أداة قوية لتمكين الشباب من المشاركة في صناعة هوية جماعية عالمية قائمة على **العدالة، الحرية، والتضامن العابر للحدود**

مناقشة النتائج :

يتقاطع تحليلنا التداولي مع ما توصل إليه **Harris & Johns**(Harris، 2020) و**Cleofas** (Cleofas، 2024)و و (Tsouparopoulou، 2025) **Tsouparopoulou** في التأكيد على أهمية الفضاء الرقمي كأداة لترسيخ المواطنة والمشاركة. لكن، على عكس هذه الدراسات التي ركزت على البعد الكمي أو السوسيولوجي، كشفت مداخلتنا أن تمكين قيم المواطنة العالمية يتم فعليًا عبر **الأفعال الكلامية** و**الاستراتيجيات الخطابية** مثل الدعاء، الترميز الكوني، والخطاب الحقوقي. وهذا يعالج النقص المنهجي الذي أشارت إليه الأدبيات الغربية نفسها.

إذا كانت دراسات **كانون** (كانون، 2018) و**شهيرة** (شهيرة، 2020) قد ركزت على الهوية الوطنية والسمات الشكلية للخطاب، ودراسة **العكاري** (العكاري، 2020) أظهرت محدودية الوعي الطلابي بالمواطنة العالمية، فإن نتائجنا تعزز الطرح القائل بأن **الشباب يمارسون مواطنة عالمية فعلية على المنصات الرقمية** حتى وإن لم يكونوا واعين بالمفهوم نظريًا. وهذا ينسجم مع استنتاجات **العطار** (العطار، 2022) و**عمار** (عمار، 2023) التي أبرزت قوة الشبكات الاجتماعية، لكنه يضيف بعدًا تداوليًا لم يُتناول سابقًا.

بذلك، يبرز تحليلنا أن المواطنة العالمية لا تُبنى فقط عبر التعليم الرسمي كما قال (محمود، 2018) ، بل أيضًا عبر **التفاعلات الرقمية اليومية**، حيث يستثمر الشباب أدوات لغوية تداولية تؤسس لمجتمع عالمي متخيَّل.

الآثار المترتبة:(Implications) :

1. **تربويًا** :ضرورة دمج مخرجات التحليل التداولي في المناهج الجامعية والتكوين الرقمي، حتى يصبح الشباب أكثر وعيًا بالبعد القيمي لأفعالهم التواصلية.
2. **بحثيًا** :فتح آفاق لدمج التحليل الكمي (المسوح والاستبيانات) بالتحليل الكيفي التداولي لفهم شامل للمواطنة العالمية.

3. **سياسيًا/اجتماعيًا** :يمكن استثمار هذا الخطاب الرقمي الشبابي لتعزيز الدبلوماسية الشعبية وتكريس التضامن العالمي مع القضايا الإنسانية.
4. **تقنيًا** :أهمية تطوير أدوات ذكاء اصطناعي قادرة على التقاط **الاستراتيجيات الخطابية** وليس فقط مؤشرات كمية سطحية.

أبرز القيود(Limitations) :

– محدودية العينة (الاعتماد على منشور محدد/صفحة واحدة)، وهو ما قد لا يعكس كل أشكال التفاعل الرقمي.
– هيمنة اللغة العربية على corpus التحليل، مع غياب تحليل التفاعلات متعددة اللغات (الإنجليزية/الفرنسية).
– طبيعة المقاربة الكيفية تجعل النتائج عميقة ولكن غير قابلة للتعميم الكمي.
– التركيز على منصة واحدة (فيسبوك) مع إغفال منصات أخرى أكثر جاذبية للشباب (إنستغرام، تيك توك).

اتجاهات العمل المستقبلي:(Future Directions) :

توسيع العينة لتشمل منصات متعددة وتفاعلات لغوية متنوعة (العربية/الإنجليزية/الفرنسية).

– الجمع بين **التحليل التداولي** و**تحليل الشبكات الاجتماعية** لفهم أنماط الانتشار والتأثير.
– إجراء دراسات مقارنة بين السياقات العربية والغربية لرصد الاختلافات في استراتيجيات الخطاب.
– تطوير مدوّنات رقمية (Corpora) للخطاب الشبابي العربي، مع ترميز تداولي يسمح بتحليل ممنهج.
– دراسة **الأثر الواقعي** لهذا الخطاب: هل يتحول من تضامن افتراضي إلى ممارسات فعلية في الواقع (تطوع، احتجاج، ضغط سياسي)؟

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The Impact of Stereotypes on the Translator's Decisions and Choices: A Study of French Translations of Naguib Mahfouz's Novel Al-Harafish

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ABSTRACT: If today's world resembles a global village composed of peoples with diverse languages and cultures—thanks to the Fourth Technological Revolution—then this is precisely what translation has long aspired to achieve: bridging distant communities, fostering mutual understanding, enriching ideas, and transmitting cultures to learn from and benefit from one another's achievements. The translator strives for fidelity and neutrality in this endeavor, aiming to be a mirror that reflects without distortion. However, clichés and stereotypes formed by one society about another—whether intentionally or unconsciously—have often exerted influence over the translator's decisions and choices, especially when dealing with culturally rich texts such as literary works. This study focuses on how stereotypes—particularly those shaped by Western society about the East since Antoine Galland's introduction of *Arabian Nights*, and the portrayals of men, women, and Arab society—have affected the translator's understanding and choices. Through the analysis and comparison of selected French-translated excerpts from Naguib Mahfouz's *Al-Harafish*, we reveal how these translations distort the original and reflect the power of stereotypes. Our aim is to highlight the dangers of such clichés in perpetuating and embedding these images in the minds of today's global readers, while distorting the original text. We also emphasize the importance of fidelity and caution in literary translation—especially for works that have achieved global recognition—and the need to avoid anything that might influence the translator's decisions and choices, which are crucial in a world where cultures now compete to assert their identity and continuity.

KEYWORDS: Stereotypes, clichés, literary translation, *Al-Harafish*, Naguib Mahfouz

أثر الصور النمطية في قرارات المترجم واختياراته: دراسة لنماذج من الترجمة الفرنسية لرواية الحرافيش لنجيب محفوظ

الملخص
إذا كان العالم اليوم أشبه ما يكون بقرية كونية تضم شعوبا بلغات وثقافات مختلفة بفضل ما أحدثته الثورة التكنولوجية الرابعة، فإن هذا هو ما سعت إليه الترجمة منذ آلاف السنين في محاولتها جمع أواصر العالم المتباعدة وتقريب الرؤى وإثراء الأفكار ونقل الثقافات المختلفة قصد الاطلاع على منجزات الآخر والإفادة منها. ويسعى المترجم لتوخي الأمانة والحياد في مسعاه هذا حتى يكون مرآة تعكس ما يقابلها دونما تحوير. غير أن الاكليشيهات والصور النمطية التي شكلتها مجتمعات عن مجتمعات أخرى لسبب أو لآخر وبطريقة أو بأخرى قد مارست سلطتها، في كثير من الأحيان، على قرارات واختيارات المترجم في تعامله مع نصوص

شديدة الخصوصية الثقافية لا سيما النصوص الأدبية، سواء عن قصد أو بعفوية. وتركز دراستنا على إبراز كيف أثرت الصور النمطية (التي شكلها المجتمع الغربي على المجتمع الشرقي منذ اطلعه أنطوان غالان على الليالي العربية، والطريقة التي صورت بها الرجل والمرأة والمجتمع العربي خصوصا) على المترجم وعلى فهمه وعلى اختياراته،من خلال دراسة وتحليل ومقارنة مقاطع مترجمة إلى الفرنسية من رواية الحرافيش لنجيب محفوظ، جاءت محورة للأصل ومشوهة له، تتجلى فيها سلطة الصور النمطية بوضوح. وهدفنا من هذا التأكيد على خطورة هذه الاكليشيهات في تكريس مثل هذه الصور وترسيخها في أذهان القارئ الكوني اليوم مع تحوير الأصل وتشويه، من جهة، والتأكيد على ضرورة توخي الأمانة والتريث في الترجمة الأدبية خصوصا ما وصل منها مصاف العالمية، واستبعاد كل ما من شأنه التأثير على قرارات المترجم واختياراته الترجمية التي هي على الأهمية بمكان في عالم تتناحر فيه الثقافات اليوم على تأكيد ذاتها واستمراريتها.

الكلمات المفاتيح: الصور النمطية، الاكليشيهات، الترجمة الأدبية، الحرافيش، نجيب محفوظ

مقدمة

أصبح من البداهة التسليم بدور الترجمة الجوهري في المقاربة بين الحضارات و مدّ أواصر الحوار بين الشعوب . وهذا الدور الذي اضطلعت به الترجمة دور قديم نشأ منذ أن أحسّت الأمم بضرورة التطلّع إلى مكاسب و معارف الأمم التي تغايرها اللسان و الفكر. ولأن هذا العمل المضني و الهام في الوقت ذاته لا يمكن أن يضطلع به وسيط غير الترجمة _ و هذا ما أثبتته الترجمة فعلا_ في إرساء قواعد و صروح حضارات و ثقافات مجيدة، فإن هناك من رأى أنّ عملية تفعيل الحوار بين الحضارات هو جوهر الترجمة، و أن مهمّة الترجمة هي في الحقيقة نقل الثقافات وإرساء أسس الحوار و التواصل، وبذلك فليست الترجمة مجرّد نقل لغة إلى لغة ثانية بل هي نقل حضاري لنص من حضارة إلى حضارة أخرى أو من نسق ثقافي مّا إلى نسق ثقافي آخر. و في هذه الحال يفترض ألاّ يكون النص منعزلا عن سياقه الحضاري الأول الذي خرج منه و لا عن سياقه الحضاري الثاني الذي دخل فيه، على أن تكون عملية النقل هذه محمّلة بسياقات حضارية متعدّدة تجعل الترجمة نقلا حضاريا و ليس مجرّد استبدال لفظ بلفظ أو عبارة بعبارة من اللغة المصدر إلى اللغة الهدف (فيدوح، 2009) ، وهي المهمّة السامية التي تحملها المترجمون وعملوا على تحقيقها منذ أزمان ، وتمكّنوا في أحيانا كثيرة من مدّ روابط الحوار و التعارف بين الجماعات المختلفة .

إن الجماعة في علاقتها بالجماعة أو الشعب في علاقته بالشعب الآخر، والشخص في تواصله بالشخص الآخر يسهم في مراكمة كمّ من الانطباعات و الأحاسيس التي تتولّد أو تنبثق عن فعل الالتقاء هذا ، و قد تترسّخ وتتجذّر في أحاسيس الفرد و الجماعة ومخيالها ، مكوّنة " صورة" عن هذا الطرف الآخر بصفاته و تمظهراته المختلفة و العديدة .

أولا: الصورة

01: نشأتها

تعد الصورة باعتبار أنها مبنية على مقوّمات ترتبط بالطرف المنتج للصورة، سواء كان ذاتا منفردة أو جماعة متكاملة، محل تنوع، تختلف باختلاف الذوات المصدرة للحكم و تشوبها في كثير من الأحايين الذاتية و تنقصها الموضوعية. وتخلّلت هذه الصور منذ القديم كتابات الرحالة و المسافرين و الأدباء والمؤلفين ، وكان لها دور فاعل مؤثر جدا في بلورة رؤية الشعوب لبعضها، وفي تشكيل روح التسامح أو العداء بين الشعوب و الجماعات . حاول الرحالة بالخصوص أن ينقلوا إلى بلدانهم صورا عن الأمصار التي زاروها والشعوب التي تقطنها ، و هذا دائما بناء على أحكام الذات في رؤيتها للآخر، فتكون الصورة أحيانا تعظيمية توحي بالإعجاب والانبهار، وأحيانا تصغيرية توحي بالازدراء والنفور"و غيرها من صور

كثيرة كان لكلّ كاتب عنها انطباع أو كان له فيها موقف أو رأي بين مادح و قادح و حيادي ، لكلّ نظرته و مبرّراته حسب الزاوية التي نظر منها "(بن قينة، 1990، ص. 110).

02: مفهوما

يمكن لنا أن نعرّف الصورة على أنها " عملية إعادة إنتاج أو نسخ تستند إلى المحاكاة والتشابه، لشخص أو شكل أو هيئة أو شيء في الخارج، أو لخبرة ذهنية في الوعي سواء كانت صورة ذهنية خالصة أو ارتبطت بتمثيل يجري في الخارج "(عبد المقصود، 2007، ص. 21). فجوهر الصورة هو في النسخ والمحاكاة و تقليد الأصل.

و تنتج الصورة عن أحاسيس ولّدتها التجربة الذاتية و كذا تجربة الآخرين السماع والمشاهدات والتخيل و الاحتمال و التخمينات، وتسهم في بلورتها طرائق متعدّدة و لكنها تؤدي كلّها إلى ترك أثر في الذهن و الخيال، تتجسّد في شكل انطباعات وردود أفعال ومواقف و ربّما آثار أدبية أيضا (حليفي،2003).

03: علم الصورة (Imagologie)

علم الصورة أو الصورولوجيا أو دراسات الصورة أو الصورية ، كلها مصطلحات درج الباحثون على توظيفها إحالة على هذا المجال الذي يعنى بدراسة صور الشعوب من خلال الأعمال الأدبية ، و" تعدّ دراسات الصورة من الدراسات الأدبية المقارنة التي راجت في السنوات الأخيرة بسبب أهميتها في العلاقات بين الشعوب "(السيد، 2008، ص. 87). من بين اهتمامتها دراسة الصور المغلوطة التي تكونها الشعوب عن بعضها البعض.

و لعلّ السبب في تكوّن الصور الخاطئة يعود إلى أنها في البداية تكوّنت على يد الرحالة من خلال ما نقلوه لما شاهدوه أو سمعوه أو روي لهم خلال رحلاتهم في مختلف البلدان ، و ما قد يعتري هذا و يشوبه من ذاتية في مقاربة الأمور و في تغليب الهوى على العقل و في حبّ المبالغة و تهويل الأمور و غيرها من نزوات الذات و مراميها .

و ربّما نجد في الصورة التي رسمها الغرب الأوروبي عن العالم الإسلامي خير دليل ، إذ برغم التطورات و المستجدات و بُعد الفترة الزمنية ، لا يزال الغرب الأوربي ينسج صورة الشرق العربي المسلم بخيوط الفكر الوسيطي أو عوالم ألف ليلة و ليلة الخيالية، وكان من السبل التي انتهجها الغربيون و التي كانت عاملا في تكوين الإطار العام لصورة العرب في المخيال الأوروبي ما نقله الرحالة الغربيون من رجال دين و أدباء ، و ثبّتته حركة الاستشراق الكبيرة من أفكار وانطباعات عن الآخر العربي . هذه الحركة التي لعبت دوارا كبيرا و لا تزال آثارها تطبع العلاقات بين الشرق و الغرب و تؤطّرها.

ثانيا: الاستشراق

و يعدّ الاستشراق دون شك من أبرز الطرق التي تواصل بها العالم الغربي مع العالم العربي الإسلامي ، و من أهم المقوّمات و الأسس التي أسهمت في رسم و تعزيز صورة العالم العربي في مخيال الآخر الغربي . غير أن الكيفية التي تمّ بها هذا الإسهام و مدى مصداقيته يختلف الحكم عليها بناء على التيارات الإيديولوجية و العقدية التي توجّه حركة الاستشراق.

01: مفهومه

يُراد بمصطلح الاستشراق ذلك التخصّص الحديث الذي يعنى بقضايا الشرق، وهذا ما يتجلى في رأي أحمد حسن الزيات الذي يرى" أن الاستشراق اليوم هو دراسة الغربيين لتاريخ الشرق وأممه و آدابه و علومه وعاداته ومعتقداته و أساطيره " (الزيات، 1997، ص 378).

و ما يهمّنا أكثر هو الصور التي أسهم الاستشراق في رسمها عن العرب في مخيلة الغرب؟ و ما مدى توافقها مع الواقع ؟

02: دور الكنيسة في إرساء الصور النمطية الأولى

ارتبط الاستشراق في بداياته بالبعثات الكنسية، فسعت الكنيسة لتسخير كل ما في وسعها للتعرف على أسرار تفوق هذا الدين والرقي الذي طال العرب والمسلمين بعد اعتناقه و كذا لمعرفة كنه الدين الإسلامي وتبيّن هفواته و نقائصه لمحاربته و تنفير الشعوب المسيحية منه. و مما لا شك فيه أن الغرب كان عبر الحقب المختلفة أشد عداءا وتحاملا على المسلمين، و قد يعود هذا إلى طبيعة النفوس وتمثلها للحياة (مراد، 2004).

وهكذا ظلت صورة العرب تتأرجح بين كتابات الرحالة والحجّاج و تتنوع ملامحها بين قلم و آخر ، و كانت إسهامات فردية تُعزى إلى كتابها.

ثالثا: دور الليالي العربية في إعادة تشكيل صورة العربي في المتخيل الغربي

إن من أهم ما خلّده العالم الإسلامي من إنجازات أدبية قصص الليالي العربية ،و" هي مجموعة من القصص الشعبية التي ولع الدارسون بالبحث فيها ،لذا تضاربت آراؤهم واختلفوا في تحديد أصلها ،فمنهم من قال أن أصلها هندي و آخر فارسي و آخر عربي " (عيلان، 1985، ص. 102). وتعدّ الترجمة التي قام بها أنطوان غالان Antoine Galland، ،المستشرق الفرنسي لليالي العربية إلى اللغة الفرنسية ، أوّل ترجمة للّيالي العربية إلى اللغات الأوروبية بين 1704 و1717 شكلت نقطة تحوّل و منعرجا هاما في تاريخ الأدب و الفكر الأوروبي (الخمليشي، 2010). لقد عدّت ترجمة غالان لليالي شيئا مستحدثا لم يسبق للأوروبيين بها عهد ، أقبلوا عليها بنهمٍ لا يُقارن، و تركت فيهم انعكاسات واضحة على المستوى الجمالي و الفلسفي.

01: تحوّل صورة العربي بعد ترجمة الليالي العربية

لقد أسهمت الليالي في رسم صور جديدة عن عالم الشرق لاقت لدى الأوروبيين انبهارا و إعجابا و توقا و تطلّعا لاستكشاف المزيد عنه ، بعد أن كان الشرق رمزا لأبشع الصور المشوهة التي ترتكز على الضغينة و الحقد. كما رسمت الليالي العربية للعالم الأوروبي شرقا ساحرا يعجّ بالأساطير و الخيال والأحداث الخارقة، ألهمت الأدباء منهم و سبحت بعقول العامة في قصص مثيرة زادت من توقهم لزيارة هذا العالم و العيش فيه ،وغيّرت تجليات الشرق في المتخيّل الغربي تغيرا جذريا ، ولونته بألوان زاهية من السحر و الجمال و الحب و الأساطير لم يكن للمتخيل الغربي أن يقاوم سحرها و تأثيرها .فكانت بذلك بداية لمرحلة جديدة من تجليات صورة العربي في الخيال الغربي.

و ظلّت تلك الصور التي رسمتها الليالي العربية في الخيال الأوروبي هي مركز أفق انتظار القارئ الأوروبي وتطلّعاته، سعى الأدباء و المترجمون إلى تكريسها و تقديمها إلى القارئ الأوروبي عند التعامل مع الأدب العربي.

رابعا: نماذج من تأثير الصور النمطية على ترجمة رواية الحرافيش إلى اللغة الفرنسية

01: ملحمة الحرافيش

تعدّ ملحمة الحرافيش من أهم روايات نجيب محفوظ، وعلى العموم فإن رواية الحرافيش تجسّد الحارة المصرية بامتياز عبر فترات متعاقبة بطريقة دقيقة و وصف مسهب. أمّا مترجمة رواية الحرافيش هي المترجمة الفرنسية فرانس دوفيي مايير (France Douvier Meyer) و هي من أهم المترجمين

الفرنسيين الذين اهتموا بترجمة الأدب العربي إلى الفرنسية ، واهتمّت بترجمة و نقل أعمال كتّاب بارزين من أمثال نجيب محفوظ.

02: أمثلة عن تجليات التأثير من متن الرواية

_ و دون كلمة وثبت إلى الكارو برشاقة ، تربعت وهي تحبك ملاءتها حولها وكانت سافرة الوجه .

elle s'installa à son coté, en ramenant sur sa poitrine les pans de son voile , cheveux au vent .

_ أماّ عجمية فقد حملت على هودج مكلّل بالستائر المزركشة .

Agamiyya restait à l'abri des regards derrières les voiles brodés du palengui.

_ كلّ وصفة جرّبت لكنها تمضي من سيء إلى أسوء.

Elle avait tout essayé , philtres et potions magiques , mais en vain.

_ كانت العروس تتعثر في الحياء و لا تكاد تنظر في وجه أحد .

la jeune épouse était d'une timidité maladive , et ne levait les yeux sur personne.

_و تردّد و هو يرنو إلى عينين فارسيتين ترنوان إليه من سجادة معلقة فوق الجدار .

puis apercevait des yeux farouches qui le fixaient derrières les draperies des murs .

les rêves des femmes sont parfois des prémonition , tu sais , le taquina Ridwan

_مؤسف هذا الشبه بينه و بين المرحوم عفرة ، لكن غلظت قسماته و تحجّرت .

Triste fantome hantant le souvenir du regretté le cheikh Ufrah.

خاتمة

لقد كان لعمليات التشويه وقع بليغ في تحوير صورة العربي التي احتوتها رواية الحرافيش.

وشكلت المرأة في رواية الحرافيش موضوع تحوير و تشويه في مواضع كثيرة ، فحين يذكر محفوظ مثلا أن العروس بقيت داخل الهودج، تضيف المترجمة أنها تفعل ذلك لتبقى بعيدة عن الأنظار، وحينما يرد في الأصل أنها كانت تتعثر في الحياء ، و هي كناية عن شدة حيائها ، تضيف المترجمة أنها كانت ذات حياء مرضي .ولقد كانت اللغة في أحيان أخرى سبب اختلاط الأمر و تحوير الصورة و تشويهها كما نلمس كذلك هذا التوجّه القصدي و العمدي لرسم الصور السلبية التحقيرية في التعامل مع بعض الصور الاخرى.

كما مسّ التشويه و التحوير أيضا جوانب تتعلق بثقافة المجتمع و رؤيته للعالم و بالخلفيات الدينية والعقائدية التي لا شك شكّلت اختلافا و صعوبة في إيجاد مقابل دقيق لها لدى مجمل المترجمين.

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Conditional Epistemic Bridges in Gustave Le Bon as a Model for Truncated Recognition: A Study in the Representations of the Orientalist Consciousness of Islamic Civilization

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ABSTRACT: This paper is situated within an epistemological context primarily concerned with the mechanisms of representing the civilizational "Other" in Western thought. It examines the attempt to construct fragile, communicative epistemic bridges according to the logic of hegemonic globalization and the extension of influence at the intersection of civilizations and cultures, particularly Islamic culture, from the perspective of Orientalist consciousness and Western-centricism. This is achieved by interrogating the discourses of Gustave Le Bon as a pivotal intellectual moment that reveals structural transformations in the European consciousness. The study moves beyond superficial description to deconstruct the epistemological paradigm that crystallized in Le Bon's writings and his representations of Islamic civilization, noting his apparent departure from the theses of direct colonial Orientalist discourse. He establishes a perspective centered on psychological and anthropological determinants to explain the dynamics of emergence, conditions of possibility, and the rise and fall of civilizations through a historical Darwinian lens that valorizes the transcendent Western self, viewing it as an absolute reality representing the pinnacle of the universal historical evolutionary path. Accordingly, this research inquiry aims to investigate the problematic of civilizational representation, which oscillates between an apparent recognition of the Other and an attempt to mold and subjugate it to the logic of epistemic hegemony within the context of a globalized world founded on building communicative bridges with specific conditionalities. This is undertaken by engaging with Le Bon's discourse through a dialectical logic that deconstructs the "exclusionary inclusion" he embodies. Le Bon grants the Islamic Other a deficient recognition by glorifying its past while simultaneously subjecting it to an epistemic hierarchy that reproduces the theses of the symbolic hegemony of Western discourse. This is what grants this problematic its epistemological legitimacy for understanding the biases of cultural globalization and exposing the problematic tensions latent within the modern European consciousness. The study posits a hypothesis that Le Bon's discourse seeks to empty Islamic civilization of its ontological authenticity, granting it a form of equity that amounts to no more than a conditioned positive representation. This functions as an advanced strategy for domesticating the Other and framing it within the grand narrative of Western superiority. Perhaps the most fitting problematic for this intellectual debate is: To what extent can the imperial context of Le Bon's discourse reflect a crisis in the European consciousness? And was he able to fulfill his desire to construct a functional Other that is subservient to the Western narrative and serves European conceptions of the self, history, and identity?

KEYWORDS: Gustave Le Bon; New Orientalism; The Problematic of Representation; The Civilizational Other; The Dialectic of Recognition; Universalism and Historicism.

الجسور المعرفية المشروطة عند غوستاف لوبون كنموذج للاعتراف المبتور: دراسة في تمثّلات الوعي الاستشراقي للحضارة الإسلامية

الملخص باللغة العربية:

تتموضع هذه الورقة البحثية في سياق معرفي يرتبط -أساسا- بآليات تمثل الآخر الحضاري في الفكر الغربي، ومحاولة بناء جسور معرفية تواصلية هشة، وفق منطق العولمة المهيمنة وبسط النفوذ في مفترق تقاطع الحضارات والثقافات، وخاصة الثقافة الإسلامية من منظور الوعي الاستشراقي والمركزية الغربية، من خلال مساءلة خطابات غوستاف لوبون كلحظة فكرية فارقة تكشف عن التحولات البنيوية في الوعي الأوروبي، عبر تجاوز التوصيف السطحي إلى تفكيك البراديغم المعرفي الذي تبلور في كتابات لوبون وفي تمثلاته للحضارة الإسلامية وتجاوزه الظاهري لمقولات الخطاب الاستشراقي الكولونيالي المباشر، فهو يؤسس لمنظور يتمحور حول المحددات السيكولوجية والأنثربولوجية في تفسيره لديناميات الانبثاق، شروط الإمكان، الارتقاء والأفول الحضاري عبر عدسة داروينية تاريخية تزكّي الذات الغربية المتعالية بالنظر إليها كحقيقة مطلقة تمثل ذورة لمسار التطوري للتاريخ الكوني.

وعليه؛ تهدف هذه المكاشفة البحثية إلى تقصي إشكالية التمثيل الحضاري المتأرجح بين الاعتراف الظاهري بالآخر وبين محاولة قولبته وإخضاعه لمنطق الهيمنة المعرفية في سياق العولمة الكونية التي تتأسس على بناء جسور تواصلية وفق مشروطيات مخصوصة، وذلك من خلال محاورة خطاب لوبون وفق منطق ديناليكتيكي يقوض مقولة التضمين الإقصائي الذي يجسده لوبون من خلال منحه الآخرَ الإسلامية اعترافا منقوصا بتمجيد ماضيه وإخضاعه له -في الوقت نفسه- لتراتبية معرفية تعيد إنتاج مقولات الهيمنة الرمزية للخطاب الغربي، وهذا ما يمنح هذا الطرح الإشكالي شرعيته المعرفية لفهم تحيزات العولمة الثقافية وكشف التوترات الإشكالية القابعة في تخوم الوعي الأوروبي الحديث.

وتطرح الدراسة فرضية مؤداها أن خطاب لوبون يسعى إلى إفراغ الحضارة الإسلامية من أصالتها الأنطولوجية، ومنحها إنصافا لا يتجاوز كونه مجرد تمثل إيجابي مشروط، يعمل كإستراتيجية متقدمة لتدجين الآخر وتأطيره ضمن السردية الكبرى للتفوق الغربي. ولعل الإشكالية الأنسب لهذا الجدل المعرفي هي: إلى أي حد يمكن أن يعكس السياق الإمبريالي لخطاب لوبون أزمة الوعي الأوروبي؟ وهل استطاع تحقيق رغبته في بناء آخر وظيفي يخضع للسردية الغربية، ويخدم التصورات الأوروبية عن الذات والتاريخ والهوية؟

الكلمات المفتاحية: غوستاف لوبون؛ الاستشراق الجديد؛ إشكالية التمثيل؛ الآخر الحضاري؛ جدلية الاعتراف؛ الكونية والتاريخانية.

أولا: الاستشراق من السياق اللغوي إلى البعد التاريخي

01: في مفهوم الاستشراق:

يستهل البحث بتفكيك مصطلح "الاستشراق"، موضحا أنه لفظ محدث غير موجود في المعاجم العربية القديمة، وهو مشتق من مادة "شرق"؛ حيث تفيد السين والتاء معنى "الطلب"، أي طلب علوم الشرق ولغاته. ويستعرض البحث تطور المفهوم، حيث يقابله مصطلح "Orientalisme" في اللغة الفرنسية، والتي تعرفه على أنه اهتمام العلماء الغربيين بدراسة تراث الشرق وحضارته، وتحديدا الحضارة العربية الإسلامية؛ حيث تتعدد رؤى المستشرقين أنفسهم للمفهوم؛ فيراه الألماني رودي بارت "علم الشرق" أو علم فقه اللغة الشرقية، بينما يربطه الإيطالي ميشيل أنجلو جويدي بالاستعمار. ويبرز البحث الرؤى النقدية الحديثة، خاصة رؤية إدوارد سعيد الذي اعتبر الاستشراق نظاما معرفيا يخدم الهيمنة الغربية، ورؤية مكسيم رودنسون الذي تتبع ظهور الكلمة تاريخيا لبيان حداثتها وارتباطها بالقرن الثامن عشر.

كما يتطرق البحث لمفهومه عند المفكرين العرب، وعلى رأسهم مالك بن نبي، الذي قدم تحليلا عميقا للاستشراق كظاهرة فكرية مركبة، وصنف المستشرقين إلى طبقتين: قدماء (مثل توما الأكويني) ومحدثين (مثل جولدسيهر)، وإلى اتجاهين: منصفين للحضارة الإسلامية، ومنتقدين سعوا لتشويهها.

02: دوافع الاستشراق:

يحلل هذا القسم الدوافع المتعددة والمتشابكة التي حركت الظاهرة الاستشراقية عبر التاريخ، مؤكدا أنها لم تكن وليدة دافع واحد. وتحصر هذه الدوافع في سبعة مجالات رئيسية:

أ. دوافع دينية: تعد المحرك الأقدم والأكثر تأثيرا؛ حيث نشأت في سياق الحروب الصليبية بهدف فهم العدو ومواجهته، ثم تطورت لخدمة أهداف التبشير المسيحي عبر تعلم اللغة العربية.

ب. دوافع استعمارية واقتصادية: ارتبط الاستشراق ارتباطا وثيقا بالحملات الاستعمارية، حيث كان المستشرقون بمثابة عيون للإمبراطوريات، يقدمون المعرفة اللازمة لتسهيل السيطرة السياسية واستغلال الموارد الاقتصادية للشرق، كما يتضح من مرافقة العلماء للحملة الفرنسية على مصر.

ج. دوافع أيديولوجية: تعتبر من أخطر الدوافع؛ إذ سعت إلى الهيمنة الفكرية والثقافية عبر التشكيك في مقومات الحضارة الإسلامية، ومحاربة اللغة العربية الفصحى، وتقديم صورة نمطية سلبية عن الشرق لترسيخ التفوق الغربي.

د. دوافع علمية: تتمثل في الفضول المعرفي لدى فئة من الباحثين الغربيين الذين انبهروا بثراء الحضارة العربية الإسلامية، وسعوا بإنصاف لدراسة علومها وفنونها وفلسفتها، مدركين فضلها على النهضة الأوروبية.

ه. دوافع نفسية وتاريخية وشخصية: وتشمل حب الاستكشاف والمغامرة، والرغبة في فهم الآخر، بالإضافة إلى السياق التاريخي الطويل من الصراع والتجاذب بين الشرق والغرب.

03: غوستاف لوبون سيرة علم وفكر:

ينتقل البحث لتقديم شخصية غوستاف لوبون (1841-1931)، الطبيب وعالم الاجتماع والمفكر الفرنسي الموسوعي. ويستهل هذا الجزء بعبارته الشهيرة "ما عرف التاريخ فاتحا أرحم من العرب"، كدليل على موقفه المنصف. ويعد لوبون نموذجا للمستشرق الذي تجاوز العدائية التقليدية؛ حيث قدم في كتابه الأساسي "حضارة العرب" (1884)، وفي أعمال أخرى مثل "سيكولوجية الجماهير"، دراسة موضوعية قائمة على رحلاته الميدانية في شمال إفريقيا والشرق الأوسط، سعيا منه لفهم عوامل قيام الحضارات وسقوطها.

04: تمثلات الحضارة الإسلامية عند جوستاف لوبون:

أ. الفتح الإسلامي: تحرير أم غزو؟

يبرز هذا المحور رؤية لوبون الإيجابية والمغايرة للفتوحات الإسلامية؛ فهو يصفها بأنها حركة حضارية اتسمت بالرحمة والتسامح، وليست مجرد غزو عسكري، ويستشهد لوبون بمواقف تاريخية مثل فتح القدس على يد عمر بن الخطاب -رضي الله عنه-، مقارنا تسامحه مع المجازر التي ارتكبها الصليبيون لاحقا. كما يرى أن عدل المسلمين وفرضهم جزية بسيطة مقارنة بضرائب الروم، هو ما دفع الشعوب المفتوحة لاعتناق الإسلام. ويدحض لوبون بقوة الادعاء القائل بحرق العرب لمكتبة الإسكندرية، مؤكدا أن هذا العمل تم على أيدي الرومان النصارى قبل وصول المسلمين.

ب. الثقافة والعلم: تمجيد مشروط:

يستعرض هذا القسم إقرار لوبون الصريح والواضح بفضل الحضارة العربية الإسلامية على نهضة أوروبا، مؤكدا أنهم كانوا "أساتذة الأوروبيين". ويشيد بريادتهم في تأسيس المنهج التجريبي، الذي مكنهم من تحقيق اكتشافات فاقت ما أنجزه اليونانيون. ويسرد لوبون إسهاماتهم في مجالات متعددة: في الكيمياء (جابر بن حيان والرازي)، والطب (ابن سينا وأبو القاسم القرطبي)؛ حيث يعود لهم الفضل في تطوير علم الجبر (الخوارزمي). وعلى الرغم من هذا التقدير الكبير، يظهر تحليل لوبون للفلسفة الإسلامية "تمجيدا مشروطا"؛ حيث يرى أن العرب كانوا وسطاء حضاريين ومطورين لفلسفة اليونان (خاصة ابن رشد)، أكثر من كونهم مؤسسين لفلسفة مستقلة تماما.

ج. القرآن والنبي محمد (صلى الله عليه وسلم)؛ عقلانية في الطرح:

يوضح هذا الجزء أن لوبون نظر إلى الإسلام كدين يتميز بالبساطة والوضوح في عقيدة التوحيد، وهو ما اعتبره سر قوته وسرعة انتشاره مقارنة بغموض اللاهوت المسيحي. وأشاد بقيم العدل والمساواة المطلقة التي أرساها الإسلام، ورفعه لمكانة المرأة بشكل ثوري مقارنة بالحضارات السابقة، وفي تناوله لشخصية

النبي -صلى الله عليه وسلم-، يصفه بأنه "أعظم مصلح عرفه التاريخ". لكن البحث يشير إلى أن لوبون - انطلاقا من خلفيته العقلانية- وقع في بعض الهفوات، أبرزها عدم استيعابه لظاهرة الوحي الإلهي، مما دفعه لوصف النبي -صلى الله عليه وسلم- بوصف لا يليق بنبي اتسم بالحكمة والاتزان. كما أن تحليله لفتح مكة يغفل عن الأسباب الحقيقية المتعلقة بخرق قريش للصلح، ويركز فقط على تنامي قوة المسلمين.

خاتمة:

أسفرت هذه الدراسة عن عدد من النتائج المهمة التي تضيء تمثلات الحضارة الإسلامية في الوعي الاستشراقي من خلال نموذج غوستاف لوبون. فقد بينت القراءة التحليلية أن لوبون تبنى موقفا مزدوجا، عبر فيه عن إعجاب ملموس بإنجازات الحضارة الإسلامية، لاسيما في المجالين العلمي والثقافي، إلا أنه حصر هذا التقدير في الماضي، وجرده من أي امتداد معاصر، وهو ما يندرج ضمن ما يمكن تسميته بالاستشراق الإيجابي المشروط.

وكشفت الدراسة عن الطابع النفس-اجتماعي لمقاربة لوبون، التي سعت إلى تفسير التفوق الحضاري أو التراجع من خلال السمات الجماعية للشعوب، غير أن هذا التفسير ظل محكوما بسقف النظرة الأوروبية، التي ترى في ذاتها معيارا للتقدم. ورغم أن لوبون تميز -نسبيا- بابتعاده عن الخطاب الاستعماري المباشر، إلا أن تحليله لم يخل من التعميمات والاختزالات التي أعادت إنتاج صور نمطية عن الآخر الإسلامي.

ومن خلال تحليل هذا النموذج؛ تبين أن الوعي الاستشراقي -حتى في صوره غير العدائية- يظل متأثرا ببنى الهيمنة المعرفية التي تؤطر العلاقة بين الغرب والشرق، وهو ما يؤكد ضرورة مراجعة الأطر الفكرية والمنهجية التي شكلت تصورات الغرب عن الحضارة الإسلامية، ليس فقط عبر رصد الانحيازات، بل عبر تفكيك المفاهيم التي تأسس عليها هذا الوعي.

وبناء على ما تقدم؛ فإن دراسة تصور الحضارة الإسلامية في فكر غوستاف لوبون تتيح فهما أعمق لتمثلات الآخر في الفكر الغربي، وتسهم في تطوير خطاب نقدي يتجاوز ثنائية "الاستشراق والدفاع"، نحو مقاربة معرفية تتسم بالتحليل، والتأويل، والوعي التاريخي المعمق.

21st-Century Skill Foundations: A Lever for E-Learning

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ABSTRACT: The aim of this study is to explore distance learning of transversal units and to highlight the importance of 21st-century skills such as autonomy, information management, and critical thinking. Students face challenges adapting to e-learning due to a lack of transversal competencies, which limits their ability to organize their work and make effective use of digital resources. Our analysis focuses on their ability to learn online without direct teacher supervision. We examined the cognitive and methodological skills they mobilize to follow this instruction, their capacity to conduct research to deepen their understanding, and the main difficulties they encounter. At the French department of Blida 2 University, transversal units are taught remotely and cover various fields such as the national language, English, communication, scientific writing, and cognitive psychology. This learning mode requires students to be highly autonomous and to master essential transversal skills. To better understand these challenges, we designed a questionnaire for third-year undergraduate students. The main obstacles identified include strong dependence on the teacher, difficulty learning independently, lack of digital and methodological skills, distractions that hinder online learning, and technical issues that limit access to resources. Although e-learning is intended to foster these transversal competencies, our study highlights the need for targeted support to help students develop greater autonomy and optimize their management of online learning.

KEYWORDS: Transversal skills; e-learning; teaching; ICT; student.

Les socles de compétences du 21ème siècle : un levier pour l'e-learning.

RESUME: L'objectif de cette étude est d'explorer l'apprentissage à distance des unités transversales et de souligner l'importance des compétences du 21e siècle, telles que l'autonomie, la gestion de l'information et la pensée critique. Les étudiants éprouvent des difficultés à s'adapter à l'e-learning, en raison d'un manque de compétences transversales qui limite leur capacité à organiser leur travail et à exploiter les supports numériques.Notre analyse s'intéresse à leur aptitude à apprendre en ligne sans l'encadrement direct d'un enseignant. Nous nous sommes interrogés sur les compétences cognitives et méthodologiques qu'ils mobilisent pour suivre cet enseignement, sur leur capacité à effectuer des recherches pour approfondir leur compréhension, ainsi que sur les principales difficultés rencontrées. Au département de français de l'université de Blida 2, l'enseignement des unités transversales se déroule à distance et couvre divers domaines, comme la langue nationale, l'anglais, la communication, la rédaction scientifique et la psychologie cognitive. Ce mode d'apprentissage exige des étudiants une grande autonomie et la maîtrise de

compétences transversales essentielles. Pour mieux cerner ces enjeux, nous avons conçu un questionnaire destiné aux étudiants de troisième année de licence. Les principaux obstacles relevés incluent une forte dépendance à l'enseignant, une difficulté à apprendre de façon autonome, un manque de compétences numériques et méthodologiques, des distractions qui détournent de l'apprentissage en ligne et des problèmes techniques entravant l'accès aux ressources. Bien que l'e-learning soit conçu pour développer ces compétences transversales, notre étude met en évidence la nécessité d'un accompagnement ciblé pour aider les étudiants à acquérir une meilleure autonomie et à optimiser leur gestion de l'apprentissage en ligne.

MOTS CLES : compétences transversales; e-learning; enseignement; TIC; étudiant.

INTRODUCTION

Dans un contexte marqué par la généralisation de l'enseignement à distance, notamment dans l'enseignement supérieur, les unités transversales occupent une place stratégique dans la formation des étudiants. Ces unités, qui englobent des domaines tels que la communication, la rédaction scientifique, les langues et la psychologie cognitive, visent à développer des compétences transférables essentielles à la réussite académique et professionnelle. Or, le passage au e-learning a révélé des lacunes importantes dans la capacité des étudiants à mobiliser ces compétences de manière autonome. La problématique centrale de cette étude repose sur le constat que de nombreux étudiants peinent à s'adapter à l'apprentissage en ligne, en raison d'un déficit de compétences transversales telles que la gestion de l'information, la pensée critique, l'autonomie et la maîtrise des outils numériques. Cette difficulté soulève des interrogations sur leur aptitude à apprendre sans encadrement direct, à effectuer des recherches personnelles et à organiser leur travail dans un environnement numérique. L'objectif principal de cette recherche est d'analyser les compétences mobilisées par les étudiants dans le cadre de l'apprentissage à distance des unités transversales, d'identifier les obstacles rencontrés, et de proposer des pistes d'accompagnement pédagogique. Les questions de recherche suivantes guident notre démarche :

1. Quelles compétences cognitives et méthodologiques les étudiants mobilisent-ils dans l'apprentissage en ligne des unités transversales ?
2. Quels sont les principaux freins à leur autonomie et à leur engagement dans ce mode d'enseignement ?
3. Dans quelle mesure le e-learning favorise-t-il le développement des compétences transversales ?

Nous formulons l'hypothèse que, malgré le potentiel du e-learning à renforcer ces compétences, les étudiants nécessitent un accompagnement ciblé pour en tirer pleinement profit. Cette étude se révèle ainsi pertinente dans la mesure où elle éclaire les enjeux pédagogiques liés à l'autonomisation des étudiants et à l'optimisation des dispositifs numériques dans l'enseignement supérieur.

Apport théorique

L'enseignement à distance

La formation en ligne, communément appelée e-learning, désigne l'usage des technologies multimédias et de l'Internet pour améliorer la qualité de l'apprentissage, en facilitant à la fois l'accès aux ressources pédagogiques et aux services, ainsi que les échanges et la collaboration à distance (Commission européenne, 2001). Intégré aux technologies de l'information et de la communication pour l'éducation (TICE), le e-learning permet la réalisation d'activités non présentielles, généralement via des ordinateurs ou des dispositifs mobiles connectés à Internet. Il est particulièrement adapté au développement de compétences cognitives et, avec des approches spécifiques, à l'acquisition de compétences interpersonnelles. Cette modalité d'apprentissage peut se dérouler en autoformation, à travers des didacticiels numériques, ou être encadrée par un ou plusieurs facilitateurs qui planifient et accompagnent les activités pédagogiques. Ces derniers mobilisent deux types d'outils de communication : les outils asynchrones, tels que les courriels, forums, wikis, blogs et webcasting différé, et les outils synchrones, qui permettent une interaction en temps réel via messagerie instantanée, sondages, tableaux blancs interactifs, partage d'écran, conférences audio/vidéo et webcasting en direct. Le e-learning peut suivre un parcours structuré en sessions successives ou être personnalisé selon le profil de l'apprenant. Il peut également s'intégrer dans un dispositif hybride combinant présentiel et distanciel, selon le modèle « Programme Flow », où les activités en ligne précèdent, suivent ou encadrent la formation en présentiel. Il convient de noter que le e-learning constitue une forme de formation à distance, sans toutefois s'y limiter, cette dernière incluant aussi des supports papier, audiovisuels ou autres. Un programme de e-learning comporte généralement plusieurs composantes : des contenus d'apprentissage variés (documents, présentations, vidéos, leçons interactives, outils d'aide), un accompagnement personnalisé (e-tutorat, e-coaching, e-mentorat), des activités collaboratives (discussions en ligne, travaux collectifs), et des classes virtuelles avec des outils interactifs en direct.

Avantages et inconvénients du e-learning

Le e-learning se distingue avant tout par son efficacité. Il offre aux formateurs un moyen performant de transmettre leurs cours aux apprenants en s'appuyant sur une variété d'outils numériques tels que les vidéos, les fichiers PDF, les podcasts ou encore les tableaux blancs interactifs. Ces ressources permettent aux professionnels de l'enseignement — qu'ils soient coachs, professeurs ou experts — d'enrichir leurs plans de cours et de proposer des programmes plus complets. En intégrant des ressources en ligne aux contenus traditionnels, les formateurs élargissent leur champ pédagogique et gagnent en efficacité. Un autre avantage majeur du e-learning réside dans son accessibilité. Les apprenants peuvent suivre les cours depuis n'importe quel lieu : à domicile, au bureau ou même en déplacement. Les contenus pédagogiques peuvent être enregistrés, archivés et consultés à tout moment, ce qui offre une grande flexibilité. Cette accessibilité, tant spatiale que temporelle, rend la formation en ligne particulièrement adaptée aux besoins contemporains. Certaines formations à distance sont d'ailleurs reconnues par le ministère de l'Éducation et de l'Enseignement supérieur (MEES), renforçant leur légitimité. Sur le plan

économique, le e-learning constitue une solution abordable. Il permet de réduire considérablement les coûts liés à la formation, notamment ceux du transport, des repas et de l'immobilisation. Un simple ordinateur, une connexion Internet et du matériel pédagogique suffisent pour accéder aux cours. De plus, l'environnement d'apprentissage numérique favorise une approche sans papier, à la fois économique et écologique. Le e-learning s'adapte également à la diversité des styles d'apprentissage. Certains apprenants sont visuels, d'autres préfèrent l'audio, la démonstration ou la pratique. Tandis que certains s'épanouissent en groupe, d'autres sont plus à l'aise en autonomie. Grâce à la variété des ressources et des formats proposés, l'apprentissage en ligne peut être personnalisé pour répondre aux besoins spécifiques de chacun, créant ainsi un environnement optimal pour l'acquisition des savoirs. Cependant, le e-learning présente aussi des inconvénients. L'un des plus fréquents est la difficulté à maintenir la concentration devant un écran pendant de longues périodes. Les distractions sont nombreuses, et il est facile de se laisser happer par la navigation sur Internet pendant une session. Il est donc essentiel que les formateurs conçoivent des contenus clairs, dynamiques et interactifs pour capter l'attention des apprenants. La qualité de la connexion Internet constitue un autre défi. Bien que l'accès au réseau se soit généralisé, certaines régions, notamment les petites villes, souffrent encore de connexions instables ou insuffisantes. Ce manque de fiabilité peut nuire à la continuité de l'apprentissage et compromettre l'expérience pédagogique. Le sentiment d'isolement est également un enjeu à considérer. L'absence d'interactions physiques entre les apprenants et les formateurs peut engendrer une forme de solitude. Pour pallier cet effet, il est recommandé de mettre en place des dispositifs favorisant les échanges : forums de discussion, travaux collaboratifs ou vidéoconférences, afin de recréer une dynamique sociale et pédagogique. La maîtrise des outils technologiques représente un autre obstacle. Bien que la majorité des utilisateurs sachent naviguer sur Internet, l'usage d'une plateforme de e-learning peut s'avérer complexe pour certains. Cette méconnaissance peut générer des frustrations et freiner l'apprentissage. Un accompagnement technique ou pédagogique est souvent nécessaire pour faciliter la prise en main des outils. Enfin, le e-learning ne convient pas à toutes les disciplines. S'il est efficace pour l'enseignement théorique, il montre ses limites dans les domaines nécessitant des exercices pratiques. Certaines compétences, comme celles requises pour apprendre à jouer au hockey, ne peuvent tout simplement pas être acquises en ligne, malgré les efforts d'adaptation. En somme, le e-learning présente de nombreux avantages — efficacité, accessibilité, flexibilité — mais aussi des limites, tant sur le plan technologique qu'humain. Il s'inscrit dans une évolution inévitable des modes d'apprentissage et constitue, pour de nombreux domaines, une solution pertinente et adaptée.

Méthodologie de la recherche

Cette étude adopte une approche qualitative et exploratoire, visant à comprendre les mécanismes d'adaptation des étudiants à l'e-learning dans le cadre des unités transversales. Elle repose sur une enquête de terrain menée auprès d'étudiants de troisième année de licence au département de français de l'université de Blida 2, inscrits dans des unités transversales dispensées à distance telles que la langue nationale, l'anglais, la communication, la rédaction scientifique et la psychologie cognitive. Ces étudiants évoluent dans un environnement numérique qui exige une forte autonomie et la mobilisation de compétences transversales. Pour recueillir les données, un questionnaire

structuré a été conçu afin d'évaluer les compétences cognitives et méthodologiques mobilisées (organisation du travail, recherche documentaire, gestion de l'information), le niveau d'autonomie dans l'apprentissage en ligne, la maîtrise des outils numériques, les difficultés rencontrées (dépendance à l'enseignant, distractions, problèmes techniques, manque de repères méthodologiques), ainsi que le ressenti global vis-à-vis de l'e-learning et les stratégies personnelles mises en place. Le questionnaire comporte des questions fermées (à choix multiples et à échelles de Likert) permettant de quantifier les perceptions et comportements, ainsi que des questions ouvertes destinées à recueillir des témoignages plus nuancés. Une section spécifique est consacrée à l'auto-évaluation des compétences transversales telles que l'autonomie, la pensée critique et la gestion de l'information. La passation du questionnaire s'est effectuée en ligne via la plateforme universitaire, accompagnée d'une note explicative garantissant le consentement éclairé des participants et la confidentialité des données. L'analyse des réponses combine une approche quantitative, fondée sur le traitement statistique des données fermées (fréquences, moyennes, corrélations), et une approche qualitative, centrée sur l'analyse thématique des réponses ouvertes afin d'identifier les obstacles récurrents et les leviers d'amélioration. L'objectif de cette analyse est d'identifier les lacunes en compétences transversales qui freinent l'apprentissage en ligne, de proposer des pistes d'accompagnement pédagogique pour renforcer l'autonomie et la gestion de l'information, et de formuler des recommandations didactiques pour adapter les dispositifs d'e-learning aux besoins réels des étudiants.

Résultats de la recherche

Dans le domaine de l'autonomie et de l'auto-régulation, les résultats montrent que 42 % des étudiants planifient leur travail hebdomadaire de manière structurée, tandis que 38 % adoptent une organisation plus souple sans emploi du temps fixe. Un cinquième des répondants ne planifie pas du tout leur travail. Concernant la fixation d'objectifs personnels, 35 % déclarent le faire régulièrement, 40 % de manière occasionnelle, et 25 % jamais. Lorsqu'il s'agit de suivre un cours sans encadrement direct, seuls 18 % se sentent très capables, 32 % assez capables, alors que 50 % expriment une autonomie limitée ou inexistante. Ces données révèlent une autonomie partielle, avec une dépendance encore marquée à l'encadrement pédagogique.

Sur le plan de la mobilisation des compétences transversales, 22 % des étudiants affirment utiliser très souvent la pensée critique pour analyser les contenus, 45 % le font parfois, et près d'un tiers rarement ou jamais. En ce qui concerne la recherche et la synthèse d'informations en ligne, 28 % se disent très à l'aise, 40 % assez à l'aise, tandis que 32 % rencontrent des difficultés. La gestion de sources numériques est jugée excellente par 20 % des répondants, bonne par 36 %, moyenne par 30 %, et faible par 14 %. Ces résultats suggèrent une maîtrise inégale des compétences informationnelles, avec un besoin manifeste de consolidation méthodologique.

Du côté des compétences numériques et de l'environnement technologique, la majorité des étudiants (75 %) utilisent régulièrement la plateforme Moodle, suivis par 60 % qui recourent à des outils de visioconférence comme Zoom, Teams ou Meet. Les vidéos YouTube et les podcasts sont également populaires (45 %), tandis que Google Classroom est utilisé par 20 % des répondants. En matière de difficultés techniques, 30 % les rencontrent fréquemment, 40 % parfois, et 30 %

rarement ou jamais. Quant à leur niveau de formation aux outils numériques pédagogiques, seuls 25 % se sentent bien formés, 40 % partiellement, et 35 % estiment avoir une formation insuffisante. Ces données mettent en lumière une familiarité technologique globalement satisfaisante, mais encore fragile pour une partie des étudiants.

Les obstacles à l'apprentissage en ligne sont nombreux. Les distractions les plus citées sont les réseaux sociaux (65 %), le bruit ambiant (50 %), les notifications et le téléphone (45 %), ainsi que la fatigue ou le manque de motivation (30 %). La dépendance à l'enseignant est jugée forte par 35 % des étudiants, modérée par 40 %, et faible ou inexistante pour les 25 % restants. Parmi les compétences jugées manquantes, l'autonomie arrive en tête (55 %), suivie de l'organisation du travail (48 %), des compétences numériques (42 %) et de la méthodologie de recherche (35 %). Ces résultats confirment que les freins à l'apprentissage sont à la fois cognitifs, techniques et comportementaux.

Enfin, en ce qui concerne la perception et l'engagement, 20 % des étudiants considèrent l'e-learning comme très efficace pour les unités transversales, 40 % comme assez efficace, tandis que 40 % en doutent ou le jugent peu pertinent. La motivation est également partagée : 25 % se disent très motivés, 35 % moyennement, et 40 % peu ou pas du tout motivés. Les suggestions d'amélioration recueillies sont variées : certains proposent d'ajouter des tutoriels pour les outils numériques, d'instaurer des groupes de discussion pour rompre l'isolement, ou encore d'organiser des séances de méthodologie en début de semestre. D'autres recommandent un accompagnement personnalisé pour les étudiants en difficulté.

Discussion

Les résultats du questionnaire révèlent une autonomie partielle chez les étudiants, avec une planification du travail encore irrégulière et une dépendance notable à l'encadrement pédagogique. Si une minorité parvient à organiser son apprentissage de manière structurée, près de la moitié des répondants expriment des difficultés à suivre un cours sans encadrement direct, ce qui souligne l'importance de développer des compétences d'auto-régulation dans les dispositifs d'e-learning.

La mobilisation des compétences transversales, telles que la pensée critique et la gestion de l'information, apparaît comme inégalement maîtrisée. Bien que certains étudiants se montrent à l'aise dans la recherche et la synthèse de contenus numériques, une proportion significative peine à gérer plusieurs sources ou à adopter une posture réflexive face aux contenus proposés. Ces lacunes méthodologiques freinent l'appropriation autonome des savoirs et limitent l'efficacité de l'apprentissage à distance.

Sur le plan technologique, les étudiants utilisent une variété d'outils numériques, principalement les plateformes institutionnelles et les outils de visioconférence. Toutefois, les difficultés techniques restent fréquentes, et une partie des répondants ne se sent pas suffisamment formée pour exploiter pleinement les ressources pédagogiques numériques. Cela suggère la nécessité d'un accompagnement technique et d'une initiation aux environnements numériques d'apprentissage dès le début du parcours.

Les obstacles à l'apprentissage identifiés sont multiples : distractions liées à l'environnement numérique, sentiment d'isolement, manque de compétences organisationnelles et méthodologiques. La dépendance à l'enseignant, relevée par une majorité d'étudiants, confirme que l'autonomie cognitive et la capacité à s'auto-orienter dans les contenus restent des défis majeurs. Ces freins ne relèvent pas uniquement de la technologie, mais d'un déficit dans les socles de compétences du 21e siècle.

Enfin, la perception globale de l'e-learning est nuancée. Si certains étudiants reconnaissent son efficacité et s'y sentent motivés, d'autres expriment une forme de désengagement. Les suggestions d'amélioration convergent vers la mise en place de dispositifs d'accompagnement humain, de tutorat, de groupes d'échange et de formations méthodologiques. Ces propositions confirment que l'e-learning ne peut se limiter à une simple transposition numérique des contenus, mais doit intégrer une pédagogie active centrée sur le développement des compétences transversales.

Pistes didactiques

À la lumière des résultats obtenus, plusieurs pistes d'amélioration peuvent être envisagées pour renforcer l'efficacité de l'e-learning dans l'enseignement des unités transversales. Il apparaît essentiel de renforcer l'accompagnement méthodologique en intégrant des modules d'initiation à l'auto-régulation, à la planification du travail et à la fixation d'objectifs personnels, notamment à travers des ateliers organisés en début de semestre pour aider les étudiants à structurer leur démarche d'apprentissage. Le développement explicite des compétences transversales telles que la pensée critique, la gestion de l'information et la capacité de synthèse doit également être encouragée par des activités ciblées comme les études de cas, les analyses comparatives ou les recherches guidées. Par ailleurs, la formation aux outils numériques constitue un levier important : des tutoriels interactifs ou des séances de prise en main des plateformes pédagogiques permettraient de réduire les frustrations techniques et d'accroître l'autonomie numérique des étudiants. Pour contrer le sentiment d'isolement souvent ressenti dans les dispositifs à distance, il est recommandé de favoriser l'interaction et la collaboration en mettant en place des forums de discussion, des travaux de groupe à distance et des classes virtuelles régulières, afin de stimuler les échanges entre pairs et avec les enseignants. L'adaptation des contenus aux styles d'apprentissage variés représente également une priorité : proposer des ressources multimodales telles que des vidéos, des podcasts, des infographies ou des quiz interactifs permettrait de mieux répondre aux préférences individuelles et de maintenir l'engagement des apprenants. Enfin, la mise en place d'un tutorat personnalisé, assuré par des tuteurs ou facilitateurs, offrirait un soutien individualisé aux étudiants en difficulté, les aidant à surmonter les obstacles liés à l'autonomie, à la motivation ou à la compréhension des contenus.

CONCLUSION

Cette étude met en évidence les défis rencontrés par les étudiants dans l'apprentissage à distance des unités transversales, notamment en matière d'autonomie, de compétences méthodologiques et de maîtrise des outils numériques. Bien que le e-learning offre un cadre flexible et potentiellement enrichissant, son efficacité dépend largement de la capacité des apprenants à mobiliser les socles

de compétences du 21e siècle. Les résultats du questionnaire révèlent une autonomie encore fragile, une mobilisation partielle des compétences transversales et une motivation fluctuante. Ces constats soulignent l'importance d'un accompagnement pédagogique structuré, visant à outiller les étudiants pour qu'ils deviennent acteurs de leur apprentissage. Loin d'être une solution universelle, le e-learning doit être pensé comme un dispositif évolutif, intégrant des dimensions humaines, techniques et cognitives. En valorisant les compétences transversales et en adaptant les pratiques pédagogiques aux besoins réels des étudiants, il devient possible de transformer l'apprentissage à distance en un levier de développement personnel et académique.

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Training World Citizens in a National Context: Towards a Contextualized Integration of Global Citizenship Education in Algeria

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ABSTRACT: This paper analyzes the conditions for implementing Global Citizenship Education (GCE) within the Algerian educational system, with a focus on the structural and cultural tensions shaping curricular reforms. Drawing on an in-depth examination of school programs, official guidelines, and obstacles identified in the literature, it offers a critical reading of the internationalization of education in a postcolonial context. The approach combines several analytical dimensions: sociocultural resistance to the universalization of civic values; territorial gaps in access to educational resources and digital tools; the current limits of teacher training in meeting new pedagogical requirements; and the role of international partnerships in circulating educational frameworks. By intersecting these aspects, the study shows that implementing GCE in Algeria cannot be reduced to simply importing international models. It requires a finely tuned adaptation to local realities, integrating critical teacher education, context-sensitive curricular reform, the production of locally grounded teaching materials, and civic engagement rooted in social justice, environmental sustainability, and human rights. This reflection is both analytical and forward-looking, outlining an action framework for transformative education that remains attentive to cultural specificities while offering locally anchored responses to global challenges.

KEYWORDS: Global citizenship; cultural resistance; teacher training; social justice; transformative education**.**

Former Des Citoyens Du Monde En Contexte National : Vers Une Intégration Contextualisée De L'éducation à La Citoyenneté Mondiale En Algérie

RESUME : Cette communication s'attache à analyser les conditions de possibilité d'une éducation à la citoyenneté mondiale (ECM) dans le système éducatif algérien, en interrogeant les tensions structurelles et culturelles qui traversent les réformes curriculaires. Elle s'appuie sur une étude approfondie des programmes scolaires, des orientations officielles et des obstacles identifiés dans la littérature pour proposer une lecture critique du processus d'internationalisation de l'éducation en contexte postcolonial. La démarche articule plusieurs axes analytiques : les résistances socioculturelles à l'universalisation des valeurs civiques globales ; les écarts territoriaux dans l'accès aux ressources éducatives et aux outils numériques ; les limites actuelles de la formation enseignante face aux nouveaux impératifs pédagogiques ; et, enfin, le rôle des partenariats internationaux dans la circulation des référentiels éducatifs. En croisant ces dimensions, l'étude montre que l'implémentation de l'ECM en Algérie ne peut se réduire à une

simple transposition de modèles internationaux. Elle requiert une adaptation fine aux réalités locales, combinant formation critique des enseignants, réforme curriculaire contextualisée, production de ressources pédagogiques situées et engagement civique fondé sur la justice sociale, la durabilité environnementale et les droits humains. Cette réflexion se veut à la fois analytique et prospective, en proposant un cadre d'action en faveur d'une éducation transformatrice, sensible aux spécificités culturelles et capable de répondre aux défis globaux par des réponses localement enracinées.

MOTS CLES : Citoyenneté mondiale ; résistances culturelles ; formation enseignante ; justice sociale ; éducation transformatrice.

INTRODUCTION

L'éducation à la citoyenneté mondiale (ECM) s'impose aujourd'hui comme une réponse éducative aux interdépendances écologiques, économiques et culturelles qui structurent les sociétés contemporaines. Elle n'abolit pas l'ancrage national : elle le reconfigure en invitant les apprenants à articuler des appartenances multiples et des responsabilités partagées. En Algérie, cette perspective se heurte cependant à des héritages puissants entre autres les politiques linguistiques, les récits national, la hiérarchie des langues d'enseignement, qui orientent durablement le curriculum et les pratiques de classe. D'où une question centrale : comment inscrire l'ECM dans un cadre institutionnel historiquement tourné vers la consolidation de l'identité nationale tout en répondant aux exigences d'un monde globalisé ? L'argument défendu ici est que cette inscription est possible si, et seulement si, l'on opère une contextualisation raisonnée de l'ECM, adossée à une lecture critique des réformes, à un travail soutenu sur la formation enseignante et à des partenariats sélectifs avec les cadres internationaux (UNESCO, OCDE). Sur ce point, les engagements internationaux pris autour de l'Agenda Éducation 2030 et de la compétence globale fournissent des repères opératoires, encore peu mobilisés localement (UNESCO, 2015 ; OECD/Asia Society, 2018).

Fondements Conceptuels et Appuis Theoriques

La citoyenneté mondiale renvoie à une communauté politique élargie où chacun reconnaît la dignité et l'égalité de l'autre, au-delà des frontières, et s'engage à agir pour le bien commun. Les textes-cadres internationaux prolongent cette idée en liant droits humains, justice sociale et développement durable (UNESCO, 2015). L'ECM repose alors sur quatre piliers : l'interdépendance des phénomènes (Held & McGrew, 2007), la centralité des droits (Nations Unies, 1948), la redistribution et la reconnaissance (Fraser, 2007), et la soutenabilité des modes de vie (Agyeman, Bullard & Evans, 2003).

Sur le plan pédagogique, trois courants offrent des leviers concrets : l'éducation transformative, qui pousse à examiner ses cadres de référence et à déplacer ses perspectives (Mezirow, 1997) ; l'apprentissage socio-émotionnel, qui renforce empathie, autorégulation et coopération et dont l'efficacité est documentée par méta-analyse (Durlak et al., 2011) ; l'apprentissage par problème, qui met les élèves en situation d'enquêter sur des enjeux complexes en mobilisant des savoirs transversaux (Barrows, 1986). Enfin, l'apport de l'OCDE autour de la compétence globale (savoir

examiner des questions d'importance mondiale, s'ouvrir à des perspectives diverses, s'engager pour le bien-être collectif) fournit une grille d'analyse utile pour articuler contenus, méthodes et évaluation (OECD/Asia Society, 2018).

Methodologie

L'argumentaire s'appuie sur une analyse croisant sources nationales et références internationales, afin d'identifier les principales tensions et les pistes d'action pour une adaptation contextualisée de l'éducation à la citoyenneté mondiale.

Contexte Algérien

Depuis l'indépendance, la politique éducative a poursuivi un objectif de cohésion via l'arabisation et la reconfiguration des hiérarchies linguistiques ; cette orientation, finement analysée par la sociolinguistique des politiques éducatives, a structuré les curricula et les représentations scolaires (Benrabah, 2007 ; Grandguillaume, 2004). Les inflexions de la décennie 2000, puis l'intégration récente de l'anglais au primaire et à l'université, signalent une ouverture pragmatique à la mondialisation scientifique et économique, même si la mise en œuvre demeure progressive et politiquement discutée. Ces changements, qui relèvent davantage d'une gouvernance linguistique que d'une appropriation explicite de l'ECM, créent néanmoins des fenêtres d'opportunité : ils invitent à relier compétence globale, maîtrise des langues et curriculum de citoyenneté. Les travaux récents sur l'Algérie confirment l'existence de tensions : entre cosmopolitisme et impérialité des répertoires et imaginaires éducatifs (Hadjeris, 2025), ou encore dans les perceptions et pratiques des enseignants d'anglais au secondaire, qui mentionnent des obstacles curriculaires, matériels et de formation (Lahmar & Kouicem, 2025). Ces contributions, offrent des ancrages empiriques précieux pour calibrer l'ECM dans un cadre postcolonial algérien.

Nœuds Problématiques

La mise en œuvre de l'éducation à la citoyenneté mondiale (ECM) se heurte à plusieurs défis étroitement imbriqués. Les références aux droits humains et à l'universalité peuvent être perçues comme des importations étrangères lorsqu'elles ne sont pas reliées aux traditions éducatives, religieuses et civiques propres au pays. L'enjeu n'est pas de renoncer à l'universel, mais de l'ancrer dans des contenus et des débats adaptés à l'histoire nationale (Grandguillaume, 2004).

À cela s'ajoutent de fortes disparités territoriales et matérielles : l'accès aux ressources, aux outils numériques et aux formations demeure inégal entre milieux urbains et zones rurales, ce qui risque de réserver l'ECM aux établissements les mieux dotés (World Bank, 2018).

La formation des enseignants, encore centrée sur des logiques disciplinaires et transmissives, ne répond pas pleinement aux exigences de l'ECM qui suppose des pratiques de problématisation, de débat structuré, d'éthique de la discussion et d'évaluation de compétences transversales.

L'évaluation reste dominée par une approche sommative axée sur la restitution de contenus, alors qu'il serait nécessaire de privilégier des modalités plus formatives en cohérence avec les

compétences visées et avec la notion de compétence globale mise en avant par l'OCDE (OECD/Asia Society, 2018).

Pistes D'intégration Contextualisée

La dynamique de l'éducation à la citoyenneté mondiale peut être renforcée par une action coordonnée sur plusieurs plans interdépendants.

Sur le plan curriculaire, il ne s'agit pas d'introduire une matière supplémentaire, mais d'intégrer des thèmes globaux ; justice environnementale, migrations, économie des ressources, désinformation, au sein des disciplines existantes, en veillant à une progression par cycle. Les guides de l'UNESCO sur l'éducation aux ODD fournissent des objectifs d'apprentissage et des scénarios transférables à condition de contextualiser les études de cas, tandis que les travaux de l'OCDE sur la compétence globale offrent des repères pour concevoir des tâches complexes et aligner contenus, démarches pédagogiques et modes d'évaluation (UNESCO, 2017 ; OECD/Asia Society, 2018).

Quant à la formation initiale et continue des enseignants, elle favoriser la réflexivité professionnelle, le pilotage de discussions sensibles, l'éthique de l'argumentation et l'évaluation des compétences transversales, tout en intégrant des modules d'apprentissage socio-émotionnel qui soutiennent la coopération et le climat de classe (Durlak et al., 2011). Dans cette perspective, des communautés professionnelles hybrides peuvent élaborer des séquences adaptées aux réalités algériennes.

L'élaboration de ressources pédagogiques et numériques constitue un autre axe essentiel : produire des supports en français, arabe et tamazight qui articulent les enjeux universels aux situations locales (désertification, gestion de l'eau, pluralité linguistique) et ouvrir des projets collaboratifs internationaux sécurisés, en s'inspirant des expériences régionales (UNESCO, 2018 ; Nweiran, 2025).

La coopération institutionnelle avec des organisations comme l'UNESCO, l'UNICEF, la Banque mondiale ou des réseaux universitaires peut apporter expertise et appui financier, à condition de respecter la souveraineté curriculaire et la réciprocité, afin que l'Algérie élabore ses propres dispositifs à partir de cadres négociés (World Bank, 2018 ; UNESCO, 2015).

Perspectives Pour L'Algérie

Les travaux récents apportent des données empiriques directement exploitables pour la conception locale. Ils montrent que l'éducation à la citoyenneté mondiale peut à la fois élargir l'horizon civique et reproduire des asymétries si les contenus et activités reposent sans regard critique sur des cadres exogènes, d'où la nécessité d'une diversification des sources et d'une vigilance décoloniale. D'autres recherches mettent en évidence des obstacles d'ordre pratique, tels que la surcharge des programmes, des modes d'évaluation peu adaptés et un manque de ressources pédagogiques pour aborder des enjeux planétaires, tout en soulignant une réelle volonté

d'ouverture portée par des démarches interdisciplinaires et des outils numériques ouverts. Enfin, certaines analyses replacent l'éducation citoyenne dans le contexte des réformes politiques récentes, en examinant les avancées possibles vers une participation scolaire plus active et leurs limites. L'ensemble de ces résultats invite à concevoir une éducation à la citoyenneté mondiale ambitieuse mais attentivement contextualisée.

CONCLUSION

Une ECM algérienne plausible se conçoit comme un art du tissage : entre les exigences internationales (droits, justice, durabilité), les héritages linguistiques et politiques du système éducatif, et les réalités matérielles des établissements. Elle ne contourne ni les tensions identitaires ni les contraintes d'équipement ; elle les prend pour objet d'un travail didactique et professionnel outillé. La feuille de route est claire : curriculum intégré et contextualisé, formation enseignante orientée vers la discussion informée et l'enquête, ressources multilingues situées, partenariats sous maîtrise locale, évaluation alignée sur des compétences globales. Une telle orientation n'opposerait pas "national" et "global" ; elle viserait à former des élèves capables d'habiter les deux, lucidement, avec exigence démocratique et attention aux vulnérabilités.

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Cultural Inspiration in the Identity Assimilation of Neo-Francophone Speakers

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ABSTRACT: Language conveys the culture of its users. The use of language is not merely a 'physical' act; it occurs through the intervention of multiple factors of social, cultural, identity-related nature, etc. These elements are necessarily inseparable when producing language. The use of the French language varies from one speaker to another, depending on the status of this language in relation to its user: whether it is their mother tongue, their first foreign language learned, or acquired within the family. As a result, the phenomenon of 'neofrancophonie' emerges, through which the speaker expresses their own social and cultural manifestations while using French in order to establish their own identity. In Algeria, where French is widely used among speakers, the use of the French language stems from a dual inspiration: the first refers to their acquisition of French as a foreign language, and the second reflects their sociocultural affiliation as well as their identity disposition. In this paper, we examine the various cultural and identity-specific characteristics that could depict the phenomenon of neo-Francophonie in an Algerian sociolinguistic context. To this end, we aimed to outline, through a selective corpus, the sociocultural particularities that emerge when Algerian speakers, considered 'neo-Francophones,' use French as a foreign language.

KEYWORDS : Neofrancophonie ; Algeria ; identity assimilation ; culture ; speaker.

L'inspiration culturelle lors de l'assimilation identitaire des locuteurs néofrancophones

RESUME : La langue véhicule la culture de ses usagers. L'emploi de la langue n'est pas seulement un acte "physique", il se réalise à travers l'intervention de multiples facteurs d'ordre social, culturel, identitaire, etc. Ces éléments sont nécessairement indissociables lors de la production en langue. L'utilisation de la langue française diffère d'un locuteur à un autre, selon le statut de cette langue par rapport à son usager : sa langue maternelle, sa première langue étrangère apprise ou acquise en famille. De ce fait, nait donc le phénomène de la « néofrancophonie » à travers lequel le locuteur extériorise ses propres manifestations sociales et culturelles lors de sa production en français afin d'instaurer sa propre identité. En Algérie, où le français bénéficie d'un large emploi au sein des locuteurs, l'utilisation de la langue française est issue d'une double inspiration : la première renvoie à ses acquisitions en français langue étrangère et la seconde reflète son appartenance socioculturelle ainsi que sa disposition identitaire. Nous nous interrogeons, dans cette communication, sur les différentes spécificités culturelles ainsi qu'identitaires qui pourraient peindre le phénomène de la néofrancophonie dans une situation sociolinguistique Algérienne. Pour ce faire alors, nous avons fixé l'objectif de tracer, par le biais d'un corpus sélectif, les particularités socioculturelles qui émergent lors de l'utilisation du français langue étrangère par des locuteurs algériens « néofrancophones ».

MOTS CLES : Néofrancophonie ; Algérie ; assimilation identitaire ; culture ; locuteur.

INTRODUCTION

Levi-Strauss considérait « le langage, à la fois comme le fait culturel par excellence et celui par l'intermédiaire duquel toutes les formes de la vie sociale s'établissent et se perpétuent » A partir de cette considération, nous saisissons le degré d'intégration de l'élément culturel dans les différentes situations de communication ; l'émergence donc de l'allure culturelle dans toute production linguistique quelconque. La langue n'est pas seulement le moyen de communication d'une communauté donnée mais aussi, elle est le véhicule de celle-ci et le lieu de vie de la culture des individus qui s'expriment avec cette langue dans la vie quotidienne en général. De ce fait s'exclut donc, la conception que le lexique est une dénomination fixée (stable) organisée en une « série de mots sur une série de choses » (PICOCHE J.). Nous pouvons induire que la langue et la culture sont deux composantes indissociables, ainsi qu'indispensables. Chacune d'elles fait nécessairement référence à l'autre dans son consensus. De ce fait, nous nous demandons sur le type de relation existante entre la langue et la culture. Cette relation comprend deux aspects : ces derniers sont dépendants l'un de l'autre. En d'autres termes ; la maîtrise d'une langue donnée suffit-elle pour ouvrir les portes de la culture de la société correspondante ou inversement ; si l'on accède à une culture donnée par la société, est-on censé apprendre et utiliser la langue de cette culture ? Une telle question sera posée, également dans le cas des locuteurs Algériens et leur comportement envers la langue française. Pour ce cas, il s'agit de la conception qu'ont les locuteurs algériens vis-à-vis de la culture qui accompagne la langue française. Une culture qui leur rappelle leur histoire et particulièrement, les circonstances qui ont marqué cette histoire.

Le phénomène de la néofrancophonie

Avant d'évoquer le phénomène de la francophonie, nous avons jugé nécessaire de passer par quelques évènements sociolinguistiques. Ces derniers se manifestent, en parallèle, avec le mouvement de la francophonie.

Assimilation linguistique

Selon Weinreich, l'assimilation linguistique est définie comme « le changement de l'emploi habituel d'une langue à l'emploi habituel d'une autre langue »1. Seulement, nous précisons que le phénomène d'assimilation linguistique ne s'effectue pas uniquement entre les langues car, il peut y avoir de l'assimilation linguistique « d'un dialecte à une langue standard » (MAURAIS, p.51). De plus, ce changement d'utilisation peut être intégral ; c'est-à-dire qu'on change totalement la langue employée auparavant. Ou bien il peut se manifester partiellement: par exemple augmenter la fréquence d'emploi d'une langue juste dans un domaine particulier. C'est pourquoi, on n'arrive pas à fournir, à la fin du parcours de l'assimilation linguistique, une technique ou une méthode à suivre, afin de garantir la continuité d'emploi aux générations postérieures. MAURAIS Jacques déclare que Weinreich a remarqué que, parfois il y a une différence au niveau de langues utilisées par les locuteurs appartenant à des catégories d'âge distinctes ; cela « constitue la manifestation en synchronie de ce qui est, vu en diachronie, l'assimilation linguistique ». De ce fait, on distingue deux types d'assimilation linguistique : l'assimilation individuelle ; dans ce cas, le phénomène émerge au cours de la vie de l'individu, et l'assimilation intergénérationnelle ; ce type d'assimilation surgit lorsque « les parents ne transmettent pas leur langue maternelle à leurs enfants ». En effet, il faut signaler que cette raison (que nous venons de citer) et bien d'autres représentent les facteurs qui favorisent l'assimilation linguistique. Ces derniers sont arrangés en : causes

naturelles et causes sociologiques et psychologiques. Nous déduisons, d'après ce qui a été avancé, trois essentielles constatations. D'abord, les causes naturelles n'engendrent pas des phénomènes naturels les plus fréquents (ceux qui influencent généralement la structure linguistique) : catastrophes naturelles, inondations, tremblements de terre, sécheresse, famine, etc. car, ces causes naturelles consistent, plutôt, aux « interventions humaines : esclavagisme, changements causés par l'homme dans l'environnement, conquêtes militaires, changement des frontières de l'Etat, perte de l'isolement où vivait un groupe linguistique, urbanisation, industrialisation, etc. ». Puis, nous ne manquerons pas de citer les causes, jouissant du même degré d'influence, « plus caractéristiques de la situation culturelle et sociopolitique des groupes dominés : absence de pouvoir politique, absence de pouvoir économique, absence d'idéologie nationaliste, absence d'utilisation de la langue dans des domaines à charge symbolique importante (la religion, la scolarité, …), etc. ». Enfin, et malgré qu'on assiste à la présence de ce nombre de facteurs incitant l'émergence de l'assimilation linguistique, il est probable que ce phénomène ne prospère pas ; car, en réalité, ce n'est pas une évidence.

Changement linguistique

La langue est conçue, selon la perspective structuraliste de la linguistique contemporaine comme « un système où tout se tient ». Comme on souscrit que « la langue est une structure qui résiste fortement au changement ». Néanmoins, Weinreich, Labov et Herzog : antagonistes de cette conception qui a confiné, au second plan, l'étude du changement linguistique du champ d'étude de la langue. En effet, en marginalisant les conditions historiques, géographiques et sociologiques (conditions « externes » au développement d'une langue selon les structuralistes), on a écarté l'essentiel du problème. Celui-ci se situe sur le plan de « facteurs « internes » (besoins nouveaux en communication, besoins expressifs, etc.) au langage » (BAYLON Christian, p. 101, 1996.). De plus, les antagonistes (dont les noms sont cités ci-dessus) remettent en question l'homogénéité de la structure de la langue, face au fait de rapporter la diversité langagière existante aux aléas de la performance des locuteurs. Etant donné qu'au sein de la communication entre locuteurs, la langue passe d'un état à un autre. Raison pour laquelle Weinreich, Labov et Herzog ont proposé un modèle constitué de deux postulats : « 1^0 la langue est un objet qui possède une hétérogénéité ordonnée et, corollaire, 2^0 l'état de langue fonctionne comme déterminant ses propres changements » (THIBAULDT Pierrette.) Soulignons sous ces deux postulats proposés donc, que la variation linguistique est un élément indissociablement constitutif à la langue ; elle permet la transition entre deux états de langue. Pour plus de clarification au processus proposé ci-dessus, Thibault résume qu'« un locuteur introduit dans son parler une forme qui alterne avec une ou plusieurs autres ; elles sont toutes régies par une règle variable de type probabiliste. La nouvelle forme se diffuse chez d'autres locuteurs et son emploi acquiert éventuellement une signification sociale. Le changement est constaté lorsque la règle cesse d'être variable et qu'une restructuration des règles catégoriques s'est opérée.» (THIBAULDT Pierrette). De ce fait, nous approuvons que la langue ainsi que la société soit en perpétuel changement et, par conséquence, en évolution permanente. Une telle constatation nous indique donc, que le changement linguistique implique, logiquement, la variation sociale. A partir du modèle proposé par Weinreich, Labov et Herzog à propos de la conception du changement linguistique, plusieurs questions relatives ont été soulevées : Quelles sont les contraintes relevant d'une grammaire universelle qui balisent le trajet de l'innovation ? Comment les formes nouvelles s'enchâssent-elles dans la structure linguistique et sociale ? Quel rôle l'évaluation sociale joue-t-elle dans leur cheminement ? Comment s'effectue la transition d'un état de langue à un autre ? Pourquoi tel changement se produit dans telle langue et pas dans telle

autre ? Parler du changement linguistique se résume souvent à faire l'état des modifications plus ou moins rapides qu'une langue subit tout au long de son histoire. Cependant, si ce changement s'inscrit dans un programme historique, dans des études diachroniques, les variations synchroniques sont les principales sources d'un état de langue donné. En d'autres termes ; « le changement linguistique ne peut s'observer qu'en synchronie » (BAYLON Christian). Seulement, comment peut-on alors observer ce dernier à partir de données synchroniques ? En émettant son hypothèse, Thibault suppose que « si un changement est en train de se produire, il se manifestera par des différences de comportement entre les diverses générations d'une communauté linguistique» (THIBAULT Pierrette). On tranchera donc, entre cette période « synchronique » ; durant laquelle s'effectue le changement linguistique : appelée temps apparent, et la période constituant le parcours historique du changement au sein de la communauté : appelée temps réel. L'observation de ce dernier stipule qu'il y ait des décennies de différence entre les productions, elles peuvent être réalisées par le biais de documents écrits et sonores. Contrairement au temps apparent, où il suffit d'obtenir des échantillons d'individus d'une même communauté linguistique, répartis selon divers facteurs comme les classes sociales, l'âge, le sexe, l'ethnicité, etc. afin de l'observer.

Néofrancophonie

Par le terme de « néofrancophonie », on désigne un phénomène de « vernacularisation du français dans des couches de la nouvelle bourgeoisie urbaine d'origine hindoue, musulmane ou créole, qui adoptent le français comme langue familiale par un choix assez volontariste. » (BAGGIONI Daniel). En réalité, ce concept de « néofrancophonie » a vu le jour lorsqu'on s'est focalisé sur la situation sociolinguistique du français à l'île Maurice. Dans cette situation, on assiste à la coexistence de trois types de francophones ; le premier type est celui dont le français est sa langue maternelle « locuteurs endolingues », le deuxième type : les locuteurs exolingues sont ceux qui ont appris le français comme deuxième ou troisième langue. Cependant, du deuxième type de francophones (locuteurs exolingues) nait un troisième groupe de locuteurs qui ont acquis le français comme première langue (voir langue maternelle). Autrement dit par BAGGIONI, «la pratique du français en famille, chez des parents qui l'avaient appris comme deuxième ou troisième langue, favorise son acquisition comme première langue par les enfants. » (BAGGIONI Daniel). En effet ; dans ce troisième cas de locuteurs, il arrive souvent qu'ils soient en « voie de promotion sociale » et en parallèle, en stade de réorganisation linguistique : ce qui donne naissance, par conséquence, à un répertoire réadapté à la nouvelle génération.

Francophonie appropriée en Algérie

Comme nous l'avons cité plus haut, le paysage linguistique Algérien est peint d'une couleur spécifique de langue française. Dans notre société, le français ne se manifeste pas simplement en tant que première langue étrangère apprise dans le cadre des institutions scolaires et officielles. En effet, l'histoire du pays interpelle suffisamment le statut de la langue française en tant que « langue du colonisateur » avec lequel on maintient des rapports d'amitié et de haine, d'admiration et de rejet ; la littérature algérienne d'expression française témoigne de cette dualité problématique. De ce fait donc, nait une double conception vis-à-vis de la langue française au sein de la société algérienne. Alors, comment vivent les Algériens francophones cette francophonie en Algérie ? En fait, nous nous rendons compte que la francophonie en Algérie est doublement symbolisée ; d'une part, elle est vécue en tant que phénomène linguistique manifestant une agression culturelle avec

tout ce qu'il génère comme idéologie de reniement ainsi que de repli sur soi. D'une autre part, on accède, à travers la francophonie, à la modernité, à l'autre (quel que soit l'autre) culture ainsi qu'à l'ouverture. Néanmoins, nous nous apercevons qu'il y a une sorte de conflit entre les deux conceptions de la langue française, étant donné qu'on rejette, dans le discours sur l'arabisation, tout ce qui révèle la culture de la langue française. C'est-à-dire ; ce genre de discours tend à limiter la langue française à un outil en préconisant l'apprentissage d'un français fonctionnel dépourvu de toute référence culturelle « Il s'agira d'un français fonctionnel mieux adapté à la résolution des situations-problèmes que l'apprenant rencontrera dans l'enseignement des matières scientifiques et technologiques dispensées en langue arabe » (document du programme de français, 2005). Mais, en réalité nous vivons une autre situation linguistique car, le français est omniprésent dans tous les secteurs : social, économique, éducatif, etc. il faut donc, comme a déclaré le chef de diplomatie, « reconnaitre que tout le territoire Algérien parle français » (BELKHADEM A, 2002). D'ailleurs, l'Algérie est, statistiquement parlant, le deuxième pays francophone au monde après la France pourtant, « c'est le seul pays du Maghreb à n'avoir pas rejoint la francophonie institutionnelle pour des raison que nous connaissons » (RAHAL Safia, 2010). Nous soulevons, à partir de cette déclaration, une situation paradoxale qui n'échappe à personne. Alors, puisqu'on manifeste une francophonie très répandue au sein des locuteurs Algériens, pourquoi l'avoir condamnée par rapport à son aspect historique alors que le français est une langue qui fait partie de notre histoire et de notre passé.

CONCLUSION

Au cours de cette communication, nous avons abordé l'idée générale qui évoque le phénomène de la néofrancophonie et son impact au sein du contexte Algérien. Par la suite, nous avons adopté le cas dans lequel la langue française incarne des conceptions variées de cette langue. Cette communication mène à une étude de cas ; le français en Algérie qui est considéré un important pays néofrancophone. Nous avons abordé ce point afin de diagnostiquer l'état de la langue français utilisée en Algérie. Nous avons constaté donc, que ce français algérien s'est formé entre la norme du français « standard » et les propriétés linguistiques manifestées par les locuteurs néofrancophones algériens.

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Translating the World into the Language of the Other: Students' Perspectives on Global Citizenship in the Algerian University Context

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ABSTRACT: At a time when international educational discourses promote training oriented toward the ethics of globality, the notion of global citizenship has emerged as an essential horizon, both in the structuring of curricula and in the preparation of future social actors. In this perspective, the present communication offers an immersion into the perceptions and practices of global citizenship among a specific audience: students of French as a Foreign Language (FLE) at Batna 2 University. The aim is to question how these learners construct, mobilize, or challenge this concept throughout their academic journey, in connection with their representations of otherness, their identity aspirations, and their relationship to the world. To explore these dimensions, a field study was conducted with thirty students enrolled in the second and third years of the FLE undergraduate program. A structured questionnaire, combining closed and open-ended questions, was used to collect data on their understanding of the concept, their experiences of intercultural openness, and their evaluation of curricular content. This device was enriched by exploratory interviews with eight volunteer participants, providing valuable qualitative depth. At the same time, an analysis of pedagogical modules addressing intercultural communication was carried out in order to highlight potential convergences or dissonances between didactic intentions and student experiences. The analysis is framed within a plural theoretical perspective, drawing on the work of Michael Byram on intercultural competence, Geneviève Zarate on cultural representations in language education, as well as Jean-Marc Dewaele's research on the affective and identity-related dimensions of language learning. The results reveal a strong tension between a declared openness toward values of solidarity, dialogue, and diversity, and a clear frustration linked to the lack of concrete opportunities to put these values into practice in the university setting. This gap between globalizing discourse and local pedagogical practices fuels a critical reflection on the role the university can—and should—play in preparing citizens capable of thinking and acting beyond borders. This communication therefore proposes concrete pathways for a reconfiguration of FLE teaching in Algeria, positioning global citizenship not as an abstract notion, but as a living pedagogical commitment, embodied in the student experience and nourished by the plurality of languages and cultures.

KEYWORDS: Global citizenship; Higher education; FLE; Algerian students; Intercultural pedagogy

Traduire le monde dans la langue de l'autre : Regards étudiants sur la citoyenneté mondiale en contexte universitaire Algérien

RESUME: À l'heure où les discours éducatifs internationaux promeuvent une formation tournée vers l'éthique de la mondialité, la notion de citoyenneté mondiale s'impose comme un horizon incontournable, tant dans la structuration des curricula que dans l'accompagnement des futurs acteurs sociaux. Dans cette optique, la présente communication propose une immersion dans les perceptions et les pratiques de la citoyenneté mondiale chez un public spécifique : les étudiants en français langue étrangère à l'Université de Batna 2. Il s'agit d'interroger la manière dont ces apprenants construisent, mobilisent ou questionnent ce concept dans leur parcours universitaire, en lien avec leurs représentations de l'altérité, leurs aspirations identitaires et leur rapport au monde.

Pour explorer ces dimensions, une recherche de terrain a été menée auprès de trente étudiants inscrits en deuxième et troisième année de licence FLE. Un questionnaire structuré, combinant questions fermées et ouvertes, a permis de recueillir des données sur leur compréhension du concept, leurs expériences d'ouverture interculturelle et leur appréciation des contenus de formation. Ce dispositif a été enrichi par des entretiens à visée exploratoire avec huit participants volontaires, offrant une profondeur qualitative précieuse. Parallèlement, une analyse des modules pédagogiques abordant la communication interculturelle a été conduite, afin de mettre en lumière les éventuelles convergences ou dissonances entre les intentions didactiques et les vécus étudiants.

L'ensemble de l'analyse s'inscrit dans une perspective théorique plurielle mobilisant les travaux de Michael Byram sur la compétence interculturelle, ceux de Geneviève Zarate sur les représentations culturelles dans l'enseignement des langues, ainsi que les recherches de Jean-Marc Dewaele sur les dimensions affectives et identitaires de l'apprentissage. Les résultats révèlent une tension forte entre une ouverture déclarée envers les valeurs de solidarité, de dialogue et de diversité, et une frustration manifeste liée au manque d'opportunités concrètes de mise en œuvre de ces valeurs dans le cadre universitaire. Ce hiatus entre le discours globalisant et les pratiques pédagogiques locales alimente une réflexion critique sur le rôle que peut — et doit — jouer l'université dans la formation de citoyens capables de penser et d'agir au-delà des frontières.

Cette communication propose ainsi des pistes concrètes pour une refonte de l'enseignement du FLE en Algérie, plaçant la citoyenneté mondiale non pas comme une notion abstraite, mais comme un engagement pédagogique vivant, incarné dans l'expérience étudiante et nourri par la pluralité des langues et des cultures.

MOTS-CLES: Citoyenneté mondiale; Enseignement supérieur; FLE; Etudiants algériens; Pédagogie interculturelle

INTRODUCTION

La mondialisation éducative, nourrie par l'internationalisation croissante des curricula et par l'essor de référentiels normatifs à portée universelle, a placé la citoyenneté mondiale au cœur des débats contemporains sur la formation universitaire. Loin d'être un simple slogan, elle apparaît aujourd'hui comme une exigence incontournable pour préparer les futurs acteurs sociaux à penser

et à agir au-delà des frontières culturelles, linguistiques et politiques (Byram, 1997). Dans le champ de la didactique des langues et des cultures, cette injonction prend un relief particulier : apprendre une langue étrangère ne se réduit plus à l'acquisition de structures linguistiques, mais suppose l'appropriation de valeurs liées au dialogue, à la diversité et à la solidarité internationale.

Dans le contexte algérien, cette perspective prend une coloration singulière. L'université, tout en affichant une adhésion officielle aux idéaux de la citoyenneté mondiale, demeure un lieu de tension entre des discours institutionnels porteurs d'ouverture et des pratiques pédagogiques encore marquées par des contraintes locales. L'expérience observée à l'Université de Batna 2 en constitue une illustration : les étudiants en français langue étrangère sont sensibilisés, à travers les programmes et certains enseignements, à la dimension interculturelle de leur formation, mais ils se heurtent à un déficit manifeste d'occasions concrètes de mise en pratique. Le constat est clair : si l'aspiration des étudiants à une plus grande ouverture au monde est réelle, elle se heurte au caractère souvent théorique et déclaratif des contenus de formation, ce qui engendre une frustration perceptible.

Dès lors, une série de questions s'impose : comment ces étudiants construisent-ils leur compréhension de la citoyenneté mondiale dans leur parcours universitaire ? Dans quelle mesure leurs représentations et leurs expériences traduisent-elles un décalage entre l'idéologie portée par les discours éducatifs internationaux et la réalité des pratiques pédagogiques locales ? Autrement dit, comment s'articule, dans ce contexte, le rapport entre l'universel proclamé et le vécu étudiant ?

Cette recherche se propose d'apporter des éléments de réponse en poursuivant trois objectifs complémentaires : d'abord, explorer les représentations que les étudiants se forgent de la citoyenneté mondiale ; ensuite, identifier les dispositifs pédagogiques susceptibles de favoriser, ou au contraire de freiner, l'émergence d'une posture citoyenne globale ; enfin, esquisser des pistes de refonte curriculaire permettant de transformer cette notion en un engagement pédagogique vivant, ancré dans l'expérience universitaire.

Dans cette perspective, plusieurs hypothèses ont guidé notre démarche. La première postule que les étudiants algériens en FLE adhèrent volontiers aux valeurs associées à la citoyenneté mondiale – solidarité, diversité, dialogue –, mais peinent à les traduire en pratiques concrètes dans leur environnement académique. La deuxième suppose que, si les curricula intègrent bien certains éléments d'ouverture interculturelle, ceux-ci restent insuffisants pour susciter un véritable engagement citoyen global. Enfin, une troisième hypothèse envisage que l'expérience des étudiants est traversée par une tension constitutive : d'un côté, un ancrage identitaire national qui demeure prégnant, et de l'autre, une aspiration à s'inscrire dans une appartenance plus vaste, celle d'une communauté mondiale en construction.

Cadre théorique de la recherche

Cette recherche s'inscrit dans le prolongement d'un ensemble de travaux francophones et européens qui, depuis plusieurs décennies, interrogent la didactique des langues et la place de l'interculturel dans la formation des apprenants. Parmi ces références incontournables, les travaux de Michael Byram (1997) occupent une position fondatrice. En proposant le concept de compétence interculturelle, Byram souligne l'importance, pour l'apprenant, de développer la

capacité à relativiser ses propres références culturelles et à entrer dans un processus de médiation entre différentes visions du monde. La citoyenneté mondiale ne saurait ainsi se penser sans cette faculté d'ouverture et de traduction symbolique entre cultures.

Dans la même perspective, Geneviève Zarate (1993) insiste sur la force structurante des représentations de l'altérité dans le parcours de l'apprenant. Selon elle, les images et préjugés que les étudiants construisent à propos des cultures autres orientent profondément leur manière de concevoir la diversité. La citoyenneté mondiale, loin de se réduire à un corpus de valeurs abstraites, se trouve donc ancrée dans ces représentations vécues, qu'il s'agit de déconstruire et de reconstruire dans le cadre de l'enseignement des langues.

Jean-Marc Dewaele (2013), quant à lui, attire l'attention sur les dimensions affectives et identitaires de l'apprentissage. La relation que l'apprenant entretient avec la langue de l'autre engage non seulement des compétences cognitives, mais aussi des émotions, des sentiments d'appartenance et des repositionnements identitaires. L'appropriation de la citoyenneté mondiale apparaît dès lors comme un processus intime, marqué par des enjeux de subjectivité et de reconnaissance.

Claire Kramsch (2009) enrichit cette réflexion en introduisant la notion de « sujet multilingue ». Elle montre que l'apprenant, lorsqu'il navigue entre plusieurs langues et univers culturels, se construit une identité complexe, faite de tensions et de recompositions. Cette figure du sujet multilingue illustre bien la dualité de l'expérience étudiante : enracinée dans une culture locale, mais aspirant en même temps à une ouverture et à une appartenance globales.

Enfin, les analyses critiques de Martine Abdallah-Pretceille (2006) et de Philippe Blanchet (2016) viennent nuancer l'enthousiasme parfois excessif à l'égard du paradigme interculturel. Tous deux rappellent que l'interculturel n'est pas un concept neutre : il peut être instrumentalisé à des fins idéologiques, servir des logiques normatives et reproduire certaines inégalités. Leur apport est précieux pour penser la citoyenneté mondiale non pas comme un idéal abstrait et consensuel, mais comme un projet éducatif exigeant, traversé par des tensions sociales, politiques et éthiques.

Ainsi conçu, le cadre théorique de cette recherche permet de saisir la citoyenneté mondiale dans sa complexité : à la fois compétence à développer, représentation à interroger, expérience identitaire à vivre et horizon critique à questionner. C'est cette pluralité qui éclaire l'analyse des discours et des pratiques des étudiants en FLE, et qui permet de comprendre les enjeux liés à leur formation dans le contexte universitaire algérien.

Cadre méthodologique de la recherche

Population et échantillon

L'étude a été conduite auprès d'un groupe de trente étudiants inscrits en deuxième et troisième année de licence en français langue étrangère (FLE) à l'Université de Batna 2. Le choix de cet échantillon s'est voulu raisonné, afin d'assurer une certaine représentativité tant au niveau des parcours académiques qu'en termes de répartition par sexe : dix-sept étudiantes et treize étudiants. Cette diversité a permis d'obtenir des points de vue contrastés, enrichissant la portée analytique de la recherche.

Outils de collecte des données

Pour recueillir les informations nécessaires, un dispositif méthodologique pluriel a été mobilisé. D'abord, un questionnaire structuré composé de quatorze questions — mêlant items fermés et questions ouvertes — a constitué l'outil principal. Ce dernier a permis d'obtenir une vision globale des perceptions étudiantes, tout en laissant la place à l'expression individuelle. Afin de compléter ce premier corpus, huit entretiens semi-directifs ont été menés avec des volontaires, permettant d'approfondir certaines réponses et d'accéder à une richesse qualitative précieuse. Enfin, une analyse documentaire ciblée des programmes de FLE, en particulier des modules relatifs à l'interculturel et à la communication interculturelle, a offert un cadre institutionnel pour confronter les discours officiels aux vécus étudiants.

Déroulement de l'enquête

Le questionnaire a été administré en présentiel, durant les cours, ce qui a garanti un taux de participation intégral (100 %, soit 30 sur 30 étudiants). Les entretiens se sont déroulés dans un climat d'écoute et de confiance, au sein de la faculté, une semaine après la passation du questionnaire. Leur durée variait entre vingt et trente minutes, offrant aux participants l'espace nécessaire pour développer leur réflexion sans contraintes temporelles excessives.

Méthodes d'analyse

Les réponses quantitatives issues des questions fermées ont fait l'objet d'un traitement statistique simple, fondé sur le calcul de fréquences et de pourcentages. Les données qualitatives, qu'il s'agisse des questions ouvertes ou des extraits d'entretiens, ont quant à elles été analysées à travers une démarche thématique visant à dégager les représentations récurrentes, les tensions saillantes et les aspirations exprimées. Cette combinaison a permis de croiser tendances générales et nuances individuelles, renforçant la validité et la profondeur de l'analyse.

Illustrations des résultats du questionnaire

Les résultats témoignent de plusieurs lignes de force. D'abord, la compréhension de la citoyenneté mondiale est majoritairement associée à la solidarité et à la diversité culturelle (72 % des répondants). Une étudiante de troisième année souligne par exemple : *« Être citoyen du monde, c'est reconnaître que malgré nos différences, nous avons des devoirs envers l'humanité entière. »* D'autres, dans une proportion de 18 %, lient davantage cette notion à la mobilité internationale et aux voyages : *« Pour moi, c'est voyager, découvrir d'autres pays et cultures »* (Étudiant, L2).

En ce qui concerne la perception du rôle de l'université, la majorité des étudiants situe l'action de l'institution dans une zone médiane (2/5 ou 3/5 sur l'échelle proposée), estimant que la préparation à la citoyenneté mondiale demeure partielle et insuffisante. L'un d'eux confie : *« Nos cours parlent souvent de culture, mais c'est trop théorique, on n'a pas d'occasions concrètes de rencontrer des étudiants étrangers. »*

Sur le plan des pratiques pédagogiques, 89 % des répondants affirment n'avoir jamais pris part à un projet interculturel concret, même si 11 % mentionnent des ateliers organisés par des clubs ou

associations étudiantes. L'expérience reste donc limitée : *« J'ai participé une fois à un projet sur la diversité culturelle avec un club étudiant, mais c'était restreint à notre campus »* (Étudiant, L3).

Les obstacles relevés convergent : 58 % mettent en avant le manque d'opportunités concrètes, et 43 % critiquent des cours jugés trop théoriques. Comme l'exprime une étudiante de L3 : *« On apprend beaucoup de définitions, mais on ne les vit pas dans la pratique. »*

Enfin, les attentes sont claires : 81 % souhaitent davantage de projets interculturels et de partenariats avec des universités étrangères. Plusieurs insistent sur le rôle moteur que devraient jouer les enseignants : *« Le professeur doit nous pousser à réfléchir sur notre rôle dans le monde, pas seulement sur la langue. »*

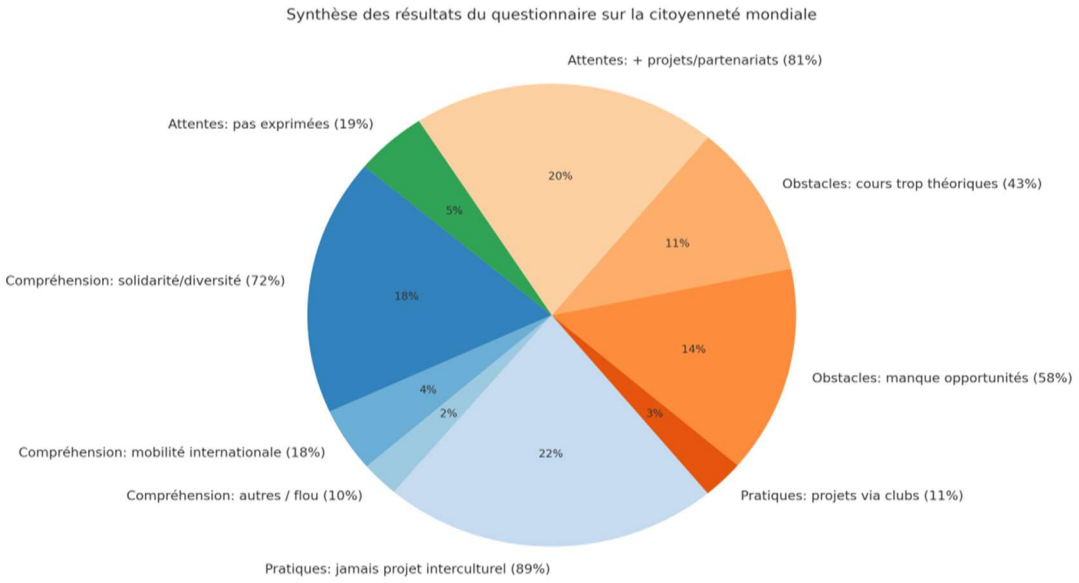


Fig1: Synthèse des perceptions étudiantes de la citoyenneté mondiale : compréhension, pratiques, obstacles et attentes

Bilan méthodologique

Le croisement de ces données montre avec netteté un décalage entre les aspirations étudiantes et les pratiques pédagogiques universitaires. L'approche mixte retenue, en combinant la force des chiffres et la richesse du discours subjectif, a permis de révéler à la fois les tendances générales et les voix singulières. Les résultats confirment les hypothèses initiales : les étudiants manifestent une ouverture affirmée aux valeurs de la citoyenneté mondiale, mais cette adhésion reste prisonnière d'un cadre institutionnel qui peine encore à offrir des espaces d'expérimentation concrets.

Conclusion et recommandations

L'analyse conduite au sein de l'Université de Batna 2 met en évidence un constat clair : les étudiants en français langue étrangère affichent une réelle disposition à adhérer aux valeurs de la

citoyenneté mondiale – ouverture à l'autre, solidarité, reconnaissance de la diversité culturelle –, mais cette aspiration demeure encore trop souvent confinée au registre des discours et des intentions. Le manque d'opportunités concrètes, l'insuffisance de projets interculturels intégrés aux parcours académiques et le caractère trop théorique des curricula limitent la possibilité de transformer cet élan en expériences formatrices tangibles. Ce hiatus entre l'ambition universelle affichée et la pratique quotidienne dans les salles de classe appelle à une réflexion approfondie sur le rôle de l'université dans la formation de citoyens capables de conjuguer enracinement local et responsabilité globale.

Dans cette perspective, plusieurs recommandations s'imposent. Il apparaît d'abord nécessaire d'ouvrir l'université à des projets collaboratifs internationaux, qu'ils soient virtuels (e-tandems, classes en ligne partagées avec des universités étrangères) ou en présentiel, afin d'offrir aux étudiants des occasions réelles d'expérimenter la rencontre interculturelle. De tels dispositifs ne visent pas seulement à perfectionner les compétences linguistiques, mais surtout à développer des attitudes de dialogue et de coopération au-delà des frontières.

Parallèlement, une révision des curricula de FLE s'impose pour y introduire des modules spécifiquement dédiés à la citoyenneté mondiale. Ces modules devraient privilégier des approches actives – études de cas, simulations, projets collectifs – permettant aux étudiants de mettre en pratique les valeurs qu'ils déclarent partager. Ce n'est qu'en passant de l'abstrait au vécu que la citoyenneté mondiale peut s'ancrer durablement dans la conscience des apprenants.

Le rôle des enseignants apparaît également déterminant. Ils ne peuvent plus être de simples transmetteurs de savoirs linguistiques : ils doivent devenir de véritables médiateurs culturels, capables d'accompagner les étudiants dans leur cheminement identitaire et de stimuler une réflexion critique sur leur place dans un monde interdépendant. Cet accompagnement requiert, de la part des enseignants, une formation spécifique et une ouverture à leur propre dimension interculturelle.

Enfin, il convient de valoriser pleinement la pluralité linguistique et identitaire des étudiants eux-mêmes. Loin d'être perçue comme un obstacle, cette diversité constitue une ressource éducative majeure. En faisant de la salle de classe un espace où les parcours, les langues et les appartenances se croisent et s'enrichissent mutuellement, l'université peut incarner une citoyenneté mondiale en actes, et non en slogans.

En somme, la citoyenneté mondiale ne doit pas être envisagée comme une abstraction idéalisée ou un horizon inaccessible. Elle doit s'enraciner dans les pratiques pédagogiques quotidiennes, dans l'engagement des enseignants, et dans la reconnaissance des étudiants comme acteurs de leur propre ouverture au monde. C'est à ce prix que l'université pourra remplir sa mission fondamentale : former des individus capables de penser au-delà des frontières, tout en assumant avec lucidité et responsabilité leur inscription dans une société globale.

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Educating For Global Citizenship At Tthe Algerian University: Towards The New Roles of The Teacher And Future Graduate.

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ABSTRACT: In a world marked by identity tensions, cultural conflicts, and social unrest, the teaching of French as a foreign language can no longer be limited to the acquisition of linguistic skills. It becomes a space for dialogue, openness, and civic education. Indeed, learning through global citizenship education is based on a profound transformation of thought structures, emotional dispositions, and behaviors, mobilizing all possible resources to strengthen equality, social justice, mutual understanding, and cooperation among peoples. Thus, within the intercultural module in the language class for Master 2 students in the French department at Sétif 2 University, our intercultural approach involved studying non-violence centered on a human value: forgiveness. This was based on excerpts from the book "Why Forgive?" by Johann-Christoph Arnold, which gathers true stories of famous, heroic, or simply ordinary people who granted forgiveness despite deep suffering and often in rupture with a cultural environment marked by revenge. The analysis of the content of these testimonies validated the relevance of a pedagogical approach for education in non-violence, tolerance, and peace. In this regard, students were confronted with authentic situations where otherness becomes a strength rather than a threat. This approach also aims to rethink the role of the university teacher as a facilitator of coexistence and that of the student, as a future graduate, as a citizen of tomorrow.

KEYWORDS: Global citizenship; Intercultural; Non-violence, Forgiveness; Learning; Students.

Eduquer à La Citoyenneté Mondiale à L'université Algérienne : Vers Les Nouvelles Missions De L'enseignant Et Du Futur Diplômé.

RESUME : Dans un monde marqué par les tensions identitaires, les conflits culturels et les crispations sociales, l'enseignement du français langue étrangères ne peut plus se limiter à l'acquisition de compétences linguistiques. Il devient un espace de dialogue, d'ouverture et de formation citoyenne. En effet, l'apprentissage, à travers l'éducation à la citoyenneté mondiale se fonde sur une transformation profonde des structures de pensée, des dispositions affectives et des comportements , mobilisant l'ensemble des moyens possibles afin de renforcer l'égalité, la justice sociale, la compréhension mutuelle et la coopération entre les peuples. Ainsi, dans le cadre du module d'interculturalité en classe de langue destiné aux étudiants de Master 2 du département de français à l'université de Sétif 2, notre démarche interculturelle a été d'étudier la non-violence autour d'une valeur humaine : le pardon et ce, à partir d'extraits du livre « Pourquoi pardonner ? » de Johann-Christoph Arnold, qui rassemble des histoires vraies de personnes célèbres, héroïques ou, tout simplement, ordinaires, ayant accordé le pardon en dépit de profondes souffrances, et souvent en rupture avec un environnement culturel marqué par la vengeance. L'analyse du contenu

retranscrit de ces témoignages a permis de valider la pertinence d'une approche pédagogique pour l'éducation à la non- violence, la tolérance et la paix. A cet égard, les étudiants ont été confrontés à des situations authentiques où l'altérité devient richesse et non menace. Cette approche vise également à repenser le rôle de l'enseignant universitaire comme facilitateur du vivre-ensemble et celui de l'étudiant, futur diplômé, comme citoyen de demain.

MOTS CLES : Citoyenneté mondiale ; Interculturel ; Non-violence ; Pardon ; Apprentissage ; Etudiants.

INTRODUCTION

Dans le contexte actuel de mondialisation, où prévalent divers conflits culturels et tensions identitaires, l'enseignement du français langue étrangère s'affirme moins comme une transmission purement linguistique que comme un cadre favorisant la construction de compétences interculturelles essentielles à la compréhension de l'Autre et à la gestion des dynamiques de diversité.Cette évolution paradigmatique s'inscrit dans une transformation profonde des finalités éducatives qui, confrontées à la fragmentation croissante des sociétés et aux exigences de reconnaissance des identités culturelles plurielles, appellent à repenser l'acte pédagogique au-delà de ses dimensions instrumentales. Dans ce cas, L'enseignant de FLE, traditionnellement perçu comme médiateur linguistique, endosse désormais une responsabilité plus large en tant que médiateur interculturel, chargé d'accompagner les apprenants dans la construction d'une compétence de communication qui englobe la dimension culturelle et citoyenne. Cette redéfinition du rôle enseignant s'enracine dans une conscience interculturelle qui reconnaît que les autres existent, qu'ils sont différents et que nous devons les accepter tels qu'ils sont pour communiquer réellement avec eux et pour pouvoir vivre ensemble. Ainsi, l'approche interculturelle en classe de FLE ne se limite plus à une simple présentation de faits culturels, mais vise à développer chez l'apprenant une capacité d'analyse et de décentration lui permettent d'établir des liens entre sa culture d'origine et la culture cible, tout en relativisant son système de valeurs sans pour autant renier son identité. L'éducation à la citoyenneté mondiale, en mettant au centre des valeurs telles que le pardon, la non-violence et la tolérance, contribue à transformer les représentations et comportements des apprenants. Cette approche transformationnelle implique un profond changement structurel dans les prémices de la pensée, des sentiments et des actions, visant à développer non seulement des compétences linguistiques mais également une pensée critique, une ouverture interculturelle et un engagement citoyen. De ce fait, La pédagogie du pardon, telle qu'illustrée par les récits authentiques recueillis par Johann-Christoph Arnold, s'inscrit dans cette perspective d'éducation à la citoyenneté mondiale. Ces témoignages d'individus ayant surmonté des traumatismes par l'acte de pardonner offrent des modèles de résilience et de dépassement de la violence qui peuvent nourrir une réflexion pédagogique sur la gestion des conflits et la promotion de la non-violence. L'intégration de ces récits dans l'enseignement du FLE permettrait aux étudiants de développer une compréhension plus nuancée des relations humaines et d'acquérir des outils pour surmonter les conflits interculturels. Ceci nous mène à poser la problématique suivante : dans quelle mesure une démarche pédagogique articulée autour du pardon peut-elle promouvoir la non-violence et former des citoyens ouverts dans un contexte universitaire ? L'hypothèse soutenue est que l'analyse de récits authentiques, comme ceux recueillis par Johann-Christoph Arnold, favorise le développement chez les étudiants des compétences interculturelles et citoyennes, leur permettant de percevoir l'altérité comme richesse.

Cette hypothèse s'appuie sur la conviction que l'installation d'une compétence de tolérance, de solidarité et d'acceptation de l'Autre permettra de former non plus des apprenants ayant seulement adhéré à l'enseignement-apprentissage des langues étrangères, mais de préparer déjà la formation du citoyen conscient possesseur d'une représentation positive de sa propre culture ouverte aux autres cultures. L'approche par récits authentiques offre en effet un support privilégié pour développer l'empathie et la compréhension interculturelle, en permettant aux apprenants de s'identifier aux expériences d'autrui tout en maintenant leur propre cadre référentiel. Les objectifs poursuivis consistent à examiner la portée éducative d'une telle approche, à mettre en évidence le rôle de l'enseignant comme médiateur du vivre-ensemble et à préparer l'étudiant à assumer ses responsabilités de futur citoyen dans une société plurielle. Cette démarche pédagogique vise ultimement à former des "acteurs sociaux" capables de participer de manière éclairée et responsable à la construction d'un monde plus juste et plus pacifique, où la diversité culturelle et linguistique est perçue comme une richesse plutôt que comme une menace.

Revue de littérature

La citoyenneté mondiale constitue une conception novatrice de l'identité et de la responsabilité qui transcende les frontières nationales. Cette approche implique la reconnaissance et l'engagement actif pour la justice sociale, les droits humains et le développement durable, tel que le souligne Schnapper (2021) : « La citoyenneté organise une société dont tous les membres sont juridiquement et politiquement égaux, quelles que soient leurs origines et leurs caractéristiques. Elle repose sur l'idée d'égale dignité de tous les êtres humains » (p.17). Dans cette perspective théorique et pratique, l'éducation à la citoyenneté mondiale (désormais ECM) représente un concept stratégique promu par l'UNESCO afin de préparer les apprenants aux défis complexes du XXI^{e} siècle, notamment dans le contexte d'une mondialisation croissante et de sociétés multiculturelles. L'ECM vise spécifiquement à transmettre aux étudiants des connaissances, des compétences, des valeurs et des comportements favorisant la justice, la paix, l'inclusion et la durabilité environnementale et sociale. Elle est envisagée comme un processus destiné à forger des citoyens capables de penser globalement tout en agissant localement, sensibilisés à l'interdépendance des sociétés et à la solidarité internationale (UNESCO, 2015). En ce sens, Tawil (2013) affirme que « l'éducation à la citoyenneté mondiale n'est rien d'autre que la tentative d'enrichir et de renforcer la pertinence de l'éducation à la citoyenneté locale ou nationale ». Cette perspective théorique établit un pont conceptuel entre les dimensions locale et globale de l'engagement civique. Dans le contexte spécifique de l'Algérie, l'enseignement supérieur commence progressivement à intégrer explicitement l'ECM comme une composante essentielle des cursus universitaires. Cette démarche vise à former des diplômés ouverts aux enjeux mondiaux et dotés d'un sens développé de la responsabilité globale. Cette approche pédagogique promeut une socialisation civique, sociale et politique, tout en valorisant la diversité culturelle, la justice sociale et le respect des droits humains (Conseil de l'Europe, 2016).Pour l'université contemporaine, éduquer à la citoyenneté mondiale signifie également reconsidérer les missions traditionnelles de l'enseignant, qui devient médiateur interculturel et facilitateur du développement de compétences transculturelles et éthiques (Nussbaum, 2011). Le futur diplômé algérien doit ainsi être préparé à combiner expertise disciplinaire et engagement citoyen, capable d'analyser, de coopérer et d'agir dans une perspective interculturelle et solidaire. L'enseignant universitaire joue un rôle pivot dans la mise en œuvre effective de l'ECM : il conçoit des pratiques pédagogiques encourageant la réflexion critique, le dialogue interculturel, la résolution pacifique des conflits et l'ouverture constructive à la diversité culturelle et sociale (HREA, 2019).

L'enseignant doit encourager les étudiants à prendre du recul par rapport aux identités nationales exclusives et à s'ouvrir progressivement à une identité collective, inclusive et plurielle. Le diplômé universitaire, quant à lui, est formé à devenir un acteur social capable de relever les défis globaux contemporains, de promouvoir la durabilité environnementale et la justice sociale, et de contribuer activement à la résolution de problèmes mondiaux qui ont également des répercussions significatives au niveau local. Cette formation intégrale vise à développer les capacités citoyennes nécessaires pour naviguer dans un monde interconnecté tout en préservant l'ancrage culturel local.

Méthodologie

La méthodologie adoptée prend en compte la réalité sociolinguistique algérienne où l'enseignement du FLE constitue un espace de dialogue, d'ouverture et de formation citoyenne particulièrement nécessaire dans un contexte de diversité culturelle et linguistique. L'utilisation de témoignages universels de pardon permet de transcender les particularismes culturels tout en respectant la sensibilité interculturelle des apprenants. Cette méthodologie s'ancre directement dans le contexte institutionnel de l'université Sétif2, au sein du département de langue et littérature françaises où s'enseigne effectivement un module d'interculturalité en classe de langue destiné aux étudiants de Master 2. Cette formation s'inscrit dans la tradition algérienne d'enseignement du FLE qui privilégie l'approche interculturelle pour préparer l'apprenant à se mouvoir dans un environnement multiculturel. En effet, l'approche basée sur des récits authentiques s'inscrit dans une pédagogie active et centrée sur l'expérience vécue, qui encourage l'empathie, la décentration et la construction identitaire critique (Beaudry-Vigneux, 2020). Elle confirme que l'enseignement du FLE ne se limite pas à la maîtrise linguistique, mais intègre également une dimension humaine, interculturelle et éthique essentielle dans le contexte algérien (Habib, 2018). Le corpus central repose sur les témoignages authentiques extraits du livre *Pourquoi pardonner ?*de Johann-Christoph Arnold .Cet ouvrage rassemble des histoires vraies de personnes célèbres, héroïques ou, tout simplement, ordinaires, ayant accordé le pardon en dépit de profondes souffrances. Les témoignages constituent un matériau pédagogique authentique permettant d'analyser comment le pardon peut transformer radicalement les représentations des étudiants sur l'altérité et la non-violence. L'analyse des témoignages s'appuie sur une méthode qualitative d'analyse de contenu permettant de catégoriser les réactions des étudiants face aux récits de pardon. Cette approche vise à valider la pertinence d'une approche pédagogique pour l'éducation à la non-violence, la tolérance et la paix.

Résultats

L'utilisation pédagogique de témoignages issus du livre "Pourquoi pardonner ?" montre que l'analyse du pardon en classe de FLE à l'université Sétif2 développe chez les étudiants des compétences interculturelles essentielles. Les récits authentiques issus d'expériences réelles - allant de drames familiaux à des actes héroïques de pardon après la violence - favorisent une réflexion sur l'altérité, la non-violence et la tolérance, valeurs au cœur du module d'interculturalité. L'analyse qualitative des réactions des étudiants met en évidence un changement notable de leurs représentations face à l'autre et à la résilience, validant ainsi la pertinence d'une telle méthodologie pour l'éducation à la paix et à la citoyenneté dans un contexte multicultural algérien. Voici quelques exemples tirés directement du livre "Pourquoi pardonner ?" qui illustrent la diversité et la profondeur des expériences de pardon exploitées en classe :

Carol, trompée par son mari, témoigne de la difficulté puis de la libération intérieure après avoir accordé le pardon.
Delf*,* qui a accidentellement renversé et tué son propre enfant lors d'une manœuvre en voiture, partage son cheminement vers le pardon de soi.
Josef, rescapé de l'Holocauste, raconte comment il est parvenu à dépasser l'horreur et la haine grâce à l'acte de pardonner.
Kate, victime de maltraitance maternelle, discute de la lente évolution entre souffrance et capacité à tourner la page.
Bill, ayant perdu son fils dans un accident causé par un conducteur ivre, évoque la transformation du chagrin en énergie pour la paix et la sensibilisation.
Aurélie, mère d'un jeune assassiné, partage son choix de refuser la spirale de la vengeance et de renforcer plutôt son engagement spirituel et familial.

Discussion des résultats

Ces témoignages illustrent puissamment la capacité du pardon à rompre le cycle de la violence, agissant comme un levier majeur pour transformer les perceptions liées à la justice, la réparation et la réconciliation. En analysant ces récits authentiques, les étudiants ne se contentent pas d'appréhender un simple concept moral, mais accèdent également à un « pouvoir personnel » qui favorise leur propre émancipation psychologique et sociale. Ce pouvoir se manifeste par un processus interne d'acceptation, de libération émotionnelle, et par la capacité à envisager des alternatives à la violence, ce qui nourrit leur posture citoyenne et interculturelle (Worthington, 2006). L'intégration systématique de ces récits dans le cadre du module interculturel en classe de langue agit comme un catalyseur pédagogique, permettant d'ancrer concrètement dans la réalité sociolinguistique et multiculturelle des étudiants algériens les valeurs fondamentales de paix et de tolérance. Cette démarche favorise un apprentissage actif de la coexistence pacifique, en proposant un espace où le vécu et la parole de l'autre deviennent des passerelles vers la compréhension mutuelle (Byram, 1997). En s'identifiant aux expériences véhiculées dans les témoignages, les apprenants dépassent leurs propres préjugés, ce qui constitue un élément central dans la formation à la compétence interculturelle. En outre, cette démarche pédagogique encourage le développement progressif d'une posture réflexive et empathique envers la différence et l'altérité, dimensions clés de la compétence interculturelle dans l'enseignement du FLE, notamment dans un pays comme l'Algérie caractérisé par une grande diversité culturelle et linguistique (Méziani, 2009). L'acquisition de cette posture permet aux étudiants non seulement de mieux comprendre les dynamiques culturelles complexes, mais aussi de s'engager activement dans un dialogue interculturel respectueux, fondé sur l'écoute et l'acceptation de la diversité (Deardorff, 2006). Ainsi, les témoignages véritables, en éveillant chez les apprenants un engagement émotionnel et critique, permettent d'atteindre des objectifs pédagogiques qui dépassent largement la simple maîtrise linguistique, en consolidant une éducation à la paix, à la non-violence et à la citoyenneté interculturelle adaptée au contexte socioculturel algérien.

CONCLUSION

De témoignages authentiques issus de l'ouvrage *Pourquoi pardonner ?* de Johann-Christoph Arnold dans l'enseignement du FLE à l'université de Sétif2 s'inscrit comme une démarche pédagogique exemplaire au service de la formation interculturelle, citoyenne et éthique. Cette méthodologie ancrée dans le contexte sociolinguistique algérien a montré sa pertinence en permettant aux étudiants de développer des compétences critiques et réflexives autour du pardon,

de la non-violence et de la tolérance, tout en dépassant leurs représentations initiales sur l'altérité. Cependant, ce travail ouvre également des perspectives de recherches futures essentielles pour approfondir et généraliser ces résultats. Il est fondamental d'élargir les investigations à d'autres contextes universitaires algériens afin de tester la transférabilité de la méthodologie et d'identifier les facteurs contextuels influençant son efficacité. Par ailleurs, la formation des enseignants de FLE à l'approche interculturelle et à l'exploitation de récits authentiques mérite une attention accrue, car elle demeure encore insuffisamment développée dans le panorama pédagogique algérien (Belkacem , 2023). Ces perspectives ancrées dans les besoins spécifiques du contexte algérien marqué par la diversité culturelle et linguistique, contribueront à renforcer le rôle social et humaniste de l'enseignement du FLE, transformant la salle de classe en un véritable espace d'apprentissage interculturel, d'ouverture au dialogue et de construction d'une citoyenneté pacifique et inclusive.

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