

**ABOULKACEM SAADALLAH UNIVERSITY OF ALGIERS 2 AT BOUZARÉAH**

**FACULTY OF FOREIGN LANGUAGES**

**DEPARTMENT OF ENGLISH**



# **Education for Citizenship in Algeria: Study of Beliefs and Practices with Special Reference to EFL Curricula and Textbooks**

**Thesis Submitted in Fulfillment of the Requirements for the Degree of  
Doctorate of Science in English Linguistics and Didactics**

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**Education for Citizenship in Algeria: Study of  
Beliefs and Practices with Special Reference to  
EFL Curricula and Textbooks**

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## **Declaration**

I hereby declare that the substance of this dissertation is entirely the result of my investigation and that reference or acknowledgement is made, whenever necessary, to the work of other researchers.

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Date: May 16, 2019

Signed:

A handwritten signature in blue ink, reading "Lachela Ahmed". The signature is written in a cursive style with a large, looping initial "L" and a horizontal line extending from the end of the name.

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## **DEDICATION:**

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## **Abstract:**

Education is not the only force that shape citizenship but arguably the most important one. EFL contributes to this endeavor through introducing content, and developing skills, attitudes and values that ultimately render the learners ‘good’ citizens who not only survive but thrive in local and global communities. The present research study examines Citizenship Education in Algerian EFL curricula. The objective is to investigate and compare the views of the decision makers and takers and identify the intersections between beliefs and practices. It also aims at exploring the role of education in building agency for change and forming narratives and practices that challenge authoritarianism from within; and the interchangeable influence between school and politics. Drawing from literature review, content analysis of 39 official documents and textbooks using AtlasTi, and two questionnaire sets to a sample of 229 Secondary School and Middle School teachers and 18 inspectors using a snowballing sampling methodology, the study concludes with several recommendations and challenges. It was apparent from the discussions that Algerian EFL curricula are abundant with citizenship references. The dominant theme was Global Citizenship encompassing ecological citizenship, international culture, peace education and democratic ethos. Although there is some discussion of community service, its actual delivery to the community is totally absent in schools’ regulatory documents and practices. Promoting national identity appears to be one of the main themes of Algerian Citizenship formation but seemingly with an awareness that this upbringing should not be done in a way that promotes chauvinistic or biased attitudes. On the other hand, Competency-Based Approach seems to pose both challenges and opportunities to citizenship. The approach is value-laden and at times imbued with skewed ideals that may contradict local norms and values. In addition, content studied concentrates on civic knowledge rather than civic practice and participation. Most of the views discussed in the questionnaires attest that teaching should help learners play active informed civic roles. Notwithstanding, playing an active role in political life is contested. Critical thinking and autonomy scored the lowest mention compared to moral development that encompasses obedience and awareness of rights and duties in both teachers’ and inspectors’ answers. Numerous challenges that stand in the way of citizenship Education were also identified. Both teachers and inspectors listed similar constraints. The most prominent one is the political challenge and the failure of the political system to epitomize citizenship. Other challenges were linked to social, economic and cultural contexts. Although the study has dealt with the main research questions, several other questions remain to be addressed. A robust line of research should be established to inform research, policy and practice on this pivotal issue.

**Key words:** Politics in Education; Education for Citizenship; Critical Thinking; Autonomy; Leadership; Civic Engagement

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## **List of Abbreviations**

**APS:** Algeria Press Service

**ASLER:** Alliance for Service Learning in Education Reform

**AUMA:** Association des 'Uléma Musulmans Algériens

**CBA:** Competency-based Approach

**CE:** Citizenship Education

**CNP:** Commission Nationale des Programmes

**DESG:** Direction de L'Enseignement Secondaire General (Algeria)

**DEST:** Direction d'Enseignement Secondaire et Technique (Algeria)

**DFEE:** Department of Education and Employment in the U.K

**EFL:** English as a Foreign Language

**FLN:** Front de Libération National

**GO:** Governmental Organization

**INGO:** International Non-governmental Organization.

**LMD:** Licence-Master-Doctorat

**ME:** Middle Education

**MENA:** Middle East and North Africa.

**MEPI:** Middle East Partnership Initiative.

**MNE:** Ministry of National Education

**NCSTA:** National and Community Service Act of 1990 (The United Kingdom)

**NGO:** Non-governmental Organization.

**ONS:** l'Office National des Statistiques

**SDPE:** Sous Direction des Programmes d'Enseignement

**SE:** Secondary Education

**UNESCO:** United Nations Educational, Scientific and Cultural Organization

**UNICEF:** United Nations International Children's Emergency Fund

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## ***GENERAL INTRODUCTION***

## **Background to the Study**

Education is not the only identity building and citizenship formation institution, but arguably the most important one. Many scholars speak of the necessity of education for citizenship that does not only start in schools but at home as well as civil and political societies and other social forces (Denis, Cairns, & Gardner, 2000; McDonough & Feinberg, 2003; Demaine, 2004). Education for citizenship involves in addition to schools, parents, civil society and the state with the school playing the most crucial role. This role is becoming increasingly volatile and controversial as life is becoming more and more complex and nations and identities keep reshaping.

Both formal schooling and informal education, or what Dewey (1916) dubs the unconscious ‘influence of the environment’, affect the character of the individual. Within the context of Algeria, this unconsciousness is infused with colonial and post-colonial legacies and globalizing processes which shape the inter-relationship of concepts such as identity, knowledge, and heritage, often within current context of sectarian and ethnic conflicts and political tensions. Both modes of education complement, synergize, inhibit or contradict each other in the process of citizen character building.

Indeed, the question of developing citizenship in schools is rooted in theories of governance. The role of the school goes beyond developing numeracy and literacy, technical vocational skills and declarative knowledge to developing character of the political and social beings that humans are. Many forces undertake this task of political and civic socialization. Schools, however, remain the main systematic wide-spreading force. In that sense, it serves as a special environment that is purposefully designed as machinery to produce citizens. In this schooling environment, educators are entasked with the mission of empowering the learners with the necessary predispositions, values, skills, and information that can ultimately render them successful and productive individuals in their respective societies or in the world at large. Some education theorists, however, emphasize the necessity to go beyond equipping learners

with survival and coping skills and knowledge to the critical spirit and the readiness to change and challenge that world around them. This holds more relevant in this century that is constantly changing and challenging; a solution that is relevant today may very well be outdated tomorrow, and any type of prescriptive education would fall short of providing learners with the right set of solutions to the shifting circumstances.

One of the problematic issues surrounding Citizenship Education is the the word ‘good’ that often precedes citizenship in education policy discourses. I am putting the word good between quotation marks for it means different things to different people. In fact, there is no unanimous consensual definition and conceptualization of citizenship and its good realization in the community and governance is even more controversial. It has always been multifaceted and context-specific and subject to heated debates in the philosophy of education and politics. The debate is even more heated when it comes to EFL instruction with all its globalizing dimensions and the cultural elements a foreign language introduces to the identity of the learner, as will be discussed later.

Citizenship education should not be confined to one subject of studies but rather be taught across different disciplines and levels (Glickman, 2008). This holds even truer for EFL that is not and cannot be neutral. Education for Citizenship has never been and should never be the sole purview of civics, religious education, history and geography or Moral Education. Teachers across disciplines, including EFL play wider education roles. In addition, EFL teachers keep juggling between the native and the target culture and often grapple with the issue of identity. The language also serves as a vessel for a varied context. The content and skills that it introduces often includes ethical and moral instruction, histories, ideological discourses; in addition to controversial social, political, cultural and intellectual issues.

It is important to note that citizenship is one of the most multidisciplinary concepts. It has been debated for a long time in realms such as philosophy, political science, education and sociology amongst others. Its definition has been

most of the time all embracing for many ambivalent and paradoxical meanings such as developing a sense of belonging to a national identity and being open to world culture. At other times, it entails involvement in the global challenges of the world but paradoxically calls for active engagement and preoccupation with the public good of the local community. In other instances, it calls for conformity and obedience to regulations and rules while for some, it requires being morally autonomous and critical in thinking and acting. For that, a number of approaches and paradigms in the literature, and practices in different schooling systems all over the world have emerged. Among these, we can mention The Critical Thinking Approach (Dam & Voleman, 2004; Paul, Richard, & Jane, 1993), The Community Involvement Approach (Keen, 1976; Tamakloe, 1994; Benigni., 2010), and The Moral Development Approach (Kohlberg, 1981; Piaget & Marjorie 1965; Norman, 1969). These approaches will guide the present study to address the issue of citizenship in relation to English curricula in the Algerian educational system.

### **Rationale and Objectives of the Research Study**

In my previous research on '*The Apprenticeship of Leadership in EFL Classroom*' (Hachelaf, 2012), I discussed the importance of leadership to all school participants including teachers and students. The transfer of leadership skills from teachers to students is deemed necessary and building leaderful community where proactive leadership is promoted as a by-product of school programs including EFL is pivotal. The qualitative and quantitative data revealed that investigated EFL teachers demonstrate some leadership skills but lack many of the concepts and components of participatory democratic leadership such as cooperation and shared decision-making. Although survey findings indicate that students generally consider their teachers as role models for life, their views and perceptions reveal that teachers tend to maintain control over many of the decisions and dominate in their classrooms. The next logical step forward is to link this leadership to its social and political context. The political discourse expressed in the curricula and the engagement of leaders in

community service, political activism, economic and social entrepreneurship and intellectual movement seems to me the actual and productive realization of leadership in different spheres.

Many questions have started to appear as to what roles schools should play in social, economic and political orders? What type of citizenship should be encouraged? And, how should 'good' citizenship be taught and practiced? What form(s) should such curriculum take? What content should it include to address these issues? Are the competencies of CBA relevant to good citizenship? Are they well appropriated for national/ international ethos and modes of engagements?

The present study tries to shed light on Education for Citizenship in Algeria in the context of EFL teaching and learning. It tries to analyze the Algerian educational system with special focus on EFL curricula. English serves as a lingua franca; the main vector for world knowledge and internationalization of world culture and citizenship for the 21<sup>st</sup> century. In EFL, the question of identity is problematic as there should be a certain ratio between introducing the learner to the language of globalization and making that learner an ambassador of his/her local culture and a bearer of national values. The issue at stake is even more problematic bearing in mind that the Competency-Based Approach -which is the approach being implemented by Algerian educational authorities since 2002 can be deemed biased and loaded with Western middle-class standards. CBA is sometimes described as determinist in that it prescribes social roles for students and imposes certain norms and values on them (Auerbach, 1986). The term competence itself is value-governed, and success and mastery of the competency have different meanings in different cultures. We have also to bear in mind that CBA was introduced in the United States and Canada to train and accustom newly coming immigrants to those two countries on the 'North American way' of doing things. The Algerian educationalist Miliani (2010) speaks of imported theory for its "'implementability' and not its ecological validity nor its own coherence. The CBA created in another cultural area needed

some “epistemological caution before its implementation in a totally alien context” (Miliiani, 2010, p. 71).

Bensemmane and Boukheddimi (2017) speak of the role of EFL in building a sense of civic duty for students of the two banks of the Mediterranean basin. The study is based on a survey about the use of English for almost all types of interaction with their counterparts in other countries. The study reveals that English is their main tool to form ties and belong internationally aiming at global citizenship. The recent reforms make the study timelier. Curricula are based on sets of competencies that form the basic skeleton of programs. These competencies on the one hand come laden with numerous values, and on the other, can apply to different contexts and can form skills and attitudes of citizenship if decision-makers intend to educate for it.

Therefore, the present study was conducted to hopefully contribute to the existing literature on citizenship for education. The study tries also to bridge the research gap in our context. It incorporates theory and research from studies on citizenship in different realms such as public administration, political science, philosophy of education and sociology, and from different contexts in order to investigate the concept of education for citizenship in Algeria and the perceptions of EFL decision makers and takers on the topic. On the other hand, the study aims to contribute to establishing a line of research at national EFL circles considering the importance of the topic today.

### **Significance of the Study**

Studies on Algerian youth and their citizenship are scarce. However, there has been a recent upsurge in the topic by Western and non-western scholarship after the tumults in the region starting from 2011. Our study attempts to shed light on the role of youth in governance in the region and the role of education is building up agency for change. In other words, our aim is to study our youth and their preparedness for an era of engagement, for they prove to be the essential societal component that is now leading change. Education should be the arena

for a type of learning that counters the narratives and challenges authoritarianism from within. The second argument is that schools are the first venue where democratization and countering authoritarianism are ought to occur because historically, schools have been part of the apparatuses for indoctrination, quietism, and ideologization of future citizens.

The region has undergone and is undergoing unprecedented changes. This tsunami of events has resulted in reshuffling of priorities and political opinions especially for education. To my opinion revolutions were quickly confiscated and dictatorships were regained simply because the change did not start from schools and many forms of participatory citizenship were not well entrenched through schools. People were not educated fully for it is in education that change begins and ends. Educating people is a panacea for real and sustainable change. Many governments across the region started to realize the importance of education for citizenship that prepares for the involvement of youth in different political structures.

Citizenship becomes pivotal for Arab countries as they seem to stand at the crossroads grappling with issues of identity and the epitomic relationship between governors and governed in the aftermath of political and social agitations. Furthermore, economic and political engagement becomes more required and more possible thanks to many advances in technology. Interest in the topic has increased tremendously as political systems keep shifting and educationalists are more interested nowadays in the interchangeable influence between education and politics.

The present study is a modest attempt to the research line and reform effort that are taking place in the Algerian educational system and elsewhere in the region. The study comes in a time in the history in our region and the world that is characterized with political unrest and economic instability that requires clear and robust citizenship.

## **Research Questions**

The following research questions were formulated:

- RQ1: Are EFL curricula and Textbooks in Algeria geared towards developing citizenship?
- RQ2: In case they are, what type of citizenship is formed and encouraged through these EFL curricula and textbooks?
- RQ3: What beliefs and practices do decision makers and takers hold of citizenship education through these EFL curricula?
- RQ4: Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?
- RQ5: To what extent do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural coherence? Do they incorporate international values?

## **Structure of the Research**

The study is divided into two parts. The introduction states the problem, research questions and the objectives and significance of the study. It also tries to put the study into its context and discusses personal motivation for the research and research gaps. The first part of the research study is a presentation of the theoretical underpinnings divided into three chapters. The first chapter frames the concept and discusses different theoretical trends and debates surrounding Citizenship Education. Education for citizenship needs to be read within the historical and political climate. For that, Chapter Two is a discussion of Algerian citizenship and identity and the role of education in nation building. The chapter is both an historical and descriptive account of identity and citizenship in Algeria. In this chapter, mention is made to the most important pillars that probe the Algerian character and unify Algerians as a nation. The third chapter is a discussion of Algerian education and EFL curricula. Language policies and larger education reforms that are pertinent to the question of identity and

citizenship are also discussed towards the end of the chapter. The second part is a presentation of the fieldwork. Chapter four is a presentation of research design and procedure. The analysis of the findings is presented in chapter five. The chapter starts with an analysis of findings starting from content analysis of policy documents followed by pedagogical documents. Next, content analysis of textbooks is presented. Presentation and analysis from teachers' and inspectors' questionnaire form the second part of the chapter. Both quantitative and qualitative data is organized in a way that facilitates comparison and triangulation to answer the research questions. For that, we conclude the fifth chapter by a summary that compares the findings of the different research instruments utilized. Finally, we try to provide answers to the research questions discuss the implications of the findings to educational policy, research and practice in Chapter Six. We conclude by a general conclusion that combines my understanding of theory and previous studies with the results of this research.

## **Part I: Theoretical Underpinnings**

*Chapter One:*

**On the Concept of Citizenship**

## *Chapter One:*

### **On the Concept of Citizenship**

#### **Introduction**

The objective of this chapter is to explore the different conceptualizations of citizenship and its schooling in accordance with different lines of thought and discuss its theoretical underpinnings. This concept is one of the most multi-disciplinary concepts with myriads of perspectives and layers. Understanding the topic required reviewing the most prominent issues surrounding it. Citizenship has been tackled differently in the light of ideologies and changing pedagogic trends. Thus, we follow the discussion of the concept with a brief historical and philosophical overview of the main trends and perspectives. The chapter starts with framing the concept by discussing the etymology of the term. Next, the main Approaches to Citizenship Development are presented and discussed in the light of the literature focusing on the main schools of thought. Three main approaches are emphasized namely: the Critical Thinking Approach, The Moral Development Approach and the Community-service Approach. Finally, a section discusses the main controversies around citizenship education mainly the problem of pseudo-participation, reproduction, and a brief overview of Marxian and liberal perspectives on citizenship and tensions between local and global dimensions of citizenship. The spirit of Citizenship Education is participation. For that, we discuss what it means in the context of schools toward the end of this chapter. In discussing the issue of participation as the axis for democratic education, we attempt to answer what qualifies as genuine participation and what does not.

#### **1.1. Historical Survey of Citizenship Education**

Moral education that is part of citizenship education is held to be as old as human society itself (Iheoma, 1995 in Pasoula, 2000). Almost all societies have been concerned with the moral and social upbringing of the next generation and the construction and maintenance of a sense of belonging and identity.

Nevertheless, nowhere in the known world history has this been more systematic and more apparent than in Ancient world civilizations of Greece and Rome. In fact, the notion of citizenship as it relates to the modern nation-state world has been elucidated and practiced in ways that relate to many issues such as status, civil and political engagement with education as the main force that shapes the type of citizen within a democratic reign.

In ancient nations of Greece and Rome, education was seen as a means for good citizenry. The ultimate objective was to produce capable citizens and come to the kind of knowledge that was necessary in order to be autonomous or truly self-governing. The rampant practice from ancient societies to date and across the globe is that citizens, after education and training on certain skills and disciplines that are considered critical agents for the defense of the state against enemies, are crowned with an oath or certification for the readiness to serve as citizens. Modern schools seem to have the same creed. Schools of today equip the learners with career, academic and social skills that render them, hopefully, significant contributors to the national (nay international) economy, security, political participation and enrich social life through their professional, entrepreneurial, academic, and physical skills and knowledge.

#### **1.1.1. Citizenship Education in Classical Greece**

One cannot understand the present trends without understanding the past for the world exists in a continuity process. For ancient societies such as the Greek cities states, the purpose of education is thought to be the development of its own citizens. The ultimate objective was to produce capable citizens and come to the kind of knowledge that was necessary in order to be autonomous or truly self-governing. An understanding of Citizenship Education practices and thoughts in Ancient Greece seems necessary for the understanding of current trends. Undoubtedly, most of the democratic processes of the running a state and its education system is rooted in the first model of civic governance found in the intellectually advanced Ancient Greece thoughts and practices.

Nonetheless, there was no single form of educating, and the quality and type of education will depend on the resident whether citizen or foreign, slave or free, rich or poor, male or female. On the other hand, these categorizations determine one's course of education (*paideia*) and his (her) preparation to specific kind of citizenry. To Aristotle, “the good citizen must have ability and knowledge concerning both ruling free men and also being ruled. A good citizen must possess moderation and prudence (*sophrosyne*) and justice (*dikaiosyne*) with respect to ruling” (Aristotle, 1277b, cited in Thomas, Neel & Jennifer 2003, pp. 13-18). *Paideia* included education in the arts, philosophy and rhetoric, history, science, and mathematics; training in sports and warfare; enculturation or learning of the city's religious, social, political, and professional customs and training to participate in them; and the development of one's moral character through the virtues. Above all, the person should have a keen sense of duty to the city. Another term was coined which is *arete* or excellence, especially excellence of reputation but also goodness and excellence in all aspects of life.

Together *paideia* and *arête* form one process of self-development that is a close definition to what we call today education for good citizenship (Crittenden, Jack & Levine, 2013). Hence, individuals are required to develop themselves to be able to participate effectively in the life of the *Polis* or the city. These factors determine the type of school or ‘*palaistrai*’ and the type of training they receive. It is worth noting, however, that citizenship is an entitlement that was bestowed to free male. *Gymnasia* and wrestling for example were confined only to the preparation of free male citizens and the objective was to render them strong potential combatants who defend the state in case of war. Slaves, however, be they captive of war or children of slaves, were excluded from that type of education and instead were trained on domestic duties and different crafts and thus attended different schools. Children of poor families also apprentice crafts of different kinds and attended some elementary education in subjects such as music and gymnastics. Women were excluded from school and spent their time at home to manage the household (Reeve, 2003). These education practices may seem repugnantly exclusionary, biased and instrumentalizing are not very far

flung from some preparatory practices for citizens of today with numerous forms of commodifying roles of education today in the name of preparing learners to fit in social and economic orders that are no less dehumanizing and stratifying.

Two characterizing factors were eminent in the Greek education for citizenship model. One is a commitment to the well-being of the '*polis*' (the city state). Every resident of the state receives an appropriated training to prepare them for their citizenship duties they are expected to perform, including the willingness and desire to be involved in public affairs. The second determining factor is the Greeks' capacity for abstract thought. "The object of the citizen's political allegiance was no longer the chieftain, lord or king, but a conceptual entity, the state" (Heater, 2004, p. 1).

One other example of citizenship education is discussed by Socrates who explains the required education for good citizenship and details the knowledge and values to be inculcated in the future citizen. He states the following elements to constitute education for citizenship:

- (1) knowledge or theory (*logos*) is important for virtue;
- (2) virtue is important for happiness;
- (3) the sort of self-mastery (*enkrateia*), self-sufficiency (*autarkeia*), and moral toughness (*karteria*) with regard to pleasures and pains is important for happiness;
- (4) the use of questioning based on *epagoge* (induction, arguing from parallel cases) is important with regard to the possession of knowledge, and so of virtue;
- (5) *eros* and friendship have important roles to play in philosophy, and philosophy in life;
- (6) the traditional teachers of virtue (the poets), as well as the alleged embodiments of wisdom (the politicians), are deficient in various ways that questioning reveals"

(Socrates in Reeve, 2003, p. 10)

Along the same vein, Plato (n.d. in Reeve, 2003) states that education needed to make a person both virtuous and happy. The individual in his view may not be adequately socialized or habituated but through education, the individual becomes in balance with reason. In Plato's Republic, state has the

responsibility for citizenship education. This education comes in the form of ‘philosophical knowledge’ that “holds the key to virtue and so to happiness” (Plato, n.d., in Reeve, 2003). Aristotle (1253 a, in Pasoula, 2000, p. 30), in the footsteps of his teacher Plato, stressed the social and political nature of Man, and the necessity to engage in socio-political issues and educating about them:

The man who is isolated, who is unable to share the benefits of political association or has no need to share because he is already self-sufficient, is no part of a city, and must therefore be either a beast or a god. no one would choose to have all good things by himself, for man is naturally constituted to live in company.

Aristotle viewed the citizen as a free resident of a city-state who is directly involved in governing. The state has the responsibility for the upbringing of that citizen to participate positively in its prosperity and defensiveness. His view of education includes tips on how to raise children, what kind of diet they should receive from the age of infancy to puberty. Aristotle stresses the importance not only of formal education exercises by philosophers but education that starts at home by mothers who should be careful with the games their children play and the stories they should listen to. When they grow older, they should be subjected to arduous physical training (Reeve, 2003). The various disciplines Aristotle recognizes are those that provide children with knowledge of the world, and how to live positively and successfully in it (*ibid*). These discipline according to Aristotle fall into three distinct types:

- *Theoretical sciences*: theology, philosophy, mathematics, natural sciences.
  - *Practical sciences*: ethics, household management, statesmanship, which is divided into legislation and politics, with politics being further divided into deliberative science and judicial science
  - *Productive sciences* (crafts, arts): medicine, building, etc.
- (Reeve, 2003, p. 18)

The polis or the city-state is an aggregate of many members; and education therefore is “the means of making it a community and giving it unity” (Aristotle, 1263b in Heater, 2004, p. 2). The objective is to “contribute to the cohesiveness and therefore the stability of the state... [and the objective of civic education is] to learn how to make this contribution” (Heater, 2004, p. 2). Virtue

in a *Polis* equals performing one's duties (*ibid.*). Not only that but (future) citizens were also educated on rights such as the rights of land ownership and rights entitled by status as expressed mainly on rights and duties in both civil and military terms. Education for citizenship in this respect encompasses moral education as well as infusing valour in citizens during combat and pride in the state. Citizens are also educated on facts and processes of law and legislation and 'unsparing military discipline' for boys (Heater, 2004).

### **1.1.2. Citizenship Education in Roman Empire**

Roman education philosophy is of paramount importance for the understanding of current trends of Citizenship Education as well. There are many commonalities between Ancient Greece views and Roman ones concerning CE. While "The essence of Greek citizenship was participation, the essence of Roman citizenship was the ownership of legal rights" (Heater, 2004, p. 2). The nature of governance in Ancient Rome was essentially different from that of Ancient city-states. The Roman Empire spread over large territories and encompassed different ethnicities and cultures. Thus, there were social and geographical facts that challenged the practice of citizenship, as it was understood in Ancient Greece. Issues of class and privileges remained in the hand of only few, a fact that posed threats to equity in rights and participation in governance. On the other hand, "the immense stretch of the Roman Empire inevitably meant that it was impossible for a citizen in, for example, from Transalpine Gaul or Cappadocia to attend political meetings in Rome" (*Ibid.*, p.2). For that, the questions of participation differed as well.

Citizenship in Imperial Rome was a legal status. Rights were regarded as entitlements or privileges bestowed upon certain segments of society in a similar manner to that of Ancient Greece (Karolewski, 2013). Both Greek and Roman models of citizenship are in a Republican form. Civic republicanism emphasizes "the need for citizens to act politically within the public sphere, and to be actively engaged within a political community as equal and free citizens" (Hoskins2013, p. 28).

Interestingly, the concept of education in both Ancient Greece and Rome merge many forms of training and development that exist today, family informal upbringing, compulsory schooling and national military service in addition to professional apprenticeship were all parts of the discussion over education for citizenship in those two worlds and in the world of today. The aim was autonomy building of some sort and the noble mission of saving the land, sustaining the prosperous Empire, and developing a personal sense of virtue and happiness were all emphasized.

### **1.1.3. Education for Citizenship from Enlightenment to the 20<sup>th</sup> Century:**

One of the main heated discussions during Enlightenment was over whether to educate the Man or the Citizen. John Stewart Mill (cited in Schmitter, Tarcov, & Donner, 2003) stated that educational goals should be heading towards both endeavors: educating and socializing autonomous persons of individuality and responsible democratic citizens. Memorization of facts without critical understanding is detrimental in his views. Mill's Enlightenment liberalism focuses on democratic ends of educating people. In his view, good citizens are:

autonomous individuals who are prepared to participate in the public democratic arena or forum...developing capacities and character traits... producing participatory democratic citizens also prepares people to lead fulfilling, meaningful and autonomous lives...while also cooperating with other citizens to promote the common good.

*(ibid., pp. 81-89)*

This view seems to try and mix two important qualities in the individual: a strong autonomous individual yet a good team-player or a community member. While the state has the obligation to provide education, it does not have the right to determine its course. Parents have the right to determine the means of education, and thus there should exist a diversity of education that suits different parental objectives, an argument that is still evolving today. State education should be one amongst other alternatives and “public examinations would ensure that the diverse educational experiences live up to certain standards” (*Op. Cit.* p. 90).

Fenwick discussed Russell's philosophy who called for an education that would liberate children from unthinking obedience to parental and religious authority. He was among the first to call for critical thinking skills to be incorporated and taken care of in schools. According to him, students needed to be trained to "form opinions, find solutions to problems, and to be able to identify and question assumptions" (Fenwick, 2006, p. 890).

Along similar lines, Rousseau deems politics and education as strongly connected. He states that "the task of transforming naturally self-loving egoists animated only by their own 'particular wills' into polis-loving citizens with a civic 'general will'" is the main task of politician and education policy makers (Rousseau, in Riley & Welchman, 2003, p. 97). Hence, education in his terms 'denatures and transforms' this human nature into what humans ought to be. However, the ultimate goal of this process of 'denaturing' should be autonomy and guidance by will. The ideal outcome would be adults who can ultimately say to their teachers "I have decided to be what you made me" to use Rousseau's terms (*ibid*).

Rousseau argues that earliest education is women's work. According to him, women are tasked with necessary education. "Like plants are fashioned by cultivation, man by education, education trains a man to be in harmony with natural tendencies and gives him/her the capability to judge pleasant from unpleasant experiences, what is suitable from what is not, and pursue happiness and goodness". In essence, it is training a man for himself and not trying to train him for others, where harmony becomes impossible. Interestingly, Rousseau (in Fenwick, 2006) speaks of a combat between nature and society and between being a man or a citizen. While one can educate for one of these types, we cannot educate for both. The word 'man' in Rousseau's terms is the individual who lives for himself, or a unit dependent only on himself, whereas a citizen is a fraction of a bigger picture, whose value depends on one denominator i.e. the community.

Dewey criticized Rousseau's individualistic liberalizing thought. He said that "'Nature' still means something antithetical to existing social organization"

(Dewey, 1916, p.158). He goes on to say, “education in accordance with nature furnishes the goal and the method of instruction and discipline” (*Ibid.* 159). In this meaning, natural endowment should not be conceived as nonsocial or antisocial and one cannot leave everything to nature.

Dewey (1916) claimed the only system where humans can flourish is the democratic one. Under this system, the skills that need to be developed by its citizens are collective, cooperative inquiry towards better conditions. Thus, the public should be engaged in collective problem solving. Dewey (1916) stresses educational content and methodology that focus on social responsibilities of education and tasks that are relevant to the problems of living together and leading mental and moral growth and creative and constructive attitudes. Educational experiences should be intrinsically meaningful to the child and the skills and knowledge developed should be transferable to out-of-school situations.

Dewey (1916) discussed the transmission of the habits of doing, thinking, and feeling from the older to the younger in an effort of self-renewal. This can be done by virtue of what he calls ‘educational growth’. Not only schooling but also all social experiences are educative in that sense. but not to conserve society but make a better one “escape from the limitations of the social group in which he was born” (Dewey, 1916, p. 39). School loses its educative power when it is routine, drudgery. He, however, distinguished between formal and informal education. By formal education, he referred to classroom-based systematic instruction provided by teachers inside a school setting according to predefined curricula materials. Informal education happens outside the classroom through community-based activities, through civil society, the media, family and in informative facilities such as museums and libraries. Education as an institution is responsible for perpetuating or transforming society. Savage groups perpetuate savagery because of their backward institutions. The same applies to ‘civilized men’ to use Dewey’s terms. The child is exposed to different environments and thus to different values and codes of conduct. The schools play a steadying and

integrating standards of judgement for these often-conflicting values that sometimes oscillate between backwardness and civilization.

Dewey (*Op. Cit.*) claims that different societal groups with different life modes will have necessarily different education systems. A society that has the ideal of change and transformation will have different methods and standards from those which aim at the perpetuation of its customs. Education in this sense becomes a political process where some states use to retain the integrity and power over the constituents. He gives the example of education processes by German states led by Prussia to unite Germany. These efforts led to the appearance of national public education systems in the emerging new nationalistic states in Europe. Dewey warns from externally imposed aims preparation for a remote future rendering the work of both students and teachers mechanical and slavish. In his view, educators should acknowledge individual differences in students. The goal is to develop:

competency to choose and make their own career. This principle is violated when the attempt is made to fit individuals in advance for definite industrial callings, selected not on the basis of trained original capacities, but on that of the wealth or social status of parents

(Dewey, 1916, p. 206)

For Dewey (*Ibid.*), education for good citizenship is education for civic efficiency. Civic efficiency in his terms includes qualifications for more than vocational abilities to developing industrial competency. Citizenship has its political dimension as well. An instance of this dimension is making as well as obeying laws; not solely developing powers in oneself but in relationship with others. Social efficiency becomes the synonym of the socialization of the mind to make experiences more communicable aiming at breaking down barriers of social stratification.

All in all, most philosophers from enlightenment to the twentieth century, generally advocate for a content of education that “cultivate[s] the virtues suitable to citizenship in a democracy” (Riley and Welchman, 2003, p. 94). It is a type of education that promotes or enables individual autonomy, respectful of

cultural diversity. The one does not necessarily “homogenize a population in seeking to create a cohesive national political culture” (Riley and Welchman, 2003, p. 94).

#### **1.1.4. Citizenship Education in the Works of Contemporary Philosophers**

Chomsky & Otero spoke of libertarian educational theory and cited libertarian philosophers such as Hambolt who asserted that “free creative action [is] the essence of human nature” (Chomsky & Otero, 2003, p. 167). They partially criticized the Marxian education that claimed the “nature of education should be to train children and provide them the skills and habits that will fit them in an optimal way for the productive mechanism” (Chomsky, 2003, p. 165). In the role of education as an institution in the preparation of the future citizens, Chomsky cited Russell, his teacher and friend who says education should be all about giving “a sense of value of things than domination to help create wise citizens of a free community to encourage a combination of citizenship with liberty, individual creativeness...” (*ibid.*, p. 9). He depicts a citizen with the metaphor of a young tree having intrinsic nature that allows it to develop into admirable form given proper soil, air and light.

Chomsky gives a humanistic conception of education where full growth is not easily defined and demonstrated. The role of education should be to provide the soil and freedom required for the growth of the child’s creative impulse. This can be done by providing a “complex and challenging environment that the child can explore”. The educational experiences should enrich his life in varied and unique ways. Chomsky says there is very little we know about aims and purposes of life. One cannot control the growth of the child to “a specific predetermined end” by arbitrary authoritarian means. Rather, educators should allow learners to take their own individual courses of growth. The only thing they can do is provide sympathy, encouragement, challenge, and rich differentiated context (Chomsky, 2003, p. 164).

Chomsky calls for children to be spared indoctrination that he defines as the suppression of unwanted facts in order to serve the doctrinal systems. The solution is to train children to resist this indoctrination in later life. An example of indoctrination is in Chomsky's words the mischievous academic terminology. An example of it is the chemical destruction called urbanization, which becomes a key index to the modernization of society. Higher education is no different. He speaks of the university as an educational institution to be ideally the free marketplace of ideas and intellectual enquiry; that is free of ideological and institutional influences. Ideally, it is the venue where students are exposed to stimulating thoughts. Chomsky, like Freire, warns against the phenomenon of losing intellectual freedom in pursuit of recognition and graduation. He criticizes how people by going through filters and gates of obedience end up being called intellectuals. Institutions tame inquisitiveness in pursuit of graduation, certifications and success. Students allow themselves to be shaped by the system of authority by being submissive and obedient. By saying this, Chomsky is alluding that education like media is a tool of the state to maintain power and sustain its interests. In a similar vein, Barber states that people should be educated in deliberation, prudence and public judgment; helping them to transform the logic of private interests into the logic of general will, working for the common good, and preserving the commonwealth (Barber in Reeher and Cammarano, 1997).

## **1.2. Framing the Concept**

One of the most problematic aspects when attempting to define citizenship is that it has evolved to mean different things to different people in different contexts. Dimock (1990) says citizenship is one of those holistic words that serve different functions. It is defined as a sociological and ethical concept. It is akin to "John Dewey's idea of community, Ernest Barker's concept of duty, and Walter Lippmann's emphasis on civility all rolled into one" (Dimock, 1990, p. 21). Lawson and Scott (2002) describe citizenship as a concept composed of a few key elements: "... [the] notion of participation in public life, the idea that a citizen is one who both governs and is governed, a sense of identity, an

acceptance of societal values, and rights and responsibilities” (Scott & Lawson, 2002, p. 1). The multi-disciplinarity of the concept adds to its complexity. Citizenship is now studied across different fields in the humanities especially in political science, public administration, anthropology, history, religious studies, sociology and education amongst others. It has also been over-utilized in political, educational and other discourses.

In Arabic, the term *watan* evolved to be used in political and educational discourses as the ancestral land. In classical usage, *watan* means ‘one’s place of birth or residence’. This new meaning dates from the last years of the eighteenth century and can be traced to foreign influence and translation (Lewis, 1988 in Aslan 2015). A synonym to the word ‘*watan*’ in Arabic is ‘*balad*’. Nevertheless, the former has a more abstract meaning to encompass patriotism and belonging to the land and the nation. Selaibeekh (2017) notes that in Arabic there is a nuance that does not exist in English. *Jensya* is the status that gives entitlement to holding a passport and having the legal status of rights such as work and residence and requires the performance of duties and participation in civil and political life unlike in English where these two meanings coalesce.

In the Islamic tradition, meanings related to the love of land, service to people and belonging to the nation are also found in many discourses. In a narration from the Prophet Muhammed, PBUH, when he was forced to leave Mecca to ‘*Madinah*’ (two sacred cities in Saudi Arabia today where Islam originated), said: “O Allah! Make Al-Madeenah dear to our hearts just like you made Makkah dear to our hearts, and even more so. O Allah! Bless our *Saa*’ and our *Mudd* (measures of weigh)” (Ibn Majah, 2009, p. 284, translation of islamweb.net). This narration of the Prophet runs counter to what some might call Islam universalism. In what concerns belonging to a specific region or country, some religious scholars speak of the borderless nation and give precedence to the feeling of brotherhood in the composition of the *Umma* (the nation) rather than belonging and loyalties to the nation states. Notwithstanding, the Prophet addresses Makkah in another instant:

You are the most beloved land to Allah, and you are the most beloved land to me. Had the polytheists not forced me out of you, I would never have come out and left you. The worst enemy is the one who transgresses the sanctities of Allah or kills a soul without due right or kills a soul as revenge from the era of pre-Islamic ignorance.

(*ibid.*)

As mentioned before, Arab and Islamic cultures have different conceptualizations of citizenship, nationalism and nationhood, land and community. “Qur’an defines Muslims as *khulafa* (governors or vicegerents) of God on earth and commissions them to be a community with a task for humankind” (Aslan, 2015, p. 25). Aslan claims that “muslims have not had a long tradition of employing terms such as fatherland, citizen, or nationality and still find it very difficult to identify themselves as citizens of a particular country without reference to ethnic and religious affiliation” (Aslan, 2015, p. 27). He adds that, in Islamic history, harmony in governance has never been achieved. There has always been tensions between the rulers and the ruled and mistrust between the state and the subjects up to the present. According to him, the state is regarded as a threat to a highly idealized Islamic community. In pre-Islamic traditions, belonging was apparently more about tribalism, rebellion and vengeance. Aslan talks mainly from her research on Muslim immigrants struggling with European citizenship and speaks of the challenge they pose to European societies. To me, she presents a rather biased account on a reading that lacks context. Many of the tensions that existed in Islamic history do not necessarily happen because of a certain discourse in religious texts as we presented before. Cultural trends that preceded Islam may have stronger effect on how Muslim have always perceived the issue of governance and citizenship.

When we look at the etymology of the word in English, we find out that it is an Anglo-French word *citezein*, which appeared in the early 14<sup>th</sup> C, with some different spelling alterations to mean the city-dweller (Harper, 2016). It evolved to mean a status that entails certain rights, privileges, and responsibilities of a resident or a national of a specific nation-state. The term has also evolved historically in other places to mean many different entities. In ancient Greece,

the sense of belonging was to the city-state. The Greeks were the first to associate citizenship with the state. For them, citizenship as an ideal involves being "informed about government and active in its operation" (Darrell, 1991, p. 15). Nevertheless, not everyone in Rome and Greece was a citizen. Their system excluded some segments of society such as women and slaves. In ancient city-states, the status of citizenship was the monopoly of certain classes, lines of ancestry and gender. Today, gaining any country's citizenship status is either a birthright by descent or birthplace, by naturalization after residence over a large span of time, marriage or loyalty and that means membership in the community or nation, entitlement to equal rights with fellow citizens and participation in governance, and owing duties towards the sovereign state and its people.

Citizenship in its modern form is different from ethnic patriotism. Civic or constitutional patriotism transcend ethnic or tribal belonging is more egalitarian and inclusive (Cohen, 1999). According to Hobbes (1949), Men are born apt for society and have to preserve themselves against mutual violence (state of nature). He distinguishes them from public enemies. To this end, "Men should agree to make certain covenants and conditions together, which themselves should then call Laws" (*ibid.* n.p.) by which the citizen should abide. He adds, "the state of men without civil society is a state of war for by the right of nature, all men are entitled to all rights". Citizenship becomes a status and a contract in the form of a tacit consent: "every man renders [himself] useful to the system" (*ibid.* n.p). According to Hobbes, obedience to civil government, which has the sword of justice and also has the right of banishing subjects from citizenship, is necessary for the well running of the government. Jaede (2015, p. 94) describes the entitlement of the governor to bequeath citizenship or deny it "members of society are legal subjects unless the sovereign explicitly declares the opposite". Hobbes views citizenship also as a relationship of rights and duties between the governed and the governors in order to establish social peace. "Civil laws as commands of the sovereign, who thus sets binding standards for human conduct" (*ibid.*, p. 86). Amongst other duties, the government has the "duty to educate those who have been admitted as members of society (*ibid.*)

Citizenship was marked also by the idea that man was a *political* being, who could become truly human and develop only through participating in the life of his/ her *polis* (Carr, 1991; Macintyre, 1981 in Lawton, 2005). Gundara (2005, p. 23), describes citizenship education as follows:

citizenship education itself is necessary for all sections of society. Politically undereducated or ill-educated and inactive members of societies are dangerous because they can misrepresent the complexity of humanity and opt for simplistic solutions based on populist politics, often encouraging authoritarian and undemocratic solutions to complex societal issues.

The essence of citizenship is internalizing and living up to the highest ethical ideals of the community. Print (2013) speaks of the need for democracies to have 'good' within that democracy as compared to dysfunctional or 'bad' citizens. Because for democracies to work and sustain citizens need to contribute to governance in positive ways. In the following section, we describe the main attributes of a 'good' citizen in accordance with different lines of thoughts especially Islamic thought.

### **1.3. The Attributes of a 'Good Citizen'**

To date, the debate over what education should be about and who the good citizen is, has continued and even gained an upsurge. An increasing number of researches all over the world have recently tackled the question of education and citizenship for the twenty-first century (McDougall, 2005; Windrim, 2005; Gutierrez, 2007; Jing, 2007; Al-Tayeb, 2009; Lei, 2010; Murthy, 2010; Lei, Blevins, 2011; Balkute, 2011; Kristin, 2011; Wangui, 2011; Ian, 2011). Many lines of thought attempted to construct a profile of the good citizen. This profile comprehends the knowledge, the values, and attitudinal/ behavioral aspects relating to social engagement and active involvement in community matters. Recurrent issues that are emphasized include being active in public life along with being open and tolerant towards other people. Showing solidarity and support for “more practical norms such as paying taxes and fees, and obeying laws and regulations” has been also part of the description (Deth, 2013, p. 10).

Dalton, on the other hand, stresses the rise of “Engaged Citizenship” as opposed to “Duty-based Citizenship” (Dalton 2008 in Deth, *ibid.*). This citizenship goes beyond legal dimension of citizenship as a process of understanding rights and fulfilling duties to being proactively engaged in criticizing social and political order and striving to make inwards into rendering it more just, inclusive and equitable. In this concern, Kahne (2004) identifies three models of citizenship, the personally responsible, the participatory and the justice-oriented citizen (Kahne 2004, cited in Hedtke, 2013). Other scholars speak of different models that evolved in different contexts. German models of citizenship include models like the ‘reflective spectator’, ‘the stakeholder’, ‘the interventionist’, ‘the active citizen or activist’ as well as the ‘republican democratic citizen’ (Hedtke, 2013).

The Good Citizen or in Arabic ‘*Muwatin Essaleh*’ is a complex qualitative term. Surprisingly, and unlike the word *watan*, *Muwatin* in Arabic cannot be found in old dictionaries and encyclopedias that detail old Arabic term like ‘*Lissan Al Arab*’ and ‘*Alkamous almouhit*’, nor does it appear in any writing in poetry nor prose of ancient Arab writers and poets. The contemporary Moroccan philosopher Abed Aljabiri speaks of the introduction of the term in the original verb: ‘*watana*’ or ‘*wattana*’ in Arabic later to mean to accompany or to live with (Abed-Aljabiri, n.d.).

From a theocratic perspective, the good citizen would be the good Muslim who follows the Islamic character; the one who is compliant with the teachings of Quran and those of the Prophet. Saad Eddine (1998) speaks of the Islamist vision of the political order and citizenship in which “Muslim [are] members of the community, in which ‘citizenship’ is based on religion” (Saad Eddine, 1998, p. 234). The Arab nationalist vision, which appeared as a reaction to the influence of the Ottomans holds a secular ideology, based on the Arab culture and language and membership in the Arab nation. Arab nationalism includes all those who speak it irrespective of their religion or geographic location, and ideally ethnic background. Although Arab nationalism and Islamist nationalism

intersect and share thoughts in their deep structure when we consider that Arabic is the language of the religion, they have evolved as separate.

More recently, UNESCO adopted a new universal definition for good citizenship in 1974, which can be summarized in “educating for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms”. This was reiterated in the framework of action of 1995 and ratified in the Convention on The Rights of the Child (UNESCO, 2014). Along the same vein, David & Lawson (2002, pp. 8-9) state that citizenship:

..implies a way of life that constitutes reciprocal obligations between a person and the community. Rather than something presented from without, it is a way of life that grows within a man and to which a person seeks entry...it promises a new series of entitlements to work, education, and healthcare in return for an acceptance of law and order and a respect for property.

The list concerning the attributes of a good citizen is very lengthy. It ranges from individualistic perspectives such as a strong individual, autonomous actor, critical thinker to more social attributes such as good team player, successful collaborator, server of the community, to even more transcendental forms of a culture definer and 'game' changer or a legacy creator. The circle of citizenship keeps expanding from dependence to independent to interdependence and even to social reformation and transformation.

Overall, '*watan*' or '*Mawtin*' and 'Citizenship' have evolved to encompass many ambivalent meanings that reflect changing political and social understanding of the relationship between the governors and the subjects and also the different communities. It evolved to encompass the homeland of a person and the inhabitant of that land is '*Almuwatin*' to a status and a feeling to a moral character. In the subsequent sections, we will discuss the different trends in detail. Crick in his introductory chapter in Lawton, Cairns & Gardner, (2000, p. 3) summarizes education for good citizenship education as the one that

gives pupils the knowledge, skills and understanding to play an effective role in society at local, national and international levels. It helps them to become informed, thoughtful and responsible citizens who are aware of their duties and rights. It promotes their spiritual, moral and cultural development, making them more self-confident

and responsible both in and beyond the classroom. It encourages pupils to play a helpful part in the lives of their schools, neighborhoods, communities and the wider world.

The moral issue emerging from the discussion above is whose reference should provide guidance on right and wrong and who is entitled to decide who is the good citizen? Should it be necessarily normative as good or bad? And if it should, is it binary? Or is it rather a spectrum? On the other hand, civic education may be beneficial or not. Some people are civically educated in ways that disempower them or impart harmful values and goals. On the other hand, many institutions may be involved in civic education, but it is understood to be a lifelong process (*ibid.*) The purpose of citizenship education is to develop well-rounded, responsible citizens who know their legal rights and duties, and apply this knowledge to evaluate government policies and practices (Faour and Muasher, 2011).

#### **1.4. Reviewing Western & Non-Western Approaches to Citizenship Education**

A review of the literature suggests that citizenship education has always been the main concern of education policy and practice and is the main cornerstone for good governance. There is a huge body of research concerning Western models and practices of it. Educational literature has lately focused on more specific types of citizenship such as citizenship for the 21<sup>st</sup> century and global citizenship (McDougall, 2005; Windrim, 2005; Gutierrez, 2007; Jing, 2007; Al-Tayeb, 2009; Lei, 2010; Murthy, 2010; Hulme, 2011; Kristin, 2011; Ian, 2011) and citizenship for social justice (Misiaszek, 2011; Bullon, 2011; Ty, 2011; Osler, Audrey, and JuanjuanZhu, 2011; Bassey, 2010..). These lines of research aim at preparing the young generation for their roles and responsibilities as citizens. We choose three forms of preparation that dominate Citizenship Education namely developing the critical thinking and critical action; developing moral codes and attitudes; and developing sense and skills of servitude towards the community and/or the world.

#### **1.4.1. Emancipatory Citizenship**

This approach came as a reaction to reactionary pedagogies that had prevailed in the education scene for some time. In these reactionary pedagogies, curricular objectives were simply put to help the learner cope with the demands of the world. Critical and transformative pedagogues started to emerge as theoreticians and practitioners started to realize that humans do not only need to survive but rather to thrive in this world. Humans will need to be proactive and to challenge and change the world around them if they are to practice citizenship in productive and positive ways. For this, educators will have to guide the development of thinking, attitudes, values and skills in a way that transcend reactionary ways and help learners be at levels that make them successful citizens of the 21<sup>st</sup> century. A century that keeps incrementally challenging, demanding and ethically controversial. The ultimate goal is to equip learners with moral and intellectual autonomy. For that, higher order thinking gained momentum in the literature of education and social change from Marxian to Neo-Marxian movements to the Liberal and Neoliberal thoughts. Cultivating higher order thinking is seen as a pillar in any effort of education for liberation and autonomy.

In this paradigm, learners are considered future change agents who are able to participate critically and creatively in their communities or the world at large. Bloom's taxonomy of educational objectives (1956) has been focal and seminal in this concern. It attributes certain action verbs to different levels of thinking, which in turn serve as indicators for testing, learning and teaching. Practitioners and researchers for the previous couple of decades to date have been using and developing perspectives around this taxonomy. Along this vein, Halpern (1998) states that information explosion today is a reason for increased importance of critical thinking. There is wealth of information and it is available at the fingertips of the user. The question for him is what to do with this deluge of information? He advocates learning for critical thinking and proposes a model that leads to the transfer of critical thinking across domains of knowledge. He

describes critical thinking as the “use of those cognitive skills or strategies that increase the probability of a desirable outcome-in the long run” (Ibid, p. 450). By desirable, he means individual meaningful choices such as career options and financial investments.

Citizens or humans in general are involved in taking decisions and choices. The latter require a wide spectrum of higher-order cognitive abilities, which are a crucial aspect in future citizenry. This approach does not only require students to think critically but act critically and independently or in collaboration with fellow citizens. This spectrum starts from convincingly complying with the rule of law or deciding to challenge a situation at hand by using non-violent civil resistance. Dam & Voleman (2004, p. 359-360) add in a well-said phrase that “people are not expected to ‘know their place’ but to ‘determine their own position’”. The approach revokes the inherently predetermining nature of school and calls for a liberating pedagogy to empower learners with all they need to draw their own path.

Proponents of this approach argue that critical thinking should be ‘The aim of educating’. Cultivate independence of thought in students the ultimate objective rather than:

simply having students discuss ideas found in their texts, have them brainstorm their own ideas and argue among themselves about problems and the solution to problems’, ‘routinely ask students for their point of view on issues, concepts and ideas’, ‘whenever possible give students tasks that call upon them to develop their own categories and modes of classification instead of being provided with them in advance

(Paul 1992, in Dam and Voleman 2004, pp. 303-304)

In addition to social and political challenges that surround the endeavor, “Critical thinking includes such acts as ‘formulating hypotheses, alternative ways of viewing a problem, questions, possible solutions, and plans for investigating something” (Dam & Voleman, 2004, p. 362), which are also challenging in instructional design and implementation by teachers. They take a

whole paradigm shift in curricula, teacher development and school settings and ways of instructing.

### **A) Critical Thinking and Critical Pedagogy**

Critical thinking should be taught and developed in the context of all subject matters. “We cannot expect children to progress in the development of thinking unless we give them something to think about” and the use of the importance of using real-life problems (Dam & Voleman, 2004, p. 365). This can be done through issues of critical value to the students (Ira & Freire, 1987). Most of the learning tasks that contain critical subjects require students to step out of their comfort zones and activate critical self-reflection, curiosity, demanding inquiry, uneasiness, uncertainty. Classrooms should invite students to active, critical and creative modes of learning where the teacher and learners engage in a mutual creation and recreation of knowledge. Another term that we can use for this concern is learning for social transformation or emancipating education because critical spirit consists of the right to challenge inequality and domination most of the time (Ira & Freire, 1987).

In totalitarian regimes, redirecting the emphasis of reform toward developing skills such as critical thinking and deviant attitudes will certainly be challenging, given that “they promote values and behavior that are likely to destabilize entrenched regimes” (Faour & Muasher, 2007, p. 7). One of the basic questions that critical pedagogues ask when referring to criticality as citizenship is if I consent to a state, must I always obey it? If obedience incurs moral questions especially in the case of a bad state. Should a good citizen obey a bad state? Obviously, no one is morally obligated to support and obey a tyrannical state. ‘Bad’, in the context of governance refers to states that are not rights keeping or unjust. Some might call critical citizenship as insurgent citizenship arguing that resisting becomes more than a right to a duty (Dahl, 1989).

Critical theorists also developed theories of agency and resistance that incorporates dimensions of gender, race, and other subject positions into an expanded notion of multicultural education, democratization, and social justice. Education can either play an oppressive or transformative role. To many critical

pedagogues, education has always been a “key institution in the maintenance of social order” (White and Openshaw, 2002, p. 153). Barr (1994) describes societies are between a self-evident choice of whether it should “inculcate its current mores and beliefs, or whether it should teach students the skills necessary for critical thinking, even though this latter approach may lead to serious questioning of its underlying structures and values” (Barr 1994 in White and Openshaw, 2002, p. 154). The aim is awareness raising and critical thinking development that is the first step toward action that initiates change (Okazaki, 2005). Learners are considered to be constructivist in the sense that the learner should become a critical consumer and a creative producer of knowledge (Martinez, 2008).

According to Reeher & Cammarano (1997, p. 7), a critical education for citizenship should do at least five things in addition to the activation of the academic and communicative skills:

1. present full critique of democracy
2. demonstrate to students the importance of participating in public decisions
3. encourage students to conceive of democracy and participation broadly to include community discussion, community action, workplace action, public service, and protest politics,
4. encourage students to take account of the important relationships among gender, race, and class in the participatory process,
5. prompt students to confront their prior assumptions regarding power and leadership and the sources of those assumption

## **B) Marxian, Neo-Marxian& Liberal Perspectives on Education for Citizenship**

Two major conceptualizing schools of thought have emerged in the field of critical pedagogy and political upbringing; those who focus on the collective rights, and those of the individual rights. Some theoreticians and educationalists called for the “common good” while others called for the individual liberties. Beyond the binary thinking between republicans (common good), and liberals (individual liberty) where rights become attached with individuals rather than

nativity or belonging to a group, liberals speak of human rights and individual liberties. There has emerged a wide spectrum of thought (Cohen, 1999; Bernard, 2008), that overlaps and meets in calling for the development of a moral character that entails respect for fellow citizens, readiness to tolerate others, and a concern for justice (Swaine, 2012). A third space also calls for a balance between autonomy and critical thinking on the one hand and rightful political order and the rule of law on the other. This balanced model will guide this study.

Marx and Engels are the founding fathers of the Marxian line of thinking which applies to different issues amongst which education. “They perceived that without education, the working class is condemned to live a life of drudgery. It is only with and through education that they have the chance to create a better life” (Randall, 2003, p. 161). The famous ‘Communist Manifesto’ (1848) describes the recurrent battles against older feudal powers. In the light of growing economic crises, more segments of the middle classes including peasant and artisan classes were rendered impoverished (Randall, *ibid.*). The current, then, dominant system of education tends to secure a monopoly of legitimate symbolic violence.

Neo-Marxists or liberalists, such as Paulo Freire and Ivan Illich have a different conceptualization of the term. Freire (1970) calls for the restoration of the humanity of participants in education and speaks of two types of educators: Bank-clerk teachers as opposed to humanist revolutionary educators. Freire (*ibid.*) criticizes the banking concept of education and calls for a critical approach to education that would produce revolutionary subjects, empowered to overthrow oppression and to create a more democratic and just social order. In traditional approaches that he criticizes, students are asked to memorize mechanically the narrated content without being able to understand it or have a say in it. He likens them to containers to be filled with indoctrination and “the more meekly the receptacles containers permit themselves to be filled the better students they are” (Freire, 1970, p. 53). The content in this case is ‘ready to wear’ that is suffering from narration sickness as he describes it. According to Freire

(*ibid*), the educator has the responsibility to change not only children's academic prospects but also life prospects. Shor (1992) and Hooks (1994) also speak of the necessity to produce empowered citizenry that is equipped with the critical spirit and the ability to act according to its will and reason.

Bank-clerk teachers are criticized for not being participatory and dialogical, a process that can be gained through problem posing and solving. He describes the banking concept of education as a 'filling verbosity' that lacks creativity. The focus is deliberately on memory rather than experience to increase passivity in the "oppressed". Students are asked to memorize mechanically the narrated content. "The more meekly the receptacles containers permit themselves to be filled the better students they are" (Freire, 1970, p. 53). The content in this case is 'ready to wear' that is suffering from narration sickness as he describes it. The curricula are geared towards producing the model of the 'good man' according to personal political views to fill the students' submerged consciousness with slogans and take advantage of that passivity. Dialogic education is inherently unpredictable and creative. For him, real education is developing human capabilities, dialogical processes, and encouraging critical and creative thinking thereby liberating students from oppression. The alternative is to be a problem-posing educator. Freire (1970) calls for committed involvement and not pseudo participation.

Notwithstanding, problem-solving alone as a model of instruction is a reactive way of dealing with the world. A citizen who is able to solve problem as they appear is needed obviously but they are required in many instances to go beyond that and preemptively pose-problems before they appear and think of creative solutions to imaginary problems and refinement to solutions. Problem-solving becomes a behavioristic exercise in the sense that it is a stimulus-response cycle and a lower value contribution (Myler, 2014). In a century where humanity is in a race against time and creativity requires thinking out of the box and heading off problems before they happen. Problem prevention is a complementary approach that seeks continuous improvement of the status-quo and raises above current issues to the future ones and goes beyond that to tapping

higher order skills that innovate and create a new future. The ideas of Myler (2001) although concentrating on the economic environment of competitive companies apply to education and its role to make a better world and are pertinent to this concern.

Some educationalists speak of the limitation of an approach that advocates for absolute critical thinking. They claim, “critical thinking [research] takes insufficient account of the social context” (Giroux, 1994 in Dam & Voleman, 2004). According to them, there are issues that should remain constant because learners would be critical of the values as well. Some others add that critical thinking is also contingent on other factors such as age; the elder learners grow the more they are capable of abstract and critical thinking.

#### **1.4.2. Moral Development**

Education for citizenship is often equated with the development of morals. For some, it involves the development of the codes of conduct considered by a given community as high moral standards, or even universal values. It is in schools that learners learn how to “live according to the norms of one's society” Haydon (2000, p. 137). These standards or norms can range from small decencies, to mannerism arriving at core values and personal or collective philosophies. Although morals are not necessarily religious, they are often derived from religion or linked to it. To use other terms, moral development cannot be equated with religious education but can be the objective of the latter.

Education becomes one of the vital institutions in the development of moral responsibility and at times the ‘shared moral purpose’ for the nation. Hegel stated in (Douglas 1980, p. 85) that “education is the art of making man ethical”. One of the main objectives is the regulation of behavior and helping learners find meaning in what they do. In schools, students receive either direct or indirect moral instruction. Even if teachers may opt to shy away from preaching or giving explicit moral guidance or instruction, contents and the very nature of the teaching profession introduces moral elements in the process. In addition, the school structure and the relationships inside the school setting affects also the

morality developed thereby and transmitted through implicit messages to the students.

Morality gives meaning to life and it is the element around which citizenship and its good representation revolve. Moral characters bind the community together if and once they are shared. On the other hand, the duties/rights aspect of citizenship can be perceived also as moral rights and moral obligations. Confucius thought that the overall goal of life is nobility guided by wisdom and virtue as demonstrated in the arena of public life (Dimock, 1990). This nobility however is the nobility of civic accomplishment not that of social class, according to him. Along similar veins, Socrates claimed that the focus of education should be the development of the ethical quality of human beings, out of which no civilized life exists. Durkeim (1923) in Veuglers (2011) speaks of moral behaviors as a balance between discipline and attachment or identification with the group and having certain levels of autonomy. Autonomy and morality can be reconciled in the sense that norms identified and obeyed from within as a result of introspection and contemplation may lead to higher and stronger motivation to act whereas those imposed from without may imply conformity.

Waldo (1981) invites us to ponder the difference between private and public morality and asks if the good man and the good citizen are the same thing. What if public and private morality conflict? Plato and Aristotle answered the question affirmatively by stating the “superiority and the elitist nature of citizenship: the polity creates citizens in its admirable image and is thus the source of man's morality” (*ibid*, p. 101). After the fall of Rome, a separation between the state and the church happened as a result of a deep debate concerning the relationship between the sacred and the secular (*ibid.*). With the emergence of the modern state, new conceptualizations of what goodness of the citizens should like had to appear consequently.

Morality involve in most of the time not choosing between right and wrong. It involves at other times choosing between right and right. The grey area is where most of the debate is on concerning the morality of governance and citizenship. It is the grey area that today's world is putting citizens on most of

the time. This may lead us to speak of a hierarchy of moral values where the citizen needs to prioritize between a set of values that are not equal. This hierarchy is most of the time personal. Waldo (*ibid*, p. 107 ff) did not attempt to make them in any order to make it “reflect the untidiness of the ethical universe”. Some moral philosophers speak of moral autonomy that should characterize education for citizenship.

Under The Moral Development Approach, moral ends are curricula objectives, rather than the acquisition of information and the development of certain skills and crafts (Smith, 1980). Most of the time there is a moral and spiritual component in the curriculum such as volunteering, developing sympathy and solidarity, loyalty, and judgments about how to treat others, giving to charity, preserving the environment, donating blood... This at times becomes the organizational pattern of syllabi.

Some others argue that obligations such as performing national service, abiding laws, developing an attitude in the citizen to perform duties towards the state, paying taxes are also ethic in nature. In fact, the list of the obligations of the citizen can be very lengthy and relative. Education in this case is interested in the development of attitudes and values that are deeply engrained specific topics of interest to the policy makers and society or even to the individual if pedagogies allow for student-centered/ individualized values. On the other hand, many learning content and activities which have emerged are being utilized in the development of morality. Print mentions: “project-based learning, community service learning, simulations and workshops, exposure to role models, developing communities of support and of civic practice, and examining contemporary social problems and conflicts or controversial issues” (Print 2013, p. 47).

People can have high difficulty in constructing their morality. In a post-modern world with a high difficulty in creating communal norms and values, some moralists argue that humans are capable and entitled to moral autonomy. The debate has also affected citizenship education in this concern. According to liberal thought, values are personal choices and are dynamic entities. We engage

in constantly questioning and reforming them (Veugelers 2011). According to Veugelers (*ibid.*), we are constantly involved in the task of "Value construction" which is a "psychological process that involves the personal life" (*ibid.*, p. 9). The argument is that teachers are not in a place to preach about what is right or wrong or to tell learners how they should think and behave when they themselves need to come up with those decisions that are not necessarily clear. Truth and values are relative and context specific and most of the time debatable.

Moral development approach to citizenship education has been linked for a long time with religious education. Notwithstanding, there has always been a debate concerning the relationship between schools and the religion:

The decline of the Judeo-Christian tradition as the prime purpose and underpinning for schooling and teaching in a context of greater religious, cultural and ethnic diversity raises penetrating questions about the moral purpose of education. One of the greatest educational crises of the post-modern age is the collapse of the common school; a school tied to its community and having a clear sense of the social and moral values it should instill.

(Hargreaves, 1994 cited in, Cairns, 2000)

The topic of morality in education and moral education is controversial. The debate is between religious education and secular one, between communal values and individualized morality, autonomy and heteronomy, explicit and implicit teaching of values. The other contention is whose morals should appear in curricula and instructional materials? Universal moral features or groups norms? Which group norms if the national community is composed of many subgroups? Engaged, moral and responsible patriot is a subjective appellation and most of the time becomes a political quieting device for passivity.

One interesting approach that purports the development of morality is Community Service/ Service Learning. In the following section, we will discuss how "volunteers are inherently virtuous and an essential part of creating a good society" (Hunter, 2015, p. 44).

### **1.4.3. Service Learning and Community Service**

We have to distinguish between two paradigms that are prevalent in education for citizenship literature today: community service and service learning. The former involves volunteering in the community without structured learning element added to it. It is not integrated in any learning content. It is distinguishable from service-learning where the emphasis is providing a service, with an academic connection to the process (Cipolle, 2010). Another definition for it can be put as a teaching strategy that explicitly links community service experiences to the classroom (Billig, 2000, in Anderson, 2010). The practical service is integrated into a larger course structure. In other words, service learning is a learning strategy in which students have leadership roles in thoughtfully organized service experiences that meet real needs in the community. The service is integrated into the students' academic studies with structured time to research, reflect, discuss, and connect their experiences to their learning and their worldview. Others may also use community-based learning for this type of instruction (Cipolle, *ibid.*). The questions that Arthur and Davison (2002) rightfully ask is: Whether it is learning for service or rather Learning about service? Or alternatively, learning from service?

In this section, we will discuss this pedagogic trend which encompasses both community service as volunteerism, and the one structured into a learning course. Both paradigms have gained momentum and supporters over the last few years to date based on the promise “of inculcating in pupils a desire to be of service to the nation, or society” (Arthur & Davison 2002, p. 27). Substantial research shows that both learning, structured service learning and unstructured community service, are educational modes and forms of active and experiential learning pedagogy that lead to deeper and more meaningful learning than any form of civic instruction. More engaged students and caring citizens, and higher rates of satisfaction and emotional development among students and school personnel or university faculty are developed as research shows (Allen, 2011; Kendall et al, 1990; Stanton, Giles, & Cruz, 1999; Cipolle, 2010; Britt, 2010...).

There are several arguments for developing engagement and service in civil society and in the citizens as the main way to citizenship development. One of the arguments is based on two perspectives: governance and citizenship. First, the idea of good governance and necessity of the state to retreat from civic life leading to more participation and liberation. Civil society in this case manages and implements different projects of welfare (Hunter, 2015). The idea of the necessity for small government and minimal state involvement starts from the premise that citizens and civil society groups manage community services to maximize citizen participation. On the other hand, it is the feasibility argument that also feeds the necessity of developing this engagement and sense of service in present and future citizens. The state neither has the entitlement nor the capacity to ‘govern’ and provide for the complex needs of the constituents and cannot, by any means, afford and sustain it. Second, from the perspective of the citizen, students learn implicitly about social responsibility and civic commitment when performing civically engaged work, “giving pupils a sense of purpose, independence, self-understanding, confidence, leadership skills, a sense of belonging, and positive personal values” (Arthur & Davison, 2002, p. 33) is an educating and sobering process.

This practice is believed to increase connection between the school and the community and provide practical hands-on experiences for learners. Examples of these practices include the notion of the engaged campus or engaged school through service and outreach activities that are part and parcel in the curricula in universities and schools in the United States and many European and Asian countries. The aim is to help address social and economic problems. Students under this paradigm are claimed to become committed to serving their community for life, and committed to the values of social justice, human rights, equal treatment despite differences, developing thereby a moral character and citizenship. This, in turn, would also develop students’ critical-reflection skills and increase their understanding of social issues, human differences, and commonalities, as well as promote collaboration and mutual interdependence.

Service-learning experience can also be termed as social literacy projects. Social literacy defined best by Arthur and Davison (2002, p. 28) as projects “concerned with the development of social skills, knowledge, and positive human values that engender in human beings the desire and ability to act positively and responsibly in a range of complex social settings”. It entails learning from the social sciences as well as from social experiences in a practical way. Political literacy is another type that complements the former and is also required.

Community Service is also pivotal to the issue of participation and engagement in the world around students. It has positive impact on the sense of agency. It is also said to develop responsible and caring citizens and creates social connections. Some may also consider it a way to develop higher order thinking skills and if done properly, encompasses the two previous issues discussed above:

[community service] provides powerful opportunities for students to connect their in-class learning with community-based contexts, leading them to analyze problems more deeply, develop and test a broader range of solutions, and ground the power of their learning experience in the contexts of real human beings who are actually facing those issues

(Allen, 2011, pp. 14-15)

In sum, Service Learning/ Community Service educates active citizens through community participation and creates a sense of caring for public good, service and humility. In some contexts, service learning and/or community service is compulsory. Students will have to finish a certain number of hours in either community service/ or service learning as part of the academic requirement. In this case, it can be likened to compulsory military service. This compulsion is debated immensely in the field. Some scholars believe that the spirit of community service is volunteerism and making it compulsory will render it a mere mechanical activity and deprive it from the attitudinal and value-driven benefits that it introduces to the learner.

## **Benefits and Criticisms of Service Learning as an Approach to Citizenship Education**

Service learning programs develop different types of outputs that lead to different outcomes. The most important outcomes are values and attitudes in addition to the skills and experimental or experiential knowledge. Students will not only learn the skills they utilize in the preparation, implementation and reflection on the experience but also their attitudes are being shaped by these very experiences. Many of these experiences are believed to develop a lifelong tendency towards specific issues if the experiences are powerful enough. On the other hand, they shape pupils' affective and cognitive development. Examples of the skills and attitudes, that are believed to be inculcated, include leadership with all its amalgam of skills in addition to values and predispositions. In developing leadership, the learner develops initiative, responsibility, solidarity, value-driven action, decision-making, active problem-solving, altruism and philanthropy among other things. Students lead occasionally in planning, implementing, and assessing the service-learning project (Cipolle, 2010). The students engage in discussions in the whole process and the teacher's role in this case becomes restricted to "help[ing] organize their deliberations" (*ibid*, p. 74). In fact, an ideal service-learning experience will develop the four outcomes combined: skills/ values and attitudes and knowledge with students having a say in most of the phases of program implementation.

Thanks to these experiences, students begin to see their roles as change-agents. It is more meaningful and motivating than having students participate in intramural meetings and theoretical discussions about social concerns. These experiences can be exciting and enjoyable, boosting students' motivation to undertake them more. In these experiences, learners see the concrete result of their decision-making ability, and their actions. Their voices are not minimized as well. They are not just giving but benefiting and gaining deep understanding and getting a clearer understanding of the lives of those around them and exposed to the problems and the different challenges (Reeher & Cammarano, 1997). Barber warns that it is not only a form of "do-goodism or feel-goodism, it is a

road to social responsibility and citizenship” (Barber in Reeher & Cammarano 1997, p. xiii).

Another benefit of this type of learning is the debiasing nature of some of the programs if done in the right way. They

often lead students to stop viewing —the poor as a class and to get to know them as individuals with different personal histories that led to their present hardship, to stop judging them and become more accepting and caring. They also begin to think on a more general level about the root causes of poverty and marginalization, and to —question conventional definitions of poverty based solely in material concerns

(Quiroga, 2004 cited in Urraca, 2011, p. 148)

The study of Cipolle (2010), that included both qualitative and quantitative findings, shows that alumni participants in community service activities felt that they developed social change and social justice attitudes awareness of social problems and gained self-awareness. The learners reported that they learnt more about themselves in the process realizing their potential that they can make a difference. This fact results in them having stronger sense of self-esteem and clarified their own values, “learn about themselves through introspection, reflection” (Cippole, 2010, p. 22). On the other hand, these experiences helped them gain transferable skills that can be utilized in career paths. More importantly, the engaged students reported that the experiences led them to develop commitment to act and engage politically at the personal level. At the interpersonal level, they were introduced to people with diverse backgrounds and helped them understand diversity and become more open-minded and less judgmental. Other reported benefits from the studied program include gaining satisfaction that they said have a snowball effect in influencing others to become engaged as well. Service was also reported to have become part of their identity. They claimed that it also opened career paths for them in the fields of humanitarian action or development. Some developed interest in professions of social care and subsequently became nurses, doctors, or social entrepreneurs with altruistic motives. One of the involved learners says, “in high

school, being involved in service activities was the norm. Now, it feels unnatural not to be volunteering in some fashion” (Cippole, 2010, p. 22). When students do service often enough, it becomes a “habitual practices, which become part of one’s identity” according to Yates and Younis, 2003, in Cippole, 2010, p. 35). Cioppole (*ibid.*) explained it in the words of the respondents' double negative: “I can't not do it... I can't imagine myself not doing it” to use the words of the respondent. He goes on to say that this type of engagement is the strongest predictor of both civic and political engagement in adults’ participation can be traced back to their school engagement in students' governments and students’ representation.

Nevertheless, the attitude of servitude and fitting in already set service models should not replace critical thinking and reflection. Reflection on the world order and empowerment on how learners can seek ways to change power dynamics should not be neglected (*ibid.*). It is important to realize that in a community service model, while the main services are provided by the state, the volunteers are not supposed to question the level of these services or critically reflect on the role for the state, their main task is to help and complement what the government or the organization initially does. Reflecting on what is lacking in the social services provision by state or non-state actors is not usually part of the experience. This deficit makes it a process of staffing the service rather than action for real change. In this case, the school not only trains on citizenship but transforms into a services center for its neighborhood.

Literature on Community Service abounds with advocacy to this trend as a form of citizenship education. Despite all the support service learning and community service have gained in the past in both research and practice, many educationalists raised red flags for this model due many considerations. First, not all experiences are educative to use Dewey’s terms. If entailed with the proper amount of reflection, “pupils will be enabled to begin to see and understand things about themselves, their peers, their school, their community and, ultimately, about the society in which they live” (Arthur & Davison, 2002, p. 33). Experiential learning is therefore about doing something that integrates

concrete experiences with reflective observations about the experience. Real learning requires the development of “knowledge, understandings, and beliefs as a synthesis of experiences” (Arthur, Davison, & Moss 1997, cited in Arthur & Davison, 2002, p. 33).

Another facet of the criticism is that when service learning becomes the core practice of citizenship education, this might shift the focus away from the political aspects of participation and that it becomes a substitute for the learning of critical attitudes. It runs the risk of producing depoliticized community servants (Zimenkova, 2013, in Hedtke & Zimenkonva, 2013). Learners may be turned away from attempting to change “the disadvantages of the system... They are supposed to accept the system as it is and perform additional voluntary activities in order to compensate for failures of the system” (Zimenkova, 2013b, p. 176). Their efforts try to remedy visible consequences of the problems rather than reflecting upon the roots of the problems or critically challenging the solutions.

On the other hand, organizations have resorted to internship and partnerships with schools to increase services while controlling costs (Reeher & Cammarano, 1997). Newman (2010) in Hedtke (2013, p. 59) also speaks of “the remnants of the ‘Reaganism and Thatcherism’, where ‘the active citizen’ was expected to take part in providing those services to the local community that were no longer provided by the state as a result of the government’s retreat from social welfare”. With the increase of social services realized by civil society groups and schools “charity substitutes policy and leads to structural depoliticisation” (*ibid.*).

Service-learning experiences should be followed by anti-bias programs, prejudice reduction, intergroup relations as they may run the risk of increasing biases and prejudices about the targeted groups. These warnings led some to suggest a social justice dimension to service learning. As students interact with the people they are serving, “they hear people telling their own stories. Putting a face on poverty breaks down stereotypes, and statistics become

meaningful...Students become less judgmental and compassionate” (Cipolle, 2010, p. 11). This also allows them to see how power relations limit options for oppressed groups (*ibid.*). The hoped outcome is to push these students to ponder the causes of injustice and inequity.

## **1.5. Controversies around Current Trends of Citizenship Education**

There are several controversies surrounding education for citizenship. Considering that participation is the heart and soul of citizenship, there is always a risk that many forms of educational participation opportunities become pseudo-participation. Other forms of CE can be reproductive in nature. There are also tensions concerning belonging and scope of engagement.

### **1.5.1. Between Genuine and Pseudo-participation**

An extensive literature has lately endorsed the idea of participation in almost all sectors particularly in governance. The objective of Citizenship Education is creating a lifelong pattern of active citizenship such as volunteering, social/political, and economic engagement. A growing body of research has lately advocated for participatory approach in the humanitarian and the development sectors as well. There are many arguments for participation that some might find self-evident. We shall define first participation in the context of democracy. Participation or engagement can be defined as “acting beyond the individual everyday activities linked to one’s own household, job or family, which are regarded as regular role performances” (Hedtke, 2013, p.56). Thus, it “provides opportunities to experience democracy in authentic situations where youth can contribute and influence outcomes” (Schusler & Krasny, 2008, p. 272). In the following section, we will present arguments on why participation at large is required in participatory good governance, and why participatory classroom practices are required for later forms of engagement. After that, we discuss some of the controversies that surround the issue of participation as practiced in some education circles and state why some of these practices do not qualify as such. In the process of analysis, we try to answer the following

questions: What form/amount of participation is both educational and empowering for learners/ citizens? What form of participation is more conducive to good governance especially for questions of efficiency and greater/ better outcomes? Is all participation developing?

First, popular participation is the most important pillar in a democracy. Participation keeps “community life vital and public institutions accountable” (Roberts, 2004). Many scholars speak of thin and thick participation or direct and indirect participation. The former is through direct involvement in decision-making and problem posing and solving and the latter through voting and choosing representatives to do so. Therefore, a citizen still participates if he/she delegates a representative to participate on his behalf through voting. One of the basic arguments for participation is an argument for the value, necessity and feasibility of both direct and indirect participation in democracy theory itself. On the one hand, it is considered a right of the citizen to have a say and be engaged in the decisions that ‘touch their lives’ (Berber, 1984 in Roberts, 2004). Many scholars claim that “democracy doesn’t deserve its name without citizens’ participation” (Deth, 2013, p. 8). Many scholars deem it a right and a duty to involve learners in “active involvement in substantive issues of government and community” (Roberts, 2004, p. 6).

In inclusive governing, direct participation is considered a strategy by which the “have-nots join in determining how information is shared, goals and policies are set, tax resources are allocated, and programs are operated, and benefits are parceled out” (Roberts, 2004, p7). Participation becomes the empowering venue for the redistribution of power in society towards social justice. Many scholars linked participation to good governance, empowerment and democratic rule and consider it at times a means and at others as an end in itself, or both. The argument for that is both moral and utilitarian. The etymology of the word democracy itself bears the meaning of participation and engagement. It is thus both a social and a political value.

Regardless of the consequentialist argument of whether it leads to better outcomes, it is deemed valuable in itself. We need to have it because it is a moral

duty and a personal desire for everyone to have a voice and opportunity to contribute. The ultimate objective of participation is, thus, to empower local people to have a say in the design, implementation and evaluation of policies and projects that affect their lives by involving them in the processes of decision making, decision implementation, and evaluation of the outcomes of those decisions. Citizens must be both 'consulted and informed' of both the situation beforehand and the results and the influence of their feedback or their interventions if they become part of implementation.

On the other hand, from a consequentialist perspective, the concept of participation itself has inherent benefits. Many organizational specialists claim that all types of organizations across sectors should be run in a participatory manner for purposes of synergy, creativity, learning, and efficiency. Participation becomes in itself a teaching experience for the citizenry or the members of the organization or the community allowing them to grow.

On the other hand, programs initiative and design with and from the input of the citizens are more responsive to real needs and more tailored to preferences, objectives and cultural framework of the citizens. This way of framing problems leads to more accountability as well. Thus, citizenship in this sense is a capacity to be developed, a right to be heard, a responsibility to be put on the shoulders of everybody, and a desire. Modern theories of leadership prove that everyone has a desire to lead occasionally if empowered and given the opportunity (*cf.* theory of the Pygmalion Effect in Rosenthal & Jacobson, 1968.).

In education, the extension of the argument of good governance to teaching/ learning practices remains valid. If schools prepare the present/future citizens to govern and be governed, then they need to walk the talk. One cannot aspire to produce engaged citizenry in a disengaged school. Participative governance should be reflected and shaped in schools and school curricula. If the focus of the governance is participatory citizenship, then the focus of the school should be participatory educational experience that creates a life-long attitude of engagement. The two issues are correlatively intertwined. Learners' citizenship

is in its essence their ability to engage positively either critically or by alignment to issues of importance to the individual. If education for citizenship is a preparation for life in a democratic governance, then participation inside and outside the school settings is both a means and an end itself to produce and practice good citizenship. Citizens are involved in the processes of decision-making and decision implementation through either direct or indirect participation. Scott & Scott (2002, p. 1) depict the citizen as the “one who both governs and is governed. Roberts (2004) speaks of citizen participation as ‘therapeutic and integrative’, developmental, educative, protective of freedom and legitimating. It is the antidote to alienation. Thanks to it, participants achieve “psychic rewards, a sense of freedom and control over their lives and strong feelings of political efficacy, with higher levels of participation” (Roberts, 2004, p. 11). If practiced well in education, future citizens will sustain the virtuous cycle of engagement (*ibid.*).

Many scholars have provided some tentative insights on what type of participation is conducive to good governance and what amount of participation is feasible and desirable. This can be said about classroom participation too. There are many parameters and considerations concerning citizens input in policies and programs. Direct participation may slow down the functioning of projects or inhibit them altogether as the process of consensus building sometimes is impossible to achieve. Another way of seeing the issue is that the citizen neither has the capacity nor the time and desire to participate especially in the modern-day world where issues need expertise and agility (Roberts, 2004). In addition, what if the citizen refuses to participate? what if they abstain from election or from action as a form of social or peaceful disobedience or resistance? Is participation always a positive value or merely an expression of personal freedom? This is all the truer when some forms of participation become aimless input for the sake of it or to give an impression of it.

## **The Ladder of Participation in Citizenship Education**

The problem is that some educational activities and beyond bear the illusion of participation. We need to distinguish between pseudo-participation where the learner is a puppet to programs and objectives pre-determined and agendas pre-set by the system, the teacher or the adults in general. These puppeteers pull the strings and manipulate the overall direction of the so-called participatory programs. They cease from being such if they do not involve real power sharing. Hedtke (2013) describes present participation policies as policies that embody functionalist strands of thinking that instrumentalize youth as a resource for the political system(s). The ‘paternalistic’ participation projects tend to reproduce inputs. He calls it ‘*Political functionalism*’ that aims at “making yet-to-be citizens fit the respective polity and its prevailing policy patterns, its frameworks, procedures, ideologies, values, attitudes, ways of thinking, power structures and modes of distribution” (*ibid.*, p.58). Consequently, this leads also to societal and economic functionalism “by promoting values conducive to harmony and stability” and “educating individuals who competently play their economic roles—as designed for capitalist social market economies—as rational and/or responsible employee, consumer, investor or entrepreneur” (*ibid.*, p. 60).

Briefly, it leads to the standardization of institutions in all the three sectors and the reproduction of citizens to fit in them. The role of the school becomes a process of socio-political acculturation and indoctrination to make the youth ready and able to fulfill key expectations of the political regime and authorities (Hedtke, 2013). The process of schooling thus leads towards securing the functioning and acceptance of the ruling political, societal or economic system and “using teaching and education for the production of a more or less predefined set of individual attitudes, competencies and behavior expected to secure that kind of support of a political system which is perceived as necessary for its persistence or development” (*ibid.*).

Hart (1992) inspired by Arnstein (1969) introduced the notion of the ladder of participation that considers citizen participation as “a categorical term

for citizen power” in a deliberate process to include citizens in economic, political and social growth (Arnstein, 1969, p. 1). In his ladder, Arnstein describes the degrees of participation as a continuum from manipulation to complete citizen control. There are eight rungs in his ladder that can be categorized into three main categories. The lowest forms are non-participation (manipulation, therapy); the second is tokenism (informing consultation, placation); and citizen power is the highest category that includes partnership, delegated power and citizen control. Non-participation occurs when power-holders think they are entitled to educate and cure the subjects. Therapy could even be the lowest rung as it reflects dishonesty and arrogance of the power-holders to use Arnstein’s words. Despite the fact that rungs three and up allow participants or pseudo-participants to have a voice, real power remains in the hands of power-holders. It is only at third level that real citizen participation occurs with genuine partnership, delegation and total citizen control in planning and implementation and possibly evaluation and adjustment. According to Hart (*Op. Cit.*, p. 5):

‘Participation’ [refers] generally to the process of sharing decisions which affect [to] one’s life and the life of the community in which one lives. It is the means by which a democracy is built and it is a standard against which democracies should be measured. Participation is the fundamental right of citizenship.

Not all activities are at the same level of engagement. Like Arnstein (*Op Cit.*), Hart (*Op. Cit.* p, 5) explains that “it is unrealistic to expect [learners] suddenly to become responsible, participating adult citizens at the age of 16, 18, or 21 without prior exposure to the skills and responsibilities involved”. Participation programs, if there are any, are often "exploitative" or "frivolous" to use Hart’s words. There are some “projects entirely designed and run by adults, with children merely acting out predetermined roles” (Hart, 1992, p.9). To counter manipulation or tokenism, which is the no more than perfunctory symbolic activity to give the impression of participation, Hart (1992) conjures up this in an image of a ladder where the child transcends this ladder towards genuine participation. The lowest rung of the ladder is '*manipulation*', where

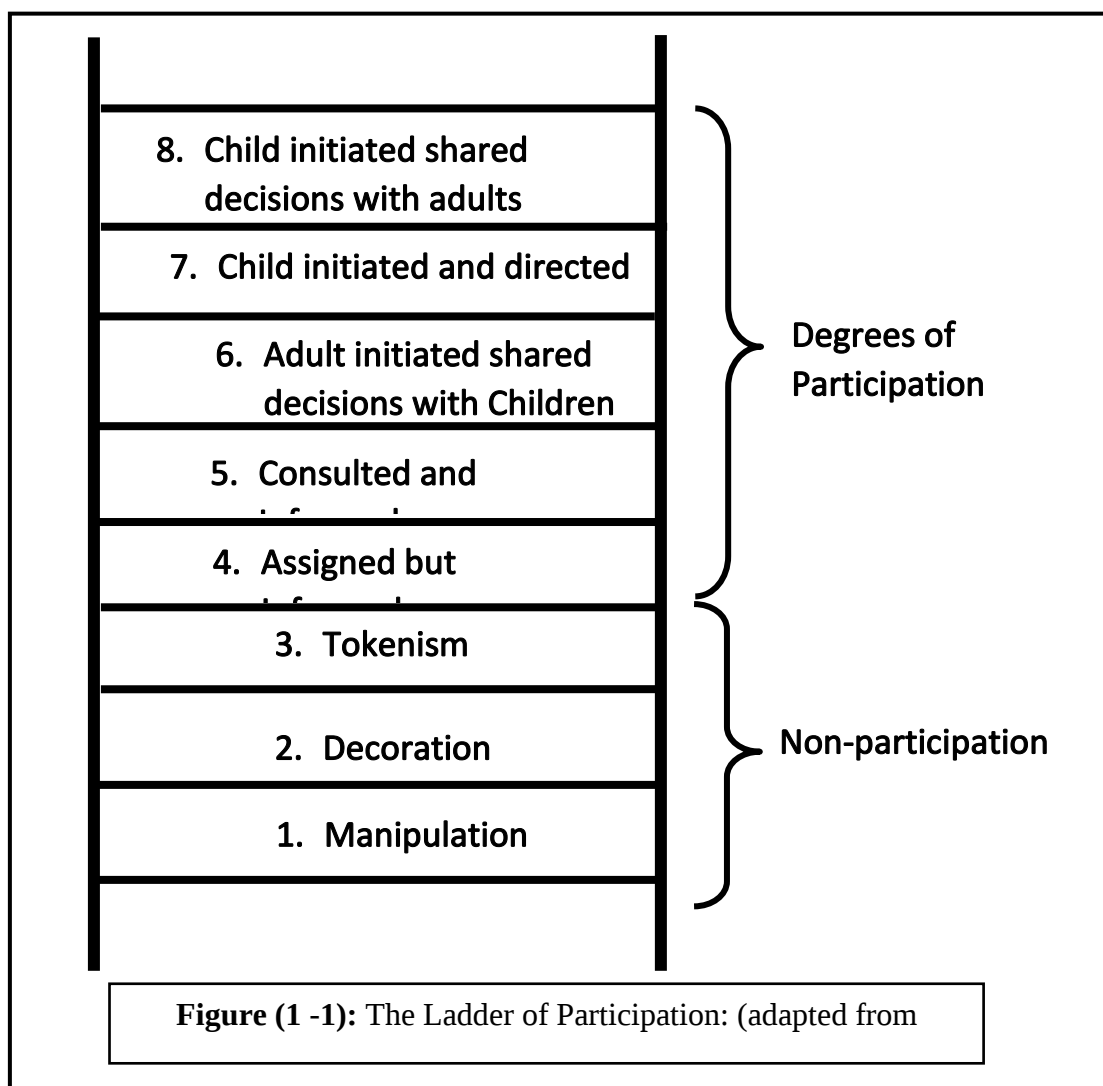
children have no understanding of the issues they are performing. Under the guise of participation, adults run the show giving an impression of students' centered pedagogies while they are in charge. It is not necessarily that adults be they teachers or parents are manipulative, but the process becomes so. These adults are at times merely misguided and have disbelief about children capacity of understanding or taking responsibilities. The second rung of the ladder is '*decoration*' where children are given T-shirts or are required to sing or perform acts without being really aware of the cause. At this level, children have little idea of what the activity is about and have no say in the organizing and the running of the activity. Adults in this case use the children to bolster their cause in a relatively indirect way (Hart, 1992). '*Tokenism*' is the stage where children are apparently given a voice while in fact, they have no choice about how and why this is done or the way it is done. Although most of the activities at these levels are in the interest of children they remain manipulative and are all labeled as non-participatory.

Real participation begins with an activity or a project that, despite the fact that it is assigned, children have input in and are informed about its utility. Adults in this case initiate the project themselves but inform children about it. At times, they are even allowed to have some critical reflection about the cause so that they feel real ownership of that issue or that cause. There are requirements for a project to qualify for this stage of participation. Children need to understand the intentions of the project, know who made the decisions concerning their involvement and why, have a meaningful (rather than 'decorative') role, and volunteer for the project after the project was made clear to them. Hart (ibid) gives a clarifying example of an activity that deserves the appellation of participation:

Sending a boy scout troop out to clean up spectators' garbage after a sports event would not be participation. If, however, the scout troop was informed fully about the problem, and its causes in advance of the project, and understood why they were being asked to volunteer, then this could be classified on the first genuine rung of participation on the Ladder of Participation

(Hart, 1992, p. 10)

An upper level of participation to the previously stated rung is what Hart calls '*Consulted and Informed*' state. Children play the role of consultants for adults. Although adults do the main job, children opinions are treated seriously and most importantly are informed of the results and the influence of their feedback. A more participatory type of activities is the 'adult initiated, shared decisions with children'. Although the project is initiated by adults, the final decisions of its details are a co-product of both children and adults. A more accomplished participation is the 'child initiated and directed' project. Although it is difficult not to play a directing role, children can work cooperatively. Adults can provide the supportive conditions without interfering or directing. The following diagram is adopted from Hart (1992). The diagram explains the Children's varying degrees of involvement:



In subsequent works, Hart (2008, p. 21) encourages educators to involve children in groups of diverse abilities and ages that allow for the development of skills. He states that “when children of mixed ages and different abilities play together there can be greater opportunities for them to learn through participating in activities with one another than can come from the normal school structures where children are typically graded by age and ability into classes”. This seems similar to what Vygotsky (1978) calls the process of scaffolding by interaction with peers who have different levels and competency. Vygotsky suggests that teachers should use cooperative exercises where less competent children develop with help from more skillful peers within what he calls the Zone of Proximal Development.

But, both Ernststein and Hart acknowledge the limitation of the metaphor of the ladder of participation. The metaphor of the ladder is misleading because growth is not linear and can never be a single upward path. There are multiple routes to growth that can be depicted by the metaphor of scaffolding. Scaffolding also entails that not only adults assist children in climbing the ladder but a process that can come from children to children of diverse background, age and abilities (Hart, 2008). Even the Adult-children or teacher student perspective of collaboration is also limiting. Learners seek support from adults but also cultivate independence and interdependence from empowered peers or resourceful self, rather than looking for support from already powerful adults.

All in all, participation has become a right and a duty at the same time. One moral and practical question is what if the student or the citizen refuses to participate. Abstaining from participation inside and outside the classroom is a moral and pedagogic issue. It is the same as abstinence from election or from action as a form of social or peaceful disobedience or resistance, or merely as an expression of personal freedom. Discussion over how to assess participation and engagement both in educational setting and civic engagement remains a hard question. Many ways of participation are neither observable nor measurable.

### **1.5.2. Between ‘Education about Citizenship’ and ‘Education through Citizenship’**

There are two main approaches concerning Education for Citizenship practice. One that considers learners as 'future' citizens in the making. According to Dewey (196, p. 95), traditional schooling does not regard children as social members in full and regular standing. “They are looked upon as candidates; they are placed on the waiting list”. The other considers the learner an already citizen with schools being one of the early places where these 'present' citizens should practice their citizenship. From these views emerged two distinct types of practices. All activities that provide apprenticeship opportunities for out of school citizenship practice such as voting for the school council, or community service or service learning projects, persuasive writing, collaboration, and consensus building, as well as communicating with public officials about issues of concern (Faour & Muasher 2011) are some of the pedagogic practices that consider classroom students as present citizens

Advocates of education through citizenship stress the need of walking the talk. If we are to preach about democracy and participation, our teaching should follow. In a previous study (Hachelaf 2012), Algerian teachers were found out to tend to maintain control over many of the decisions and dominate in their classrooms. Data collected from observation revealed that the most recurrent practice teachers do is lecturing, giving commands and providing praise or criticism to students’ answers’ whose questions were most of the time not initiated by students. The question is how can we expect students to develop initiative, participation and democratic conduct if, during all their schooling years, they have been subject to domination and passivity? Students, if not given the opportunity to take some of the decisions in the classroom and experience good citizenship practices during their schooling can hardly be expatiated to engage in citizenry in the future. Schooling happens in an age span during the lives of individuals when changes in their attitudes, beliefs systems and skills are more entrenched and long lasting as discussed in Chapter Two.

Educationalists who consider learners as citizens in the making are concerned about the type of knowledge and training that shape the future adult. A pedagogy that considers a pupil a present full-fledged citizen regardless of his/her age speak of the rights and duties of the learner inside the school setting “recognizes that pupils should be offered opportunities to practice political and social responsibility in the community. Active citizenship implies and even requires action on the part of the citizen pupil” (Arthur & Lawson 2002, p. 32). This can be done by developing “active, collaborative, and cooperative working patterns focused on real problems in a real community” (*ibid.*). This is the focal difference between teaching about citizenship or teaching through citizenship actions in the form of service learning or community service, or what some might call community participation or experiential learning. The latter requires also engagement in school management political and civil life of the school as the school represents a small society. Examples of this engagement may come in the form of projects or in-school involvement in school organizations and clubs, voting, campaigning and running for school councils, in addition to democratic teaching participatory teaching/ learning activities learning activities inside the classrooms (*cf.* Hachelaf, 2012).

### **1.5.3. Between Innovation and Reproduction**

Another controversy concerning education for citizenship discusses the very nature of schooling. In many countries around the globe, most students are schooled under a unified national system as is the case in Algeria. This unified system runs the risk of reproduction of previous patterns and class inequalities (David & Lawson, 2002). On the other hand, citizenship gets standardized and learners are put metaphorically into the same mold. David and Lawson (*ibid.* p, 12) claim that “school structures [were] found to embody the normative and cognitive codes of dominant and already privileged sections of the community”. Because of this dynamic, society reproduces itself mechanically without really transforming itself and favoring the dominant group that by itself favors their dominant values.

For as Bourdieu (1990) argues, education prepares people to fit in an already and unfairly stratified social and economic order (Bourdieu & Passeron, 1990). They speak about how pedagogy can be defined as an action that can be exerted by all the educated members of a social formation or group. These groups can be family related members to whom the culture of a group or class allots the task of educating (family education); or by the system of agents explicitly mandated for this purpose by an institution directly or indirectly, exclusively or partially educative in function (institutionalized education). Any Pedagogic Action seeks to reproduce the cultural arbitrary of the dominant or of the dominated classes. In other words, “the range of these propositions is defined by the fact that they apply to any social formation, understood as a system of power relations and sense relations between groups or classes” (Bourdieu & Passeron, 1990, p. 5-6).

Institutionalized educational system reproduces the cultural norms and cultural arbitrary creating the same conditions for the reproduction of the recurrent social class. There may exist relative autonomy of schools within a given educational system, however, there will always be “heavy dependence of class structures...producing individuals durably and systematically modified by a prolonged and systematic transformative action tending to endow them with the same durable, transposable training” (Bourdieu & Passeron, p. 196) causing self-perpetuation of society rather than transformation which is the required course for development.

#### **1.5.4. Tensions between Local, National and Global Citizenship**

Education for citizenship includes a globalizing education that tend to fuse the world together. Some globalizing processes are affecting curricula worldwide and citizenship education in particular in a way that may threaten local identities. This effort is led partially by international non-governmental organizations specialized in education, youth development, capacity building, civil society strengthening or institutional development. This means that most of the time education prepares learners to live in a globalized world and have a

meaningful role where he/she can make a difference in it. The values often attributed to it are universal human rights, interfaith interaction, environmental awareness, liberal thoughts and ideals and other global trends and belonging. It seeks to inculcate global trends of social justice, human rights, the rule of law, good governance and personal freedoms.

Global citizenship tries to raise consciousness about our universal experience as humans over the planet. These discourses that are gaining grounds in education circles seek to socialize learners with a global society “with an ethical code of tolerance, universal benevolence and human rights, with high moral expectations for social reform and global problem solving” in addition to a “discourse of global competencies, which is cast in economic terms, equipping students with the right skills and knowledge to be successful in the competitive global marketplace” (Dill, 2011, p. 2). This can be done by introducing issues, classroom activities and assignments that increase *‘international mindedness’*, or what Dill calls “conscience to act for the good of the world” (Dill, 2011, p. 37) intercultural understanding and global market acknowledging that learners are part of a global community that identifies with and is shaped by it.

A couple of questions come to mind when discussing these issues of global citizenship: Does national pride and identity contradict with global belonging? Do attitudes that transcend geographic boundaries betray local loyalty? Is local loyalty required in the modern nation-state world? One of the biggest problems concerning this issue is that there is no consensual definition of what Global Citizenship means. Some training and international education programs concentrate on entrepreneurship be it social or business as a way for development and liberating the job market. Critical thinking, often a concept with different interpretations for different education actors is also emphasized in education for peace, task-oriented learning, focus on life, career and academic skills and autonomy. Notwithstanding, these types of education often contradict cultural norms and national specificities.

In countries where identity and solidifying the national identity is a sensitive issue, global citizenship becomes secondary, precursor, and essential

to global citizenship (UNESCO, 2014). Global citizenship if it is equivalent to Westernizing the world or putting people into one mold that is of middle-class Western societies would be catastrophic for diversity. Habermas (1999, p. 51) warned against globalization that aspires to create ‘harmoniously equilibrated production sites in a global market, that would cause an increase in “social inequality and social fragmentation” in addition to the “deterioration of moral standards and cultural infrastructures as well”’.

## **Summary and Conclusion**

In this chapter, we tried to give a conceptual and theoretical framework to the present study. We explored historic development of Education for Citizenship from Ancient civilizations to date. The debate over the definition and the objectives of citizenship education is not new by any means. It has resulted in hassles in educational theory and practice. It has also been approached from many different and competing perspectives. There seems to be no other concept in education and English Language Education that has been more trans-disciplinary, controversial and multifaceted than the place of citizenship in education theory and practice and the place of education in political upbringing and citizenship practice. It encompasses many meanings and practices including the question of allegiance, issues of competences, levels of thinking, and matches and mismatches between school taught values and cultural, social, political norms and beliefs, and global trends. We tried to shed light on the most prominent education trends that discusses the question of education for citizenship. Education for citizenship has been an arena for controversies and heated debates between philosophers of education, political scientist, education practitioners and specialists in neighboring fields. Mention was made to different schools of thought and trans-disciplinary debates over definitions and practices.

Education for good citizenship has become a mantra for curricula writers and policy makers of education all over the world from old city-states to date. This long span and wide embrace render it susceptible to different interpretations. It takes different names and forms in different contexts.

Citizenship Education is a rich and multilayered concept that means different things to different people. It has enjoyed a lot of currency lately especially in political discourse. Its meaning has also changed historically with changes in philosophical trends towards nationalism and nation-states. Understanding these nuances is even more of a must in education circles.

*Chapter Two:*

**Algerian Citizenship & Identity:**

**The Role of Education in Nation Building**

## *Chapter Two:*

### **Algerian Identity and Citizenship:**

#### **The Role of Education in Nation Building**

##### **Introduction**

This chapter offers a contextualized historical and socio-cultural discussion of the topic. This discussion is necessary because present trends on citizenship are the result of the historical processes. Identity and citizenship and the notion of a nation exist but in a continuity. Citizenship Education reflects the values of society and the specific identity of the community(ies) of the people living within a specific polity or nation. Citizenship also embodies the search for the ideal society that educational policy makers and political figures envisage and have probably formulated with other stakeholders, either through the shared values of the governing elite, or the conventional wisdom of the people and their cultural references, or both. Education for citizenship in this way shapes and is also shaped by the identity of the people living in the polity. One cannot understand citizenship without understanding the value system that exists in its socio-cultural context that shapes curricula values and good citizenship as idealized by the society in which it functions.

Citizenship in its essence encompasses both individual and collective identity(ies) and attempts at social integration and cultural cohesion of individuals as productive members of the given society. It affords a social status and a pole of identification that can itself generate solidarity, civic virtue and engagement as argued by Cohen (1989) in Leydet (2014). Cohen adds that citizenship is a form of group membership. Everyone who is born into a territory has entitlement to citizenship and the right and the duty to bear its cultural identity. Citizenship can also be deemed the collective self for the basis of nationalism which is according to Luban (1980, p. 393) the nation's "commonality, affinity, shared language, traditions and history".

In this chapter, we shed light also on the importance of narratives of the past in the formation of today's citizenship. This narrative ends up being the main factor forming education curricula and larger policy. There is no doubt that education as a social and politically controlled institution- as is the case with other public institutions- is contained in its socio-cultural and political context because talking about citizenship education without talking about its political context is a futile attempt to describe a highly politicized and cultural entity. The school is often tasked to tell the narratives that inform, glorify and shape a common identity. It aspires to develop altruism and sacrifice that builds, protects and sustains the cohesion and the defensiveness of the nation. Next, we discuss the role of the school in building citizenship and identity in the light of research on adolescents' identity crisis theories and studies of identity and culture of the school.

In the case of Algeria, all norms, ideals, values and practices stem from a shared past as a nation with its layered belonging (Arab, Amazigh, North African, Islamic...). It is for these reasons that we deem it necessary to devise a chapter on identity and citizenship to explain the different identity features that construct the Algerian citizenship and gain understanding of political and socio-cultural trends to our topic's context. This chapter will also guide the practical part of the thesis and help in the interpretation of the findings by revealing the ideological trends, cultural elements, and specific narratives that are emphasized in official and pedagogical documents; these elements are also expressed in decision makers' views and conceptions of the ideal and 'good' Algerian citizen.

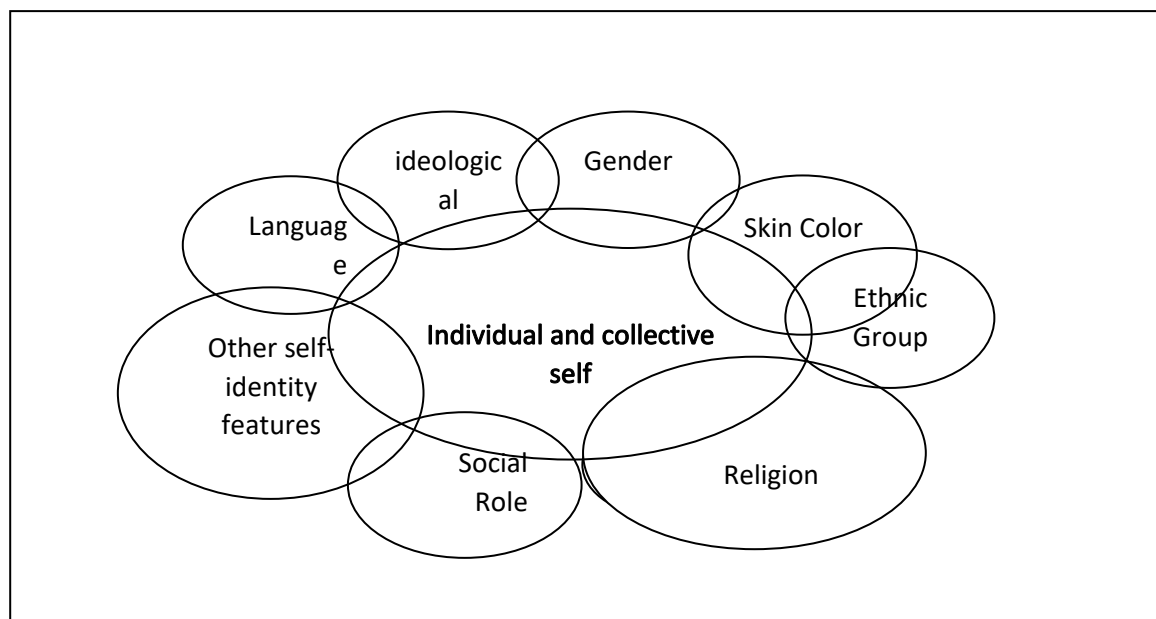
Morgan (2005) argues that formal education advocates a common public culture that most of the time is a precondition for later occupational success. Some people in his view resist that tantalizing nature of the common culture and its power to transcend its holders in the social and economic ladder. He adds that minorities tend to embrace majority cultures as well when they "would benefit economically from assimilation into the dominant national culture" (Morgan, 2005, p. 53). Morgan claims that people have a tremendous capacity to become attached and feel nostalgic to even the most dysfunctional familiar culture. This

psychological construct is used by politicians to increase cohesiveness and attachment.

## 2.1. Individual or Collective Identity(ies)?

First, we need to define culture and identity. Culture and identity can be used interchangeably but it is nuanced in the sense that culture refers to group identity while identity per se can be individual. People develop different identities based on how they see themselves and what attributes and language they use to describe themselves, and how they perceive the world around them; or even as Milner (2010) puts it, how they want people to perceive them. At other times, identity is ascribed to people, and “individuals can either accept or reject the ascribing” (*Ibid.*, p 5).

Identity is not a monolithic singular construct by any means. It is composed of many features. It is affected by both personal and collective experiences and perceptions. They come often as answers to the questions of who am I? What function or role do I play? How do I see myself? How do I think others see me? How do others say I am? (Hooker, 2017) All these questions define how we perceive ourselves and our identity in the group with which we are affiliates. The following diagram tries to explain the different components that may comprise identity:



**Figure (2-1):** Features of collective and individual identity

The circles represent the different features of either collective or individual identities. These features may tend more towards the center based on the individual prioritization of elements and values and the context in which this prioritization occurs. Other components may be considered as frills by the observer or the beholder. Others may intertwine and intersect like Arabism, which may be a language and an ethnicity at the same time. These features however are not static but relatively dynamic and fluid. Hooker (2007) explains that in certain circumstances such as conflicts or threats, features extend and shrink. Any particular identity feature that falls under threat becomes the defining feature and gives the appearance of singularity. For example, in the context of the liberation struggle, differences in between the Algerian society such as ethnic origins or sectarian beliefs shrank and main features under threat became quite enlarged and came to the front as a defensive mechanism. Identity features are not synonymous with qualities. Qualities are ever changing while identity features tend to be more normative (*ibid.*). They extend and shrink but they are more entrenched in personality and part of the self-image and communal culture. Although identity exists in some sort of fluidity and flux i.e., features shrink and enlarge, and others appear or disappear across stretches of time.

This fluidity, however, should not become constant. If that is the case, it holds the danger of bringing confusion causing individuals and groups unsure about who they are. On the other hand, oversized identity features may also create clashes with others' oversized identity elements (Stauffer, 2017). These circles and features define also to some extent how power is distributed in a certain culture and thereby sets up hierarchies be they spoken or unspoken. Gender is a case in point. Being male in a patriarchal community means enjoying certain privileges and having certain functions and roles and thus, the cultural system identifies which element has what particular meaning. In this example, the school and the family construe roles and rules for each gender and identify expectations and standards for the realization of those roles.

Thus, culture in a sense is group identity and group image as expressed in the communal narrative. It defines the group's worldview. Society produces a

discursive knowledge that guides the construction of the immediate world in particular ways. A culture may define how a woman could show up in the world (submissive, nice, nurturing...) and the time a woman, tries to challenge this construct would be rejected by the society that sees any roles away from the construed image as an aberration. Anything that is not 'women-like' is a problem. The performance of femaleness or maleness may differ from one society to another. The individual identity in this sense becomes more often than not imposed rather than chosen. Culture becomes the system of meaning making of the experiences of the world. In this perspective, Milner (2010, p. 2) defines culture as:

The implicit and explicit characteristics of a person or group of people—characteristics developed through historic, sociocultural backgrounds, current experiences, knowledge, disposition, skills, and ways of understanding. These characteristics and ways of being are informed by race, ethnicity, history, heritage, customs, rituals, values, symbols, language, identity, class, region/ geography, resources, and gender.

This definition entails that culture is the characterizing set of values, symbols and rituals that are developed in a group of people that may be demonstrable or not. It is developed through historical accumulations thanks to the communal experiences of the members throughout relatively long periods and is enriched by the members of that group. It is multidimensional and includes many ingredients.

Furthermore, being a citizen normally means that one belongs to a particular group (Davies, Gregory, & Riley, 1999). Hérítier (2005) considers that all humans have in common the need and desire to live amongst those with whom they feel identical, the need to be "*entre-soi*". A tentative translation for this expression would be 'with one's own kind'. The sense of togetherness is the main emotional aspect that preserves the unity of a nation (Hérítier 2005 in Rahal, 2012). Along the same vein, Gellner (n.d.) in Morgan (2005) points out that there is a sociological argument to the indispensability of nationalism unless it provides a "culturally defined nation". However, nationalism is not an artificial product created by political leaders in their totality. It is defined by culture, and

then refined by politicians amongst others, to make it both inclusive to all the communities over which the state is sovereign and exclusive to all that falls beyond. Morgan (2005, p. 52) points out that modern states need to “engender a deeper sense of loyalty and attachment... [serving] as the representative and guardian of a unique set of practices, customs and traditions”.

One problematic issue concerning the question of identity is whether communal identity exists as such. Can we talk about Algerian culture being one and unique’, or can we rather talk about Algerian identities, varied and inclusive? In this context, Dewey (1916) points out that there are two different meanings to the word community, *de jure* and *de facto*. Community in its idealized *de jure* form consists of a harmonious group of people who share the same set of values and belong to the same group. The fact of the matter is that this idealized version of the concept has never existed. He says, " 'society' and 'community' are misleading words in modern days" (Dewey, 1916, p. 40). Dewey (*ibid.*) speaks of the notion of society that is idealized to an extent that it has no relevance to a fragmented and intermingled reality. This holds even more relevant today with plethora of groups that people can identify and interact with. The existence of one homogeneous group called a nation is as illusive and mythical as the notion of the existence of a pure race. In one group, we may notice the existence of a plethora of sub-groups and trans-groups, which in turn lack the coherence we imagine, may exist. In one community there exists professional groups, clubs, and kinship sub-groups, tribes, races, classes, ideological and political trends... These groups may transcend colonial borders and transgress formal polities. These different communities provide different educative environment inculcating different values especially in information age. One of the roles of the school is to strengthen intra-group and inter-group ties in a search for a common ground.

Part of Education for Citizenship is the type of teaching that is geared toward the inculcation of cultural norms. In fact, culture is not only an end but also a means that shapes day-to-day teaching practice. Education in this case becomes a process of constructing a narrative that is fed by historical events that

decision makers and other narrative shapers would like to tell or emphasize, type of heroes (they want to present as role models), and a code of conduct that best represents the cultural norms. All these ingredients aim to depict a coherent and glorious individual and collective self. Markers such as race, ethnicity, social class, language, gender and other markers are all part of that identity. The collective discourse and education for citizenship enters into play by emphasizing or deemphasizing some of these elements. The concept of citizenship involves a sense of identity and belonging to a group and accepting of social and cultural values and engaging in the social contract of the group. Both metaphorically and actually, the school teaches about the different items and clauses of the contract.

## **2.2. Algerian Identity: Controversies and Consensuses**

The present section tries to discuss the most important features of Algerian identity and Algerian culture that is shaped and is constantly reshaped in its historical and geographical context. It provides an understanding of our self-image as different and distinctive from others by tracing what Algerianness means and how it has evolved over time. This vision affects the way we construe education and its end of what type of character we would like to create and sustain. Policies and curricula of citizenship education reflect the debate of identity and good governance and the question of values in the society at large for the curriculum in its essence is a statement of values be they cultural, social, economic or political.

Most of post-colonial states, like Algeria, exist today with the present colonial borders. Certain social and political orders result from historical events especially colonialism that led to contentions and controversies. Being a citizen of a country means belonging to the piece of land, and to the community living over it. Nonetheless, Algerianness and what it means has been a perplexing question to many for a long time. The issue at hand, as is the case in all human experience around the world, is characterized by a relentless pursuit of cultural authenticity, coherence and distinctiveness in the midst of fusing processes of

the twenty-first century that persist in opening nations to world culture and views.

In his seminal book on civil society, Edwards (2010, p. 3) emphasizes that “nation-states in much of the developing world are largely a colonial creation”. The concept of nationhood and nationality appears to be more conflicting than we attempt to define. Education for the Algerian Citizenship thus intermingles with issues of history, political system, political vision of state, religious views, sectarian affiliation, linguistic situation, language policy and planning, demographic composition and other factors forging what we know today as the nation and the state of Algeria. However, the consistent thing in the equation that can transcend captivity in specific historical events is culture. This section will explore the notion of modern Algerian citizenship that supersedes that colonial area and stems in many accumulations of Algerian elements throughout different historical periods.

### **2.3. The Socio-historic Account of the Land and the People**

To gain understanding of present-day Algerian Citizenship and Culture, we need to understand nationhood in addition to the historical and geographic forces that shaped the identity and citizenship discourses. We provide a brief account of the major turning points and enriching movements that marked the Algerian character. History is one the primary pillars that probe and scaffold the construction of a nation. Undoubtedly, we need the past to understand the present. This is even more the case, when it comes to culture and identity that are developed across stretches of time. In his book *‘Making America’*, Leudtke (1992) argues that “culture, arts, and national identity evolve naturally out of the communal experience and expressions of a folk over great stretches of time” (Luedtke, 1992, p.145). For Algeria, history is the main spring for national pride and unity.

Citizenship and identity overlap in many aspects. Part of being a citizen entails the feeling that one develops towards the land and the community living over that land; and that citizen identifies himself with that group or culture. This belonging however entails duties, rights, and deep knowledge of the elements of

this identity. Education for citizenship in this sense would be the kind of instruction that strengthens the identity of the citizen and introduces ways to work for the good of the community.

Many turning points in history have shaped modern-day Algerian identity like native Berber culture, foreign conquests, the spread of Islam, the Ottoman reign, Arabicisation, colonization, popular resistance and the struggle for independence, democratization, the National Tragedy of the 1990's and globalization. We consider these factors as enriching and consolidating factors that participated in creating some sort of a collective self. As the debate on identity continues to unfold, deep and objective research needs to be conducted to answer questions like what does it mean to be Algerian? Which elements do Algerians and Algeria as a nation has in common and in particular? What should Algerianness be and remain to be at a time that more and more embraces diversity? What globalizing processes have shaped or are shaping this identity?

#### **2.4. Early Origins of Algerian Citizenship and Nationhood**

The first inhabitants of modern-day Algeria were the proto-Berbers or early Berbers. They are the descendants of the amalgam of peoples of North Africa who coalesced eventually into a distinct native population and formed different tribes. They are distinguished primarily by cultural and linguistic attributes. Their character has many elements in it: African, Levantine and European ones (Metz, 1994, Chaibi, 2012). Many conquests have shaped the formation of the Algerian nation starting from the earliest arrivers to Algerian soils such as the Phoenician traders and the Carthaginians. The Carthaginian presence for instance has also resulted in economic and mutual cultural exchanges and reciprocal influence with native locals that were remarkable in the appearance of Punic-Berber writings (Punic: Ancient Carthaginian language and some religious practices such as the Cult of the Goddess *Tanit* that was the Goddess of fertility for the Berber people. In addition, day-to-day domestic practices were shared like the use of oil-lamps and ceramic utensil (Chaibi, *Op. Cit.*). During the Roman reign, cultural influence was remarkable including religious practices included sacrificing animals to Roman gods. At the same

time, there existed some religious diversity embodied in Christian minorities present in almost all North Africa's urban entities, and Jewish groups practicing Judaism and some of the Jewish groups were present even during the Punic era (Metz, 1994).

Other early marking events, traumas, conquests, and exchanges include the presence of different European and Levantine civilizations marking the Algerians as distinctive from the rest of the Arab world and neighboring countries who had different trajectories of their own. Trauma and significant historic events travel over time and affect the sense of nationhood for long stretches of time. Nevertheless, perceptibly, the Arab presence is the one that left the clearest mark in the language people speak today as well as many cultural customs and traditions.

## **2.5. Reconstructing Algerian Prism of Citizenship**

Understanding citizenship and people's relationship to the state and views of governance and participation are context-sensitive. Cultural references become highly important. In this section, we discuss how Islam and Arabness have become the two other faces of the prism in addition to Amazighity through which issues of belonging, identity, citizenship and nationhood should be seen. These features have made modern-day Algeria part of wider nations and education for citizenship should take into consideration and debate these loyalties and frameworks that conceptualize citizenship and enact it in various ways. Reference to identity and belonging in the curricula spring from all these sources in their plurality.

The Arab invasions made present-day Algeria be part of the Arab and Muslim worlds for long stretches of time. These invasions are the most marking and longest lasting historical events having a huge influence on the national character. Notwithstanding, because of many influencing factors and historical events, the type of Islam that practiced in Algeria differs in many regards from that in other countries. To date, the Ministry of Religious Affairs stresses the

*Malikite* School of Islamic jurisdiction that housed many Algerians from the early Islamic era. A version of Islam that is said to be tolerant and shaped by many local scholars.

Islam has spread all over North Africa. Some Christian and Jewish minorities remained such. The Muslims protected the Jewish and Christian minorities under the *dhimmi* laws<sup>1</sup> (laws that protect the non-Muslim minorities under agreements to pay *jizya*<sup>2</sup>, which is a poll tax paid by non-Muslims after which they are called ‘protected communities’ and have civil rights and duties. At first, fluxes of Arab merchants, soldiers and those escaping *Omayyads* or *Abbasids* rule in the East settled in North Africa. Some Shiite groups also found refuge in North Africa forming eventually the nucleus of the *Fatimid State*. An *ibadhite*<sup>3</sup> emirate was installed in *Tahirt* (Tiaret of today). After that, a long chain of armed conflicts between familial dynasties and wars of successions started. The descendants of the prophet were supported by the Berbers and were given rule over many tribes. Other Arab tribes arrived by subsequent years (Hachelaf, 1929). After that, *Almoravides* started to bring Muslim scholars and developed a strict *Malikite* ideology and started conquering the surrounding cities (Chaibi, 2012). Both of these two ideologies are still the dominant and official school of jurisdiction in the country.

Another turning point in the Algerian collective identity and what some might call early belonging to pan-Islamic nation or *Umma* is the attachment of Algeria to Ottoman reign. Algeria became an Ottoman province nominally and was annexed to the Empire after Algerian notables sought Ottoman help against Spanish invasions. This was the beginning of a new era under the governance of the Deys and Beys (Ottoman governing rank). The Ottomans are also credited

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<sup>1</sup>**Dhimmi laws:** a set of laws concerning the rights and duties of non-Muslims who live in Islamic lands.

<sup>2</sup>**Jizya:** an amount of money paid by non-Muslims in Islamic land as taxes in return for their protection and *dhimmi* rights.

<sup>3</sup>**Ibadi Sect:** a sect of Islam that is neither Sunni nor Shi'i. They exist mainly in Oman, East Africa, the Mزاب valley of Algeria, the Nafus mountains of Libya, and the island of Jerba in Tunisia. They developed their movement out of the Khawarij. Their goal is to found a righteous Muslim society. They take their name from their founder and leader Abdallah ibn Ibad.

for unifying the land of the Central Maghreb and delineating a new geographic identity to be known later as Djazair, with its capital Algiers starting to be the head city (Dar Essultan). Some European maps started to refer to the land as: The Algerian Emirate or Algerian Kingdom (Chaibi, 2012).

The Ottomans encouraged Sufism and participated in building mosques, *Zawayas* (residential religious schools). However, the fact that they did not speak the language of Algerians caused a disconnect and an absence of real scientific interaction between the Turks and the indigenous people. The absence of universities in Algeria led most of Algerian intellectuals to seek other countries as a refuge and to study out of the country and most of them did not return at all. Saadallah names the era as the “era of cultural depression” (Saadallah, 2011, p.19).

Culturally, several traditions and the ways Algerians celebrate religious feasts, in addition to linguistics and ceremonial elements date to this era (*ibid.*). The Ottomans also influenced Algerian architecture and their monuments and buildings attest to that today in the big cities. Contrary to what some might think, the Algerian society in that period was not patriarchal. Women played an important role and even participate in trade, war and other social and political affairs. Saadallah (*ibid.*) states that the Algerian society was an enclosed oriental Islamic society, proud of its civilization, and “indifferent about what Europe has witnessed of intellectual and industrial development” (*ibid.*, p.164). During this period, commercial contacts with European Christians also helped Algerians to gain their *know-how* and cultural habits (*ibid.*). Moreover, during this era, Algeria started to gain some sort of cohesion and national unity, and the Algerian map started to be traced. After weakening battles in the sea, the revered Algerian fleet started to lose reverence and that raised European greed to colonize the country that was rife with its plentiful resources. What followed is an era that significantly marked the Algerian identity and culture.

### 2.5.1. The Role of the First Schools in Identity and Citizenship

There is a dearth of studies that trace the history of education in Algeria in pre-colonial Algeria. During the Ottoman period, education in Algeria was fulfilled by the different religious schools administered by the *Zawaya* which are traditional Quranic and spiritual schools that offer residential options. Schooling in the *Zawaya* is not systematic nor centralized. It differs according to their *Sheikhs* and their paths to God or *Tariqa*. *Zawaya* followed different ways and adopted different references. Practically every *Zawya* (singular of *Zawaya*) is affiliated with a Sufi *tariqa*. These *Tariqas* were different in their teachings and their ways to reaching God had emerged for a long time in the Islamic history.

Mosques also served as small schools for local pupils. They also provided weekly sermons and other regular religious seminars. Saadallah (*Op. cit.*) speaks of the habit of Algerians to follow the 'circles' of lessons in different fields around famous preachers and scholars in the 15<sup>th</sup> century onwards. The main subject in both the *Zawaya* and the mosques were the memorization of the Holy Quran, narrations of the prophet (*hadith*), learning Arabic grammar and other related disciplines. In some instances, arithmetics was taught as well. Long poems that summarize the *Sharia* laws to facilitate memorization and organize information (*Mutoun*) in accordance with the specific jurisdiction of the madhab that the *Zawya* follows was also rampant (*cf.* Ibn Ashir, 2005).

In most cases, it was the *Malikite* madhab that was the common and official sect practiced by the religious schools and authorities of Algeria to date. This *Madheb* or school of jurisprudence was followed because of the historical factors that gave preference to it as a sign of difference from the type of Islam practiced in the Eastern Islamic regions such as Hijaz and Egypt as we discussed in the previous section. The sheikhs also provided moral education, social guidance and different sorts of preaching.

Although many accuse *Sufism* of playing quietist roles through their teachings and relationship with rulers across the history of Algeria, and some claim the Sufis were used even by the invaders be they Ottomans or French to buy allegiance of the people, many still consider them as the bastions for the

Algerian identity. In most cases, the *Zawiya* and the deep belief in *Cheikhs'* sacredness and exaggerated esteem to them had a negative effect on Algerian movements of liberation. Saadallah (2011, p. 48) states that "the oversimplification of knowledge and closing the doorway to *ijtihad* (independent opinion or judgement) killed creativity and critical thinking". Dogmatic thinking and the belief that the sheikh or the *Tarik* (method) is holding the Truth, and the only truth has negatively influenced Algerians' way of thinking for a long time according to Saadallah (*ibid.*). In addition, the *Sufi* Islam was characterized by the preponderance of superstitions around supernatural capacities of the religious leaders. The books of the *Zawayas* are fraught with many examples of these fabricated stories.

The other side of the coin is that religious schools undoubtedly played major roles in preserving the language and the religious teachings. They also played other organizing roles such as mediating and reconciling conflicting tribes and families, serving often as courtrooms for people. On the other hand, there were some *Morabotists* (spiritual *Zawiya* leaders) who led revolts against powers of oppression whether Ottoman or French (Willis, 1995; Saadallah, 2011).

In addition to Sufi *Zawaya*, the Moors' immigration fluxes to the North African coasts after the collapse of Andalusia in 1492 is often states as a blessing to the Maghreb world because they brought with them a diversified educational system and different talented individuals who benefited the cultural and educational movement in the region. This has added a layer of culture to the already rich fabric in the region. The Moors' arrival was also a great source of artistic and intellectual inspiration for the locals (Saadallah, *Op. Cit.*, Metz, 1994).

### 2.5.2. The Continual Construction of Algerian Citizenship: Education during the Colonial Era

Another marking milestone that contributed to sculpting the Algerian character is the French Occupation and the national resistance and struggle for independence. The French recent and long stay in the country left one of the clearest marks in the culture. The traumas Algerians lived through strengthened the sense of Algerian's common fate and common struggle. It unified Algerians and strengthened the collective-self. Understanding this era is a necessary premise to understand the modern post-colonial state and the ideological and political trends that emerged afterwards.

As we mentioned in the introduction to this study, one of the main dimensions of citizenship is the principle of living together through narratives that glorify a common history, customs and characters. History serves also as an indicator of a common fate and common struggle or what Batchelor (2015) calls "the unifying power of violence" in explaining Fanon's *De la violence* in his "*Les damnés de la terre*" first appeared in 1961. The collective memory of trauma, initially by colonialization, then through the struggle for independence and, most recently, with the violence of the Black Decade has been a characterizing feature. Trauma and past struggles are defining features in the histories of the nation. These memories live to the present and define tacitly or explicitly many aspects of the lives of the citizens. Fanon explains that trauma and violence can serve as a unifying force:

The appearance of the settler has meant in the terms of syncretism the death of the aboriginal society, cultural lethargy, and the petrification of individuals. For the native, life can only spring up again out of the rotting corpse of the settler. This then is the correspondence, term by term, between the two trains of reasoning.

(*ibid.*, p. 89-90)

In the case of Algeria, the colonizing power was based originally on 'divide to rule'. Many colonial policies fed tribalism and other forms of segregation, or to echo Fanon, the separatist and regionalist forces. He says, "colonialism is inherently separatist et regionalist" (*ibid.*). The act of mobilizing

becomes the opposing force to separation striving for unification and nation building. Brothers in arms fought for a common cause, and the feeling of belonging becomes a feeling of collective anger. This is very interesting where the collective feeling is not necessarily and only a feeling of belonging but that of anger and sacrifice. He speaks of a continuous struggle before independence against oppression and after independence against fight against poverty, illiteracy, and underdevelopment (*ibid.*, p. 90). This anger and violence are according to Fanon, a positive reactionary violence that purifies the identity:

At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from [his] despair and inaction; it makes [him] fearless and restores [his] self-respect. Even if the armed struggle has been symbolic and the nation is demobilized through a rapid movement of decolonization, the people have the time to see that the liberation has been the business of each and all and that the leader has no special merit

(*ibid.*, p. 89)

The French occupation has left a huge legacy: linguistic, cultural, psychological and social that is perceptible today. The French occupation has always treated Algeria exceptionally contrary to other French colonies. It did not consider Algeria as any other imperial colony but rather a French extension of mainland France. To make Algeria French, or the effort to construct *l'Algerie Française* (The French Algeria) and deconstruct the Muslim Algeria, France has indulged in constructing an infrastructure, changing the architectural face, and starting cultural reformation to make Algeria a European state. The whole educational system, as many historians point out, became designed to submerge the Arab-Muslim (Entelis, 1996 in Willis, 1995). There has been also an attempt to erase the Arab and Muslim characters from the Algerian identity as Willis (1997, p. 7) names it the emasculation of Islam. He states that:

France decided to emasculate it [Islam] by creating and maintaining its own Muslim clergy, which it trained in its own 'Muslim' colleges and through whom it felt, it could control the teaching and observance of Islam in the mosques.

After the continuous activism of the Algerians against the French existence, there was a shift from conceiving Algerians as French to conceiving

them as Islamic and non-European, which justified the notion that independence was inevitable (Ghazal, 2015).

The FLN with its military, the National Liberation Army started a liberation war against the occupation. This war remains today the most symbolic historical event that marks the Algerian character, that of sacrifice, love of land, yearn for liberty, dignity, and independence. More than a million martyrs sacrificed their lives for the love of their homeland and liberty (Rahal, 2012). The war most of the time was often seen as a battle between Muslims and the non-believers (Christians invaders and crusaders). Nonetheless, other secular leaders also led the national struggle. The Algerian communist party (PCA), often considered as an atheist organization, is a case in point. The UDMA is another example of a secular force within the national struggle. The latter advocated “an independent republic that would unite both former colonized and former colonizers under one common Algerian citizenship” (Rahal, 2004 cited in Rahal, 2012, p. 122).

Overall, the popular resistance during the nineteenth century, the national political movement in the early twentieth century and the national liberation war have all contributed to sculpting a national character after independence. This era was a marking period for the Algerian people in forming a clear self-image and maturing national discourse based on common values and common history and fate. The discourse of bravery, liberty, sacrifice and yearn for dignity becomes the main narrative post-colonial education systems and one of the sources that feed the feeling of belonging, pride and unity.

Education during the colonial era was a reflection of the oppressive nature of colonialism. At first, colonial authorities ignored and denied education for the colonized. It is after a long time that they introduced educational opportunities for indigenous population. The small segment that benefited from this education was exposed to French culture and identity. French teachers taught French curricula and imposed European cultural values. These curricula contained a lot of glorification for the French Empire and the French Heroes. Textbooks were also imported from France.

Kohli (1987) and Colonna (2008) describe how education for Algerians was in essence a transfer of metropolitan colonial institution to new colonies. Unlike the British who differed in their means of domination and attempted to adapt the educational institutions to indigenous culture, the French opted for assimilation rather than adaptation, obliging indigenous people to acquire the cultural characteristics of France. Kohli (*ibid.*) likened the process of creation of public schools in Algeria to the process of transplantation. Griffiths (2008) narrates the testimony of Pierre Foncin, Inspector General for Public Instruction of Colonial France, who dubs education as the ‘sine qua non’ of the conquest that falls in the center of the struggle to consolidate French rule in North Africa’ and warned, “we will never be masters of Algeria until Algeria speaks French” (n.p.). Later, some reforms extended some education rights to Algerians. Free and compulsory schooling laws were adopted by 1884 in metropolitan France and the colonies and French examinations system including the *Brevet Elementaire*’ and ‘*Brevet Supérieur*’, in addition to “‘*Certificat d’Etudes Primaires*, and the ‘*Certificat d’Aptitude Professionnelle*’ were introduced to Algerians (Kohli, 1987, p. 92).

French was the language of instruction and interaction in public French schools and Algerian culture and languages were eliminated (Kohli, 1987). Compulsory education was mainly for the children of the colonists. The aim from educating the minute number of Algerians was to produce a body of graduates who were considered the Algerian elite and were deemed those influenced by the French values and supposedly work to strengthen French colonial power, provide usable workforce, and serve the colonists’ administrative and economic needs in the colonized territories. The graduates were usually employed as civil servants. Education opportunities were usually limited to a certain elementary level and were intended as a means of control (Kohli, 1987; Colonna, 2008).

On the other hand, Kohli (1987, p. 62), refers to the huge statistical discrepancy in education between the French colons and the Algerians. She mentions that only around 24000 were enrolled among the more than 650000 Algerian children of school age, a rate that only amounts to 3%. Meanwhile, the

Koranic schools had a total of 16,286 students (including 5,696 girls). In addition, some local initiatives to educate Algerians appear. Tibawi (1972, in Kohli *ibid.*, p. 770) adds: “By 1950, and despite French opposition, Ben-Badis Institute in Constantine in that year had 720 students who could proceed upon their graduation to higher Arabic and Islamic education at *Zaitouna* in Tunis or at Al-Azhar in Cairo”. These initiatives were among other several attempts to protect Algerians from being absorbed by the French culture.

After the start of the Algerian Revolution in 1954, colonial authorities came up with ‘*the Constantine Plan*’. In addition to social and economic reforms, the plan projected higher education for Algerians in the fields of administration, business, engineering, and liberal professions”. Curricula for Algerian schools concentrated on the following: subjects: “reading, writing, nature study, history, geography, drawing, singing, dictation, French grammar and composition” (Kohli, 1987, p. 95). It was very usual for an Algerian to know more of the history, geography and culture of France than those of Algeria and it was usual to see titles like “*Our ancestors the Gauls...*” as part of the content of history books (Memmi, in Kohli, 1987). Algerians were taught about a life style that is different from theirs and everything was imported including teachers and instructional materials and most importantly imported values: “teachers were trained to act morally and to promote civilization; the pedagogical objective was secondary and remained in the background” (Colonna, 2008, p. 289).

The following table from ‘*Revue Tunisienne des Sciences Sociales*’, shows enrollment rates of Algerian children as compared to the Non-Moslem population of Algeria by 1954:

|             | Boys | Girls | Total |
|-------------|------|-------|-------|
| Moslems     | 27%  | 10%   | 19%   |
| Non-moslems | 94%  | 90%   | 92%   |

**Table (2-1):** Moslem and Non-Moslem enrolled students in the French Education System by 1954

(Source: Remili, in Kohli, 1987, p. 105)

Algerian children had limited access to educational possibilities from the reform of 1884 to WWII (Colonna, 2008, p. 293). According to their social origins, economic background and ethnicity, some groups benefit from schooling forms such as *Medersas*<sup>1</sup> and upper education in mixed school.

### **2.5.3. Citizenship and Nationhood in Post-Colonial Education: The search for an Ideal Self:**

After independence, “experiments with development strategies and cultural visions underpinned by divergent models of how the economy and society should be organized” (Laurie, 2014, p. 117) were witnessed. After independence, the Algerian educational system remained a copy of the French one for some time. The country was in desperate need to produce the manpower and replace expatriates by Algerian nationals to boost the economy in the dawn of independence. There were several attempts to Algerianize and Arabicize it (Miliani, 2003) making it: “Consonant with the new national goals and aspirations” of independent Algeria (Kohli, 1987). At the dawn of independence, schools in addition to other sectors were staffed with expatriates. Algeria sought financial and human foreign aid from Arab and other foreign countries to restructure and staff Algerian schools and universities (Kohli, 1987). After that, the state progressively algerianized schoolteachers and gained autonomy. This also includes Algerianization of learning materials and contextualization and modification of them by Algerian designers.

According to ONS (2010), in 2010 there were 27 foreign teachers between primary and middle education. By, 2011 no foreign teacher was teaching at Algerian fundamental schools. For secondary education, the number of 47 foreign teachers was recorded in 2006/2007 school year and the number dropped to 33 by 2010. Kohli describes in detail the constant search to depart from the French colonial inheritance in the education sector that led to the appointment of the National Commission for Educational Reform that discussed

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<sup>1</sup>Medersas: (Arabic- French) or lycées Franco-musulmans, these schools trained small numbers of Algerian students in a bilingual curriculum (Colonna, 2013, p. 735)

the extension of compulsory schooling from six years to nine as well as a total school reshuffling of materials and structures by 1967. The commission examined the state of the system and came out with recommendations to total change of an education system that “leads to nation’s development” and be more responsive to social and economic needs then (*ibid.*, p. 7).

After independence, Algeria has magnetized an amalgam of ideologies. Some of them are those of cold war and different waves of ideologies of post-cold war. The mainstream that unified the national narrative is that of heroic struggle and glorious victory of the Algerian war of liberation. The martyrs and the veterans of the war become the heroes of the nation. Many streets, schools and city squares in almost all cities have been named after the veterans of the war or the important dates of different battles or historic events. Local museums are fraught with remnants of resistances and antiques from battles and war. The objective is to honor their sacrifices and to transmit their narrative from generation to generation and memorialize their suffering and celebrate their achievements and the values for which they sacrificed their lives. Thus, the dominant narrative emphasizes colonial atrocities and the efforts of the veterans (*Mujahidin*) to liberate the nation. This collective memory is transmitted to future generations lest a generation forgets its past (DeGeorges, 2013). The next generations need to preserve the gains and carry the torch of liberation and continue to progress. Hence, the aim is to fight the culture of forgetting. It is a culture of remembrance of the brutality of the French occupation, the victorious battles and appreciation of the blessings of freedom and independence. Education, media as well as political and civil societies led this effort.

The national character based on the narratives and the acts of heroism of the past conjure up a picture of the ideal Algerian who loves his/her land and yearns for liberty and freedom who is brave and dedicated to the service of the nation. By looking at the website of the presidency of the Algerian republic (Présidence de la République, 2016), five documents are considered the founding texts of the Algerian state. The Declaration of November 1<sup>st</sup>, 1954 is the first

document that comes to mention. Laurie (2014) states that the declaration functions as the basic text to the re-establishment of the post-colonial modern republic. The other documents include the Declaration of Soummam Congress (1956), The declaration of Tripoli Congress (1962), Algiers Charter (1964) and The Constitution.

Discourse on citizenship and identity emphasized the “values and attitudes that were those of the FLN, the only authorized political party after independence” (Rahal, 2012, p. 120). This national unifying narrative has been the guideline to domestic and foreign policy from independence to date. It is a discourse that glorifies the armed struggle and speaks to the three pillars of the Algerian identity namely Arabity, Amazighity and Islam.

From the preamble of the constitution of the people’s Democratic Republic of Algeria Adopted on November 28<sup>th</sup>, 1996 Modified in 2002 and 2008 successively, "The Algerian people are free, and are determined to remain so". For founding texts, the war of independence remains the strongest spring of unifying values for the nation and the source of its pride and glory. The 1976 constitution states:

The Algerian people gained their independence at the cost of a secular struggle and a liberation war fought under the aegis of the national Liberation Front and the national Liberation Army (FLN-ALN), which shall remain in history as one of the greatest epics that marked the resurrection of the peoples of the Third World

(Rahal, 2012, p. 121)

According to the founding documents, the glorious struggle of independence and refusing the hegemony and dominance is the first and foremost symbol of the Algerian citizens and the source of Algerians’ pride in the sacrifice made for the sake of freedom and social justice, i.e. all citizens should be subject to the same treatment. The constitution also refers to the long and varied history that is marked by people who struggle to sustain freedom. It stresses the religious, geographic and linguistic dimensions of Algeria as a state and as a nation.

Article 29 of the constitution stresses the value of equity of all citizens in front of law: “equal before the law. No discrimination shall prevail because of birth, race, sex, opinion or any other personal or social condition”. The constitution stresses equal citizenship rights to all Algerian citizenship irrespective of their geographic location, race, economic conditions, sex or any other trait. The right to association is guaranteed by the constitution as well. Article 42 states that:

political parties are recognized and guaranteed. However, this right cannot be used to violate the fundamental liberties, the fundamental values and components of the national identity, the national unity, the security and integrity of the national territory...political parties cannot be founded on religious, linguistic, racial, sex, corporatist or regional basis.

The Algerian Constitution of 1989 amended in 1996 also emphasizes that it is based on the three components: Arabity and Amazighity, and Islam. Articles 62-63 and 64 of the constitution show the obligations of the citizen:

Every citizen should, loyally fulfill his obligations towards the national community. The commitment of every citizen towards the Mother Country and the obligation to contribute to its defense are sacred and permanent duties" in addition to "financing the public expenses [by paying taxes], in accordance with his [/her] contributory capacity

The Algerian culture and identity are shaped by all these memories and narratives in addition to all cultural elements that accumulated over these long stretches of time. No understanding of a present identity without tracing the evolution of the discourse over time. Because Cultural memory is, what people construct with their shared experiences. History and cultural identity construct ways of how people perceive themselves. (Sturken 1997 cited in Kilbourn, and Eleanor, 2013).

## **2.6. Political, Ideological and Cultural References for Algerian Education**

As was the case with recently independent countries, Algeria followed the path of Communism and aimed at building a socialist state as the country was defined in the first versions of the constitution. Kohli (1987, p. 113) describes the educational revolution that strives for:

Worker-ownership of the means of production in order to provide the necessary support and finance for education; direct participation of the masses in educational matters; a nationally integrated system of economic planning to ensure the efficient use of resources; and a special focus on technical education, that is on the fusion of manual and intellectual labor, or the fusion of theory and practice.

With the collapse of the Soviet Union, and in the wake of strong economic tumults of 1988, Algeria witnessed a transition towards open markets and liberal thought. A strong political liberalization and reforms opened the political scene to political pluralism after witnessing harsh riots. To date, there are heated debates between specialists concerning the success of the socialist policies that were started by President Boumediene in the context of the cold War.

It is important to realize that Islam has a special role in Algerian society and in all the constitutions; it has been the religion of the state. Unlike the other conquests, the presence of Islam and Arabic has had the most pervasive and long-lasting influence as aforementioned. Today, the majority of Algerians are Sunni Muslims (99% according to most statistics).

Since independence in 1962, Algeria has experienced ambivalence concerning the role of Islam in society and politics (Metz, 1994). The 1962 constitution made Islam the state religion. The main trend is the Sunni Islam with a *Malikite* school of jurisdiction. The place of religion in polity and society is one of the battlefields where the secular liberal and Islamists clash. Conservative forces present Islam as the only sane ideology of the state and have been leading efforts to Islamize it. As a result, many heated debates and violent confrontations were witnessed between different leaders and followers. Education has also been a battlefield for such debates. For some, good citizenship is equated with good

practice of Islam and belonging to the nation should be based on brotherhood and sisterhood of faith. Some of the religious leaders have been part of the international movement of Muslim brothers, a cross-border brotherhood that has developed its own philosophy of nationhood and governance and is active in almost all Muslim countries with differing nuances concerning principles and strategies.

In reaction to Suffism and *Zawaya* education that were accused of superstition and charlatanism (Willis, 1995) by reformists as discussed before, a strong trend of reformist Islam emerged. The reformist movement started to gain grounds in Algeria after North African scholars who travelled to the Arabian East or went in pilgrimage to Mecca and were influenced by these interactions (Willis, 1995). This line of thought was also carried out by the Association of the Muslim Algerian *Ulama*, also known by the acronym AUMA. This group was founded and led by Abdelhamid Ben Badis and is still in existence today. According to Willis (1995, p. 25), the group's "emphasis on the reassertion of Arabic language and culture as well as the Islamic religion [ran] counter to French efforts to slowly eradicate the Arab-Muslim identity of Algeria's pre-colonial population". The Association described itself as "an association for moral education" with its primary aim to fight against the "social scourges" of "alcoholism, gambling, idleness, ignorance". It also declared its intention "to open centres, circles and elementary schools" (*Op Cit.*). With most of the Islamic movements in Algeria, there has always been a pan-Islamic solidarity especially on issues of collective defense of Muslims oppressed by non-Muslims. Some of the movements see Islam more than a faith or spiritual reference but a complete way of life and governance.

## **2.7. The Importance of Education in Forging Identity and Citizenship**

Culture is the backbone of citizenship and acts as the spring of its values grounded in shared culture. Education for citizenship is most of the time the process of inculcating communal values, and an effort to making the individual align with the group's identity, strengthening the sense of loyalty and belonging to the land and the community. Humans as cultural beings find themselves compelled to behave in accordance with cultural frames of reference most of the time. Besides, both citizenship and education are of anthropological and political nature, and both are problematic and nebulous. Citizenship is linked to states existing with borders created most of the time due to historical events, rather than identifying distinctions such as ethnicity, religion, and language. Culture, identity and politics do not necessarily form a harmonious whole.

The relevance of identity and citizenship to foreign language program is very high. Foreign Language curricula are not sheer technical courses but rather, vessels of cultures and identities. These identities are often foreign to the learners' mother identity. Rouse points out that "Language learning is the process by which a child comes to acquire a specific social identity... [an English program] becomes, then, not simply an educational venture but a political act" (Rouse cited in Irizarry & Raible, 2010, p. 102).

Many researchers have pointed out that civic and political participation in adolescence is a good predictor of political engagement and interest in adulthood (Oesterle et al. 2004). School-based activities and schooling in general effects either positively or negatively the (future) citizen's engagement/disengagement in the civil and political process. Citizenship and identity are forged partly or mostly at schools. The content and the procedure of schooling is far from being neutral. Educating is and has always been a social, economic and more often than not a political upbringing force. Even if education participants try to distance themselves from politics, they simply cannot. This is because curricula, the founding documents for the education process, are political in nature and education has always been on top political agendas worldwide. On the other hand, schools not only are politicized but they should be engaged politically.

What is the use of producing passive subjects who distance themselves from ruling their own lives and their own ilk? This does not mean however schools should be partisan or ideologically driven. Participation in governance and in the management of the life of the community is a virtue, a responsibility and a desire that should be maximized in any community.

Education can be neither neutral nor value-free. Teachers have their biases towards certain values, historical events, and cultural practices. Curricula of education are political and ideological statements. Glatthorn (1999) identifies eight different types of curriculum: the hidden or what he calls the unintended; the excluded what he describes as what has been left out intentionally or unintentionally; the recommended or the one advocated by experts; the written as found in official documents; and the supported as found in textbooks, software and media. The tested curriculum is the one embodied in tests while the taught curriculum is what teachers actually deliver. Learnt curriculum is what students learn (Glatthorn, 1999 in Grossman et al, 2008). This difference can also be explained in the terms of espoused theory as opposed to in-use theory. This means that the curriculum will have to differ between what is intended curriculum and what gets operational (Argyris & Schön, 1974). Beliefs, when operationalized, they do not necessarily reflect the same pre-conceived thoughts. We need to see how theory is put into use to know what type of behaviors the theory (in our case, the curriculum) results in. Textbooks on their own right become “a cultural artifact that defines what and whose culture would be legitimated and taught in schools” (Tooth, 2008, p. 11). The latter is also the result of cultural, political and economic compromises.

Similarly, but less nuanced, Milner (2010) speaks of the explicit, the implicit and the null curricula. Implicit curricula are equivalent to what Glatthorn calls the hidden curriculum, and the null curriculum deals with what students do not have the opportunity to learn. Milner claims, “What is absent or not included is actually present in what students are learning” (Milner, 2010, p. 3). Not including something sends a message to the students either that these topics are

not important or inappropriate, or even that it is acceptable at times. Like silence, exclusion of items in the curriculum is a way of communicating a message of specific type that is subject to individual interpretations.

People develop different identities based on how they see themselves and how they see the world around them. Historical events, type of heroes in addition to the identity features shape how they see themselves and how others see them. In most cases, it is decision-makers' view of the citizen in the making that is often spelled in the curriculum. Identity, culture and citizenship are not only taught and discussed in history books and classes but through different courses ranging from religious education, civics, moral education, languages, arts and literature, and other content disciplines. The school transmits cultural narratives and rarely offers spaces to question those narratives. This contributes to the formation rather than the transformation of identity. These narratives also become exclusionary in the sense that they implicitly or explicitly state the rules that determine who belongs and who does not.

One of the most important elements in the process of identity creation/shaping, is the identity of the teacher. "Teachers bring themselves—their life experiences, histories, and cultures—into the classroom...Teachers continually express their culture" (White et al.2005, p. 2). What is required according to White et al. is 'Cultural responsiveness' that "requires teachers to acknowledge and understand their own cultural values" (*ibid.*, p. 3). In a foreign language classroom like EFL, it is as important to build awareness of the target culture and identity, if we are to build the culture of tolerance or even integration of differences; then culture and identity are things both teachers and students should be aware of and sensitized about. In the classroom, teachers and students are not divested of their personal, political or intellectual identities. The classroom can be understood as a micro-version of the larger society. The classroom as a microcosm that reflects the societal structure found in the macro-society outside and reflect the wider culture. At the same time, because education is an economic, social and most importantly a political endeavor, the school does not

become simply the reflection but rather the agency to change or shape identities. In the Arab world and elsewhere, politicians seem to focus on imparting the type of identity that serves their political ends. Faour and Muasher, the political analysts describe this situation:

There exists today an unwritten alliance between governments on the one hand, and authoritarian political parties and religious institutions, on the other hand—the two major political forces in the Arab world, against any radical education reform. Both sides want their version, their interpretation, to be the only one imparted to the next generation in order to keep a monopoly on what students are taught about history, religion, and values.

(Faour & Muasher, 2011, p. 03)

Education should play a balanced role of inculcating the local culture and identity and teaching for local citizenship of belonging, all along with reducing the risk of polarization and radicalization. A citizen who holds his cultural values without feeling necessarily that he/she is morally superior; a citizen who is proud of his national heritage, open, and appreciative of the other and seeking to benefit from the heritage of humanity and world knowledge. Education for citizenship becomes a quest for identity, a sense of community and purpose. This purpose should not be a shared vision of the future but rather, a vision of a shared future (Hooker, 2017); a vision that is wide enough where all identities flourish.

Besides, markers such as race, ethnicity, social class, language, gender are all displayed in school settings. Citizenship becomes a way to affirm students' identity and acknowledge the role of teachers' identity in schooling without negating others' identity markers. Education for citizenship is education for identity building and its teaching is a culturally responsive practice. In this sense, education becomes an identity formation force and hopefully transformative force through which the learner learns about history, heritage and the culture of the group of which he/she belongs, and about himself/ herself in ways that encourage self-reflection and transformation. On the other hand, learners learn about the others and their identities may be allowed to expand to other spheres. It is also a call for a school cultural that is accepting and inclusive

to everybody; in this sense, it is education for social justice and inclusion that should be advocated.

### **2.7.1. Two-Direction Traffic between Culture and School**

Culture is the denominator for people to qualify for social membership. Human beings need the ties and collective identity that forms the basis for citizenship inclusion and exclusion. Mac Laughlin. (2001, p. 95) deals with the role of school in culture and culture in school. He emphasizes “the role of print capitalism and mass education in nurturing ‘the imagined community’ of the nation as a prelude to the formation of the nation-state”. He adds that the school elevates the feeling of nationalism and citizenship to the status of a state religion. The objective is also to build and consolidate a common identity and to tell a shared history (David & Lawson: 2002) and create a sense of a common cause. Barber goes “without citizens there would be no republic and without education there would be no citizens” (Barber, cited in Reeler & Cammarano, 1997, p. x).

It is obvious that there is interplay between culture and school as the main educating institution at many levels. The school culture and the wider society’s culture have mutual influence. Bourdieu and Passeron (1990) state that the essential function of school is inculcation. The school finds itself playing ideological indoctrination function. This indoctrination may infuse students with cultural, political or religious doctrinal codes. This is because education has relative autonomy. Even if it strives for neutrality, it remains captive of its cultural, political and historical context, as is the case with other institutions. It is the dominant class’s discourse that is heard and emphasized in the discourses of institutions. Most of the time, this narrative serves the interests of the dominant group and tends to sustain the current distribution of power.

This captivity to dominant group’s narrative renders the process of change and transformation hard and slow. The school is caught between social conservation as a function (*de facto*) and social transformation function that is (*de Jure*). Ideally, schools are supposed to be transformative. Yet, many different factors that we will mention in the subsequent chapters will render it a pedagogy that retain rather than transform reality. Many educational forms become the

tools of political propaganda. 'Civic instruction' becomes the process of producing obedient conformist individuals who would perfectly fit in the roles assigned to them in the social and political order. This already is mostly pre-determined. Bourdieu and Passeron (*Op Cit.*, p. 210) ask rhetorically does education not contribute towards persuading each social subject to stay in the place which falls to him by 'nature'?

In the same vein, Durkheim speaks of schools' mission that consists of "the conservation of a culture inherited from the past" (Durkheim as cited in Bourdieu and Passeron, 1990, p. 198). The paradox of the role of school as either conservative or transformative force is a controversial issue in the philosophy of education to date. Part of the dilemma is pedagogic conservatism that is inherent of most curricula nature and political agendas behind instructional materials. There exists constantly an ideological function that tends to legitimate the established order and at times produce the ideological justification of that order and whom that order serves. Some of that material, however, aims to liberalize thought and empower students to transform the system from within.

### **2.7.2. Role of School in Adolescents' Identity Building**

Education in citizenship is highly important because of one specific factor. Schooling happens in a period in the life of the human's development that is pivotal in his/her identity building and overall character. Pre-adolescents and adolescents build their identities at this stage. Erikson's classic theory that appeared in his seminal work (1968) suggests that learners enter a stormy phase of psychosocial and morphological developments that he coins 'the identity crisis'. At this stage, the adolescent makes major identifying choices that determine ultimately who he/she is. Moreover, adolescents engage in an unconscious effort of testing boundaries and exploring options and making choices. Students are in a stage at which they are neither children nor adults, and life is definitely getting more complex as they attempt to find their own identity, struggle with social interactions, and grapple with moral issues. Adolescence is a time of experimentation and risk-taking after which major questions of identity and objectives are made. Cognitively, adolescents become more capable of

abstract and critical thinking and socially, peers and social relationships take on increased importance (Harder, 2009).

Like leadership, citizenship and identity are hugely shaped in this period. Leadership involved engagement and proactivity that are relevant to our topic. The problem with this period is that it runs the risk of identity confusion. The adolescent oscillates between identity building and role confusion according to Erikson (1968). The major part of this transformation happens at school where the adolescent is exposed to ideals and values and engages in intensive social interactions spending a huge amount of time in the school. Education and other social scaffolding structures intervene to provide the clarity of purpose or add to the confusion. According to Erikson (*ibid.*), development mostly depends upon what is done to the adolescent.

## **Summary and Conclusion**

History narratives, political systems, vision of states, religious views, sectarian affiliation, linguistic situation, demographic composition and other factors forge citizenship in nation-states as we discussed. Personal identity is influenced by the collective self that is created by these discourses. In this chapter, mention was made to the cultural, historical and socio-political context of citizenship in Algeria. Citizenship Education is built on the geographic, historical, religious and cultural identities serving as references to Algerianness that guide the narrative told in schools and the values educated. From the overview in this chapter, we found out that the Algerian identity is a complex entity. From one side there is the African, European and the Asian elements in its early forming ingredients. On the other hand, history that filled with glorious achievements feeds the Algerian sense of pride and self-esteem. This is not to say that Algerian identity today is not without its controversies. Away from the nationalist discourses, one has to acknowledge different narratives to be told to come up to consensual understanding of this collective self. Algeria as one of the countries located at the outer rim of the Arab world differ significantly from the other majority Arab countries in terms of (language, religion, sect, or ethnic

group). Education for citizenship should be a way to affirm students' identity and acknowledge the role of teachers' identity in schooling. There exist multiple identities and ideologies in the country: Arab, Berber, Islamic, socialist, democrat nationalist, pluralistic, fundamentalist theocratic, millenarian and more. The question of identity remains one of the most problematic issues as it answers the question who is in and who is out, and what is in and what is out in the curricula. Lately, there have been voices that call for a nation that embraces all of that and celebrates diversity in a world that is more and more inclusive.

*Chapter Three:*

**Algerian Curricula of English and Citizenship**

**Historical Context and Current Perspectives**

### *Chapter Three:*

## **Algerian Curricula of English and Citizenship**

### **Historical Context and Current Perspectives**

#### **Introduction**

From ancient civilizations to date, citizenship has been most of the time the only way to gain full membership in the nation and education has been the main system for its preparation. This chapter we will use a chronological and descriptive approach to trace the Algerian educational system and provide an account of the main contextual and pedagogical trends that will guide our understanding of the topic and our analysis of the texts subsequently. As aforementioned, Algeria as a nation has a long history full of controversies, consensuses, and turning points that made it rich for the composition of a unique and rich citizenship. In this chapter, we will describe the main factors and events that mark the Algerian education system and Algerian curricula of English specifically.

In the first section, we will briefly analyze schooling in Algeria across time and present an account of the current state of the affair. We will discuss the Competency-based Approach reform in Algeria in addition to language policy and language planning as this aspect is both relevant to our topic at two levels; at a first level, the issue at hand is studied with special reference to English as a foreign language program (EFL); at a second level, we show how language is linked to identity and citizenship. We conclude this chapter by a presentation of Education for the 21<sup>st</sup> Century with all trends that cross traditional borders and conventional concepts of citizenship. We also discuss the newly coined concepts of ‘international education’ and digitally enabled citizenship giving some critical accounts on both.

## **2.8. Politics of Education in Algeria: Current State of Affairs**

The Official Journal of the Republic (JORA, 1976) explains in detail the mission of the Algerian school. The document states that education is a right of the citizen and also a duty (free and compulsory). Article four states that education should be generalized and fundamental. It states that the Arabo-Islamic values and the ‘socialist conscience’ are its frame of reference. Article two of chapter one in the journal states that these missions consist in:

- The development of learners’ personality and future citizens and their preparation for active life;
  - The acquisition of general scientific and technological education;
  - Being responsive to the popular aspirations of justice and progress;
  - The awakening of consciences to the love of the homeland;
- (Art 2. JORA, 1976, p. 428)

Article three of the document states the obligations of the Algerian school are to inculcate young people with the principles of justice and equality between all citizens and encourage them to fight all forms of discrimination. It also provides an education that promotes understanding and cooperation among people for universal peace and the intercultural understanding; and strives to develop instruction in accordance with human rights and fundamental freedoms (Art. 3 JORA, 1976, p. 428).

The Former Minister of national education Boubaker Benbouzid also declares that the guiding values of the Algerian education system are the

Values of republican and civic democracy, of the culture of human rights, respect for cultural and religious diversity, and of all the values of universality through which one day we could build a better world progress and peace for all.

(Toualbi, & Sobhi, 2005, p. 11)

Roegiers (2005 p. 80) states that the Algerian system has for long sought to develop “savoir-être” which are attitudes to promote in the student such as “cooperation, respect for others, respect for the environment, and the internalized practice of civic values”.

When we read through the booklet of the Education System and Teaching Curricula (MNE, 2004), we often come across descriptors of Algerian education system as an authentic, national, revolutionary and democratic institution that is modern and scientific in its orientation, methodology and content (MNE, 2004, p. 15, my translation). Decision makers often describe this as the golden pillar for the activities and source from which other principles spring (*ibid*).

In a discussion of the Algerian educational system internationally, the National Institute for Education Staff Training and Development (*ibid.*) states that the Algerian educational system takes into account the recommendations provided by experts of the UNESCO by adopting the Fundamental Compulsory School for nine years and unifying and democratizing schools. It also considers the concept of ‘*sustainable education*’, by orienting those with special talents to specialized training schools assuring that those who finish compulsory fundamental school have the ability for continuous growth and learning if they do not have the opportunity to finish regulatory schooling” (MNE, 2004). Accordingly, Toualbi, (2005, p. 27) purports that “the democratization of social life in Algeria has imbued a freedom of expression and opinion that allows all actors in the education sector to participate in all possible ways (including through unionism and protest) in defining the objectives of the School”.

It is important to note that the Algerian educational system is centralized i.e. the Ministry National Education oversees national curricula and the management of schools across the country for both public and private institutions. Schooling and all forms of formal education happen under its guardianship. Private schools exist in a small number in big cities. Fundamental Education in is both free of charge and compulsory until the age of sixteen. According to the UNICEF (2014), ten million students go to school in Algeria. This number amounts to 28% of the population for which more than fifth of the state’s budget goes to fund schooling. Free public education applies to all levels, including nine-year system of compulsory basic education (*l’école Fondamentale*) and three years of secondary education, and free higher,

technical and professional training as well. The constitution of 1989 amended 1996 in its 53<sup>rd</sup> article states that Education is free and, “Fundamental Education is compulsory. The State organizes the educational system”.

In addition to the free nature of the school, democratization has always been part of the discourse of education policy. From independence to date, Algeria has attempted to democratize teaching (UNICEF, 2014). There is a lot of controversy on what democratization of the school means. Part of the meaning is to generalize education and making it inclusive to all components and segments of Algerian society. The aim is to reduce social stratification and achievement gaps through education that bridges “societal stratification as well as geographic and gender disparity” (UNICEF Algeria, 2014, p. 10). This effort is based on the constitutional right of everyone’s entitlement to education. Being administered and provided by the state guarantees access to education for all. The quality of education remains a big challenge.

The National Commission for Education Reform (Commission Nationale de la Réforme de l’Education Nationale) initiated by President Abdelaziz Bouteflika started implementing the educational reform in 2003. These reforms were part of a bigger strategy to enhance the quality of education and increase the level and qualification of teachers by modernizing methods and school coursebooks. The reform was reiterated in the complementary program to endorse economic growth in 2005-2009 (UNICEF, 2014).

One of the breakthroughs of the aforementioned reform is the introduction of Civics or Civic Education (*Attarbia Al-madania*) as a compulsory and separate subject. For that, Civics is still in its infancy in Algeria compared to other subjects. Civic education refers to any education program that attempts to develop citizens “attitudes, skills and knowledge in areas seen by the program’s developers or founders as necessary to their capacity to act as citizens” (Carrie, 2011, p. 1). Civic education in Algeria attempts to teach basic conceptions of the principles of living together and the competences to function appropriately in civic life. In the UNESCO book on the redesign of the Algerian pedagogy

(Toualbi & Sobhi, 2005), the writers speak about the introduction of ethical, philosophical and social concerns into the school system, including life skills, in addition to concerns related to the environment, health, citizenship and other issues. This tendency is said to be initiated by international organizations as well as local civil society making it possible to redefine the priorities of the school, and to link it more to citizen attitudes of living harmoniously in a society. The objective is making a good society member who is capable of living successfully and productively in society. To use the words of Kadri (2005, p. 181) to make child or young people good citizens, and better partners for the economic and social development of the nation.

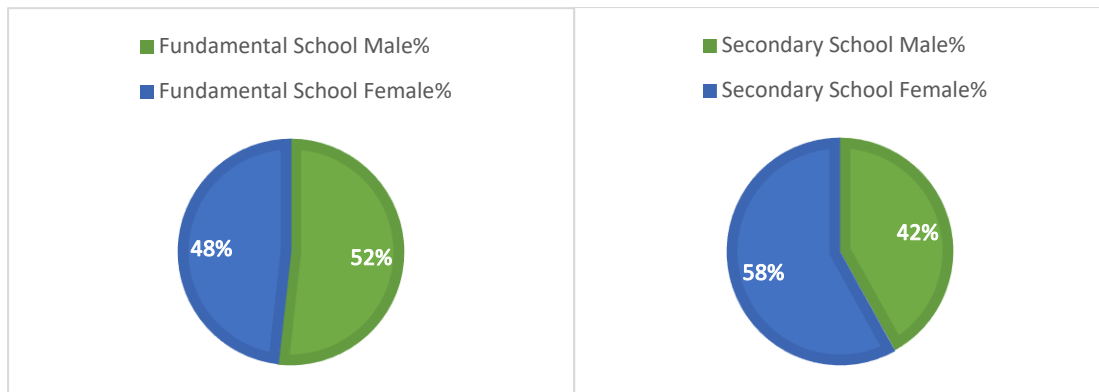
Arabic has survived as the language of instruction for all disciplines in the heretofore-mentioned reforms, except for foreign languages, Math and Physics that presently use French as language of instruction. Mr. Boubakeur Benbouzid, the ex-minister of National Education asserts that the use of universal symbols for science and bilingual terminology in most of the disciplines aims to open doorways of educational opportunities for students and facilitates exchange and advances in these fields (MNE-UNESCO, 2005, p. 241). In addition, Algerian pupils are exposed to the study of civics from the second-year primary level and religious education from the first year along with the study of history and geography through their final secondary year.

Furthermore, the Algerian education policy is geared towards equity according to UNICEF (2014). The UNICEF report attests that schooling rates jumped from 88.3% in 2006 to 92.9 % in 2003 for compulsory education. While non-schooled children between 6 and 16 years old represented 890.000 with quasi-equal numbers between boys and girls, the number has dropped to half by 2013. These statistics reveal that despite the dropout rates and the unschooled students, education remains the primary venue for citizenship making and the main social force shaping citizenship in both its social and political sense. According to UNICEF (*ibid.*), more than quarter of the Algerian population (26,7%) attends schooling of some sort (school, professional training, secondary school or university).

As for gender discrepancy, we notice an interesting phenomenon; that of male dropout. According to the National Office of Statistics (ONS, 2010), males slightly outnumber females for fundamental schooling up to fourth grade Middle School. For secondary school, the phenomenon is surprisingly reversed with female students outnumbering significantly their male counterparts. This seems counter-intuitive as some may hypothesize that cultural habits may push towards dropout of female pupils for reasons of early marriage or certain beliefs concerning the education of girls. A study to investigate the reasons of dropout rates for male students is required. The UNICEF attributed this to school failure during middle school calling it a phenomenon: “*phénomène de redoublement durant le cycle moyen*” (UNICEF, 2014, p. 1) that leads to deschooling hemorrhage especially for boys. I would hypothesize and give a tentative explanation attributing this to some ways of upbringing that require male children to take responsibilities earlier. The following number that is adapted from the ONS (*ibid.*) that derives its data from statistics of the Ministry of National Education shows the case:

|                | <b>Fundamental School<br/>(Primary and Middle School)</b> |         | <b>Secondary School</b> |         |
|----------------|-----------------------------------------------------------|---------|-------------------------|---------|
|                | Male%                                                     | Female% | Male%                   | Female% |
| <b>2006/07</b> | 51.5                                                      | 48.5    | 42.43                   | 57,57   |
| <b>2007/08</b> | 51.68                                                     | 48.32   | 41.44                   | 58,56   |
| <b>2008/09</b> | 51.89                                                     | 48.11   | 42.06                   | 57,94   |
| <b>2009/10</b> | 52.02                                                     | 47.98   | 41.75                   | 58,25   |

**Table (2-2): Female vs. Male Schooling Percentages**



**Figure (2-2):** Female vs. Male Schooling Percentages

Similar statistics for tertiary education are lacking which may show continual increase of feminization of university enrollment. For dropout rates, according to UNICEF (2014), total rates of unschooled children between 5 and 14 years old is 515100 children with a slightly bigger number of girls at primary level and a significantly high dropout rate of male pupils at middle school (21%). The rate is 7.9%. A similar statistic for 8% of children of this age range with risk of drop out.

| Unschooled children |      |        |      | Students at risk of dropout |       |        |      |
|---------------------|------|--------|------|-----------------------------|-------|--------|------|
| Male                |      | Female |      | Male                        |       | Female |      |
| 240710              | 7.3% | 274390 | 8.6% | 346593                      | 11.1% | 137850 | 4.6% |
| 515100 (7.9%)       |      |        |      | 502443 (8.0%)               |       |        |      |

**Table (2-3):** unschooled children and students at risk of dropout

This makes a sum of more than one million Algerian pupils between the ages of 4 to 15 concerned with the question of unschooling. According to the same source, in 2006 through 2010 school years, more than 130000 classes are used for primary schools. When we do the calculus, a national average of 32 pupils per class is revealed when we take off the 5000 + classes used for preparatory courses and add in the number of classes nationally. This number fluctuates slightly across the year range. The study by UNICEF bureau of Algeria (2014) indicated that despite the governments' effort to build education structures, the number is still below the need and the quality is below par. The Office of National Statistics, however, does not show regional discrepancies, and urban rural comparisons.

For Secondary Education, the office of statistics does not provide the number of classes but the number of secondary infrastructures that yield an average number of 673 students per secondary school nationally. These statistics reveal also important data of how inclusive we are concerning education and citizenship upbringing. These students who do not undertake formal schooling and citizenship curricula proposed by the ministry, will be exposed to different forms and types of citizenship upbringing informally and by other social forces. It is important also to note that there exists a plethora of informal forms of education. According to the UNICEF report on Algerian education (2014), informal education concerns the following types of pedagogic actions that are not part of the compulsory fundamental school: the preparatory religious courses or Quranic schools, professional training, special needs education out of school, correspondence/ continuous learning, and literacy programs (UNICEF, 2014). For us, the circle of informal education is larger than that and it encompasses other forms of online training, capacity building realized by local and international non-governmental organizations, family education and religious sermons. In sum, all the experience that influence behaviors, inculcate values, apprentice skills or widen knowledge of the subject is for us informal education that should also be taken into account when discussing the Algerian education system.

## **2.9. Competency-Based Education Reform**

This section presents a general description the present reform and curricula to provide context to the study. More detailed exploration of the current trends concerning citizenship education, which is the subject of the study, will be presented and discussed in the empirical part of this study. Before speaking about the Algerian reform that most importantly brought Competency-based Approach to education system across all disciplines including EFL, we will give a brief account of the approach as it is described by its early adapters in the West especially North America.

Auerbach (1986), in his critical account to Competency-Based Instruction in Canada, gives a comprehensive description of the approach as it was first adopted in Canadian schools. In its beginnings, CBA was designed for adult learning, a factor that has theoretical assumptions and social implications to use Auerbach words when we think of applying it to Algerian primary phases of educational levels. One of its early main functions was to help immigrants to socialize and fit in specific roles. Since then, Competency-based Education CBE has been adopted across a variety of disciplines including EFL.

In fact, Competency-based Approach means different things to different people. Auerbach (1986) acknowledges that it has been prone to different interpretations and ways of implementation. The widely cited definition of CBA for EFL classrooms is the one that resulted from the Delphi Survey for education leaders. It defines it as follows:

A competency-based curriculum is a performance-based outline of language tasks that lead to a demonstrated mastery of the language associated with specific skills that are necessary for individuals to function proficiently in the society in which they live

(Gronet & Crandall, 1982, cited in Auerbach, 1986, p. 413)

The main characterizing feature of it is to build learning elements in the form of tasks and functions that learners (initially adults) perform in society (originally the American one). The designers categorize the behaviors necessary to the successful mastery of performance objective. Evaluation in this case becomes measurable performative outcomes (Auerbach, *ibid.*).

We considered it highly important to cite the following well-articulated descriptors stated by Auerbach as it sums many of the characterizing features of CBA worldwide. The most characterizing features are stated as follows:

- A focus on successful functioning in society: The goal is to enable students to become autonomous individuals capable of coping with the demands of the world;
- A focus on life skills: Rather than teaching language in isolation, CBA teaches language as a function of communication about concrete tasks. Students are taught just those language forms/skills required by the situations in which they will function. These forms are determined by an empirical assessment of language required;
- Task- or performance-centered orientation: What counts is what students can do as a result of instruction. The emphasis is on overt

behaviors rather than on knowledge or the ability to talk about language and skills;

- Modularized instruction: Language learning is broken down into manageable and immediately meaningful chunks;
- Objectives are broken into narrowly focused sub-objectives so that both teachers and students can get a clear sense of progress;
- Outcomes which are made explicit a priori: Outcomes are public knowledge, known and agreed upon by both learner and teacher. They are specified in terms of behavioral objectives so that students know exactly what behaviors are expected of them;
- Continuous and ongoing assessment: Students are pretested to determine what skills they lack and post-tested after instruction in that skill. If they do not achieve the desired level of mastery, they continue to work on the objective and are retested. Program evaluation is based on test results and, as such, is considered objectively quantifiable;
- Demonstrated mastery-of performance objectives: Rather than the traditional paper-and-pencil tests, assessment is based on the ability to demonstrate pre-specified behaviors;
- Individualized, student-centered instruction: In content, level, and pace, objectives are defined in terms of individual needs; prior learning and achievement are taken into account in developing curricula;
- Instruction is not time based; students progress at their own rates and concentrate on just those areas in which they lack competence.

(Auerbach, 1986, pp. 414 -415)

The Algerian version of CBA can be described in similar terms as an approach that merges the cognitivist and socio-constructivist tenets of teaching and learning and aims to develop practical competencies that are immediately applicable in different life walks. the cognitivist and socio-constructivist dimension of learning is explained in Arab. S.A et al (n.d, pp 8-9) as a learning that occurs “through social interaction with other people. In other words, learning is not conceived of as the transmission of predetermined knowledge and know-how to be reproduced in vitro”. They go on to state that it is a process of “creative construction of newly-constructed knowledge through the process of social interaction with other learners”. The cognitive component refers also to the hierarchy of cognitive abilities in bloom’s taxonomy of the cognitive domain (*ibid.*).

In fact, CBA reform was not confined to EFL learning in Algeria but across all disciplines of general education in Algeria. Algerian CBA relies on the

same principles of Competency-based education applied elsewhere and the essence of the approach remains the same. The Direction of Secondary Education (DES, n.p.) describes it as a mode of learning that:

aims to create a link between classroom learning and out-of-school contexts. It allows the learner not only to learn how to learn, but also to learn to share, exchange and cooperate with each other. This approach is based on a conception of learning and teaching that is both cognitivist and socio-constructivist.

Official educational documents also refer to it as an action-oriented approach. It attempts to create the bridge between the acquired theoretical learning in school and contexts of use outside the classroom. The main paradigm shift is in targeting the transfer of all that is acquired from the classroom to real life. Preference is given to practical knowledge rather than theoretical concepts. The practical skills must be used in concrete tasks akin to those found in real life. Tamrabet *et al.* (n.d., p. 5) describe this as a learning that is "based on linking learning carried out at school to varied and relevant contexts-of-use in order to make the learning useful and durable... The aim for learners is to develop intellectual, linguistic and problem-solving capacities in school". In other terms, the underpinning pedagogy is that of integration where the acquired conceptual and methodological competences are made practical in class and usable outside the class (DEST, 2006).

Furthermore, the issues of attitudes, values and pre-dispositions become part of learning. The curricula document of the National commission of programs (CNP, 2016, pp. 2-3) explains the enlarged tasks of the school under CBA that extend to those important dimensions of affective and social nature:

The Competency-Based Approach aims at helping learners acquire disciplinary skills that will be developed in complementarity to transversal skills and values. Cross-curricular competencies and values are supported by all disciplines.

On the other hand, the other paradigm shift is the shift of focus from content-based planning of instructional materials to competency-based planning where the learning objectives are again stated in the form of practical skills

(Tamrabet & Boukri, n.d.). These objectives are made measurable by identifying an entry and exit profile of the learner. The ultimate objective in EFL specifically is to acquire a functional language. This enables learners to see learning as being worthwhile and relevant.

Autonomy of both the teacher and the learner is stressed under the new reforms. The role of the teacher under CBA is less dominant but not less important as the curricula documents assure. They claim that learner centered instructions do not undermine teacher's role in the classroom:

It does not, in any way, diminish the role of the teacher. It aims to help the teacher become autonomous...The teacher, without abandoning his role, must not content himself with providing content but must guide, help and encourage the student to take part and complete his[/her] own teaching. It [CBA] has to create a climate in which the student develops positive solutions to situations in the second foreign language  
(SDPE, 2011, p. 6)

The same thing can be said about learner autonomy. Learners not only learn to learn but learn to share and cooperate (*ibid.*) and care. Some curricula writers like Riche, *et al.* (2006, p. 14) refer to the transfer of skills as akin to the process of apprenticeship:

The Competency-Based Approach implies, among other things, a process of apprenticeship involving a transfer of skills from a coach/teacher to the trainee/learner. Of course, a transfer of skills cannot take place instantly and as a whole block. These skills appear in the syllabus as 'fragmented' into verbalized operations keyed to a certain number of language functions (formulated in terms of specific objectives in the syllabus) and language forms.

Other features of competency-based approach according to curricula documents include project-based learning and problem-solving aiming again at integrating theoretical concepts with practical situations seeking to make "the attainment of objectives visible" (*ibid.*, p 17). The new pedagogy is explained by curriculum writers as:

A problem-solving approach in that it places learners in situations that test/check their capacity to overcome obstacles and problems. Languages are learned most effectively and lastingly when they are used to solve problems through hypothesis testing. Problems make the learners think and they learn by thinking. They word their thinking in English while solving problems.

Some CBA tenets, however, provoked resentments in the midst of many scholars who were criticized of being instrumentalist and behaviorist in tendency including Auerbach (1986) because of the inherent nature of its introduction and socializing objectives. Fearnley & Ylaelawati (2008) and Kennedy et al. (2008, p. 116) harshly criticized the Indonesian curricula that were based on competency-based frameworks. Kennedy et al. (*ibid*, p. 116) discuss this very problem that is inherent in the competency-based curriculum and call for a new approach that requires “a critical, evaluative [skills in] the student which include[s] identification of weaknesses as well as strengths in the history and structuring of political and legal institutions rather socialization of the citizens”.

## **2.10. Languages and Language Planning Policies**

Language planning and language policy is at the center of the education for citizenship debate. Language is deemed one of the main pillars of identity and is obviously linked to culture and global understanding. The present study has special focus on EFL curricula and textbooks. Thus, the place of EFL in citizenship is pertinent to our research. EFL entails the introduction of a new culture to the learner via the *lingua-franca* of 21<sup>st</sup> century, that is English as language of globalization and world culture, and thus has enormous implications on identity, global citizenship and culture.

Language plays many different roles in nationalist discourses and socio-political conflicts (Simpson, 2008). It also plays a crucial role in the distribution of power and resources in all societies (Wright 2004). The construction of nationality especially in post-colonial countries revolves around language policy decisions to be made and language planning to be determined in accordance with diverse factors and visions. As is the case with religion, language planning is often the battlefield between contending political trends. Recognition of the rights of citizens to use their language in public life and their interaction with state’s institutions is at the heart of citizenship (Wright, 2004). The problem often for language planners is how to designate one official language for a

multilingual population. A process that often results in favoring a dominant culture. This also applied in foreign language policies locally or internationally.

Language planning technically identifies which languages are spoken in which situation. There are many factors that come into play in language planning such as: nationalism, ethnic self-interest, linguistic demographics and the prestige of the language involved (Anshen, 2011). The main decision involved therein is the issue of language role in education (languages as separate subjects or media of instruction); in addition to their role in governmental affairs (judiciary, administrative, legislative, and military), and in media (the part that is controlled by the government and their use in the workplace).

In Algeria, there has been a harsh debate between what Miliani (2003) calls a republican school that is open to languages with an authentic Algerian school that advocates Arabicisation. Arabicisation is a term used to describe the process of converting to Arabic all French-dominated disciplines and sectors especially education and media. As in the place of religion in post-independent Algeria, two main political forces contended over modern or authentic Algeria. According to Miliani, “another dimension of the debate is between making Algeria a salad bowl with its enriching mosaic or a melting pot with the predominance of one language with Arabic as the 'main' element” (*ibid.*, p, 1-2). The other side of the coin is that language use as it is the case in many places, is related to prestige and social class. In Algeria, language mastery and use are related to upward mobility and societal power ascension (*ibid.*). The ability to speak French or addition languages has always been related to access to resources and opportunities.

The country has undergone successive language policies and reforms since independence to date. The focus was first on one national language in an effort to promote unity and solidarity. All the constitutions so far consider Arabic, a diglossic language with two varieties as the national official language along with Tamazight as second national language. Arabic especially classical '*fosha*' is also highly prestigious as people consider it not only the language of educated people, but also the language in which the Quran is written and the

language of God and the hereafter. Except for Amazigh people, colloquial Algerian Arabic is the mother tongue for the majority of Algerians.

Most of the population especially in big cities is exposed to both Arabophone or Francophone press and a small amount of Amazigh media. The latter started to broadcast some of their programs in specialized channels using entirely Tamazight, and a news section in the National official TV and Radio. Code-switching between French Arabic is a daily phenomenon and for the Berber community, between the former two languages and Tamzight.

### **2.10.1. Tamazight**

Policies towards minority groups' language differs according to their relative size, degree of geographic concentration, historical roots, extra-country linkages, the strength of their ethnic identification, and the political activism of their leadership (Spolsky & Lambert, 2006). As we discussed before, it is hard to perceive Algerian Berbers as a minority in a country with historically considerable inter-communal marriages. Tamazight, however, is widely spoken in specific geographic locations where Berber populations are densely concentrated.

Tamazight as a language has many varieties (Kabyle, Shawi, Tamzabit... etc). In the latest constitution, Tamazight is officially considered a national language. “*Le Haut Commissariat à l'Amazighité* (High Commission for Amazighity) was created in 1995 to promote and develop Tamazight, with a view to introducing it in the educational system” (Aitsiselmi, 2006, p. 160). Aitsiselmi mentions that the unwritten form of it is unmodernized to be used to teach science. Language graduate and post-graduate courses in Tamazight and its didactics and culture have been launched in the educational system as a first step to generalize it in the future. After many rounds and endeavors, the language has achieved some levels of official recognition starting from broadcasting some programs in the national television to having a channel of its own as aforementioned. In 2016, the amendments of the constitution resulted in considering Tamazight a national official language and in January 2018, a presidential order gave some cultural rights to Amazigh population by

officializing the *Yeneyar* (beginning of Amazigh Calendar) holiday as a national holiday and started celebrating it across the country starting from that same year.

### **2.10.2. Arabicisation Policies in Education**

Arabicisation, a process of converting to Arabic all French-dominated disciplines and sectors, was “a reaction against the cultural and linguistic domination of France” (Aitsiselmi *Op. Cit.*). Arabicisation and the Algerianization of school materials was also part of a widespread movement to regain a national identity, reclaim natural resources, and participate in the production of a pan-Arab unity or what some might call (*Kawmia Arabia*) or Arab *Umma*. Many Arab leaders attempted to unify the Arab nation; among them President Abdennasser of Egypt. Saad Eddine 1998 speaks of Arab countries swinging between Country patriotism and Arab nationalism.

The Official Journal of the Republic (JORA, 1976) explains in detail the mission of the Algerian school. The document states that education is a right of the citizen and also a duty (free and compulsory). Article four states that education should be generalized and fundamental. It states that the Arabo-Islamic values and the ‘socialist conscienceness’ are its frame of reference. Article two of chapter one in the journal states that these missions consist in:

- The development of learners’ personality and future citizens and their preparation for active life;
- The acquisition of general scientific and technological education;
- Being responsive to the popular aspirations of justice and progress;
- The awakening of consciences to the love of the homeland;

(Art 2. JORA, 1976, p. 428)

The Official Journal of the Algerian Republic (JORA, 1976) in Article 8 of Chapter I states that teaching must be assured in the National language in all levels of training and education in all disciplines. It also states that other policies organize the teaching of foreign languages. Aghrout & Bougherira (2004) speak about an *Islamonomalist* trend that insists on Arabic as the key element to the Algerian linguistic identity. In the same vein, Miliani (2003, p. 2) criticizes these efforts that, according to him, render Algeria both a monolingual and monocultural chunk. He states that we are heading towards a monocultural

society: “We are heading straight towards a monolingual and monocultural society” and qualifies it as “intellectual underdevelopment in a global village”. According to Miliani (2003, p. 159), Arabicisation efforts have three principal objectives:

First, it strives to reverse the dominance of the French language and impose the use of Arabic on all the sectors that used to be exclusively the purview of French namely education, law, the media, and the government. Second, it would replace a foreign language (French) by Arabic as a national language. Third, Arabization aimed to eliminate all vernaculars, i.e., spoken varieties of Arabic and Tamazight, to ensure national unity around a central government whose working language would be Arabic.

This process of nationalizing and officializing languages accounts for challenges facing the modern Arab states striving to forge respective national identities and building institutions, and to reconstruct their modern and unique sense of citizenship and identity in the post-colonial world. Miliani (*ibid.*, p. 186) speaks of “competing loci of identity, dilemmas of modern state-building, socio-economic cleavages, and vulnerabilities to external factors”. This adds also to the existence of sub-identities that may be trans-border or may be even trans-ethnic or trans-religious.

### **2.10.3. French as a Colonial Linguistic Inheritance**

To date, French is the first Foreign Language in the country. With the absence of reliable statistics, we can say that a considerable number of Algerians have a functioning knowledge of French. Many factors contributed to making French the first foreign language spoken and used in instruction and transaction in the Country. The first is the long presence of French colonialism and its educational policies along the over one hundred and thirty years of colonization and considering Algeria as a French province as discussed in Chapter Two. Aitsiselmi (2006, p. 160) adds to other present-day factors:

...a large community of Algerian immigrants (600 000, excluding citizens with dual nationality; or 2 million, counting those with French nationality and members of the second and third generations) lives in France, maintaining strong links with their families and friends in Algeria. As a result, of these socio-cultural links, France is the most popular destination for Algerian tourists. Furthermore, improved telecommunications and the ready availability of satellite dishes have introduced French television channels

According to Aghrout & Bougherira (2004), placing French as the first foreign language was more of a strategic choice as French is an important language in inter-African and Mediterranean diplomacy and affairs. This choice however has been faced with pressure from circles that call to favor English as a vector of development and academic advances. On the other hand, there have also been Francophone-Arabophone tensions. These tensions are in fact political and ideological cross-accusations between different parties. Rahal (2012, p. 142) states that the francophone elite have always been called '*le parti de la France*' (the party of France). This metaphorical party is according to him 'an expression used to discredit part of the population and in this particular case to underline that the state was a foreign body within Algerian society. Many saw the rejection of French a way to break with the colonial past.

Miliani (2003) calls for the preservation of all languages including French for they are cultural assets. In his view, French is a positive cultural heritage to preserve rather than a problem to eradicate despite the controversies on many perspectives namely economic and social, in addition to the historical rejection of all that pertains to the French era. The opponents to this line of thought seek to establish a characterizing Algerian identity and preserve national unity opting for Arabic. However, Miliani (*ibid.*) argues that linguistic diversity does not pose threats to national unity; it rather provides opportunities for enrichment. He speaks of the discrepancy between the languages spoken at home and imposed in school. The consequence is an Algerian child that is living in a dilemma as Miliani calls it. The psychological shelter that schools are supposed to offer is denied because of this discrepancy:

The psychological shelter in children's childhood is rejected by the school first, and then by other institutions that will require them to have a personality that they do not recognize. It is in many instances in opposition to their intimate self.

(Miliani, 2003, p.3)

### **2.11. Challenges and Opportunities of Teaching EFL in Algeria: A Doorway to the Identity of the 21<sup>st</sup> Century**

Education for today's world has been complicated by many factors as life becomes more and more interdependent; globalization is at its peak and tumults are utterly shaping nations and communities. Education for peace and education for sustainable development are examples of topics that are gaining upsurge. One of factors that adds to the peculiarity of the topic is that EFL is a doorway to the world culture. As we mentioned before, it is one of the globalizing processes that introduce the learner the identity of a more connected world community. In this section we introduce concepts such as education for the 21<sup>st</sup> century and global citizenship. Algerian EFL learners find themselves torn between their roles as ambassadors and protectors of their own heritage, identities, and belonging and their human commitments to the planet and the international communities they interact and live with.

One of the main trends of research in education for citizenship is the question of what it means to educate for the twenty-first century. The significant part is to investigate what skills, knowledge, values and attitudes are needed to function successfully and be part of the good practice of a globalized world. I also focus on the responsibility to the next generations as well towards the planet. Some refer to the difference between citizenship in the nation-state era of the 20<sup>th</sup> century and citizenship of the 21<sup>st</sup> century as the shift from nationalism to cosmopolitanism. It is a type of citizenship that transcends: “patriotic, ethnic, tribal, racial or even mono-religious learning” and call for “intercultural and environmental education, education for peace, moral and social as well as media learning” in a global community (Himmerlmann, 2013, p. 3).

In the 21st century, the world has shrunk to become a big metropolitan city rather than a small village. This metropolitan city has its China Towns, ethnic ghettos, district tensions and complexities of megalopolitan urban life. The task of schools starts to change as the good citizen they have to produce will have to belong, save and interact in this metropolitan diverse world. Many problems start to appear. Should an Algerian citizen be concerned with the dangers threatening tropical trees in the Amazonia, as our fate is global, or rather be pre-occupied with national concerns? Does local citizenship and loyalty contradict “global citizenship” or complement it? Where does the role of identity building begin and end in education? Can we be immune of outer influences even if we try? These questions and other require educators to look for different conceptualizations and realizations of education for citizenship.

Educators are at the frontline in the mission of empowering youth with the necessary predispositions, values, skills, and information that can ultimately render them successful and productive individuals in their respective societies and in the world at large, and that this education remains valid for some time. Not only that but, it has also the obligation of equipping them with the critical spirit and readiness to change and challenge that world around them that is fused together in the surface and torn apart by conflicts and clashes at the deeper level. Paradoxically, globalizing processes are fusing us together as a small village but setting us apart with the complexities and conflicts that we witness.

Even grown-ups do not systematically know the right answer when they are surprised with sudden changes and unforeseen circumstances let alone when it comes to budding citizens. Educators can only pass on leadership and skills to the future generation to prepare them for the unpredictable future. There is an interesting narration in the Islamic tradition of education that goes “educate your children to a time different than yours”. This common proverb is even more relevant today with a highly changing world. The one required quality in all members of society is to be more agile and more comfortable being part of change. 'Preparing students for the future' becomes an elusive term. It is only if we know what the future looks like that we can accurately decide on what type

of education we need and the skills and tools they need to cope with the demands of that future. This is even truer when we do not what tomorrow will look like or even the next evening. We can only develop skills of independent and adaptive thinking and action, on the one hand, and develop in them an attitude of continuous development.

Education for the 21<sup>st</sup> century has dominated scholarly work on education for citizenship lately. Ample literature discusses civic education and citizenship education with huge emphasis on democratic education, environmental education and other challenges of the century. Many scholars refer to the interdependency and interconnectedness between preparedness to the 21<sup>st</sup> century and citizenship especially global one.

In the wake of the 21<sup>st</sup> century, nation states' the way they existed, has been contested. Autonomy and capacity for action domestically let alone internationally diminish in the sense that states neither have the adequacy nor the entitlement to limit wider influences originating beyond their borders (see Habermas, 1999). The World Order is marked by free mobility of people, products, and most importantly ideas in a liberal free market of physical and nonphysical commodities. One of the main non-physical commodities that are common in the market of ideas are those of the liberal thought and the democratic spirit that claim to be Universalist and egalitarian. In this predominantly liberal world, individual rights and freedoms surpass groups. A main call within liberalism is the call for religious toleration and that religious beliefs should not be imposed. The right of cultural, religious groups to protect their identities and particular traditions is emphasized (Fukuyama, 2007). The global tendency of the preservation of marginalized ethnic groups and segments in society is also a characterizing feature of the present century. As a result, many implications of this tendency on citizenship and citizenship education have been witnessed. The image of a nation is anything but a homogeneous mass of people resulting in tensions between nationally advocated identity and global identity and citizenship. Education for Citizenship in this sense becomes learning the values

of living together cross-culturally. The other dimension of it is liberalization rather than uniformity.

On the other hand, many scholars have also questioned the moral justification of nationalism claiming it is driven by xenophobic or chauvinistic attitudes fed by ethnocentric rejection of the other. The attitude is often fed by stereotypical judgments such as fear of flooding the country with drugs, crime or incivility (see Habermas, 1999; Morgan, 2005). A mid-way between the two extremes will be an education that reconciles: "national values education with skills and capacities that will assist future citizens to be appropriately loyal to the nation state, but not necessarily blind to its faults" (Kennedy, 2008, p. 25).

In some traditional conceptualizations of citizenship is that "loyalty at one level may mean being considered disloyal at another" (David and Lawson, 2002, p. 2). In a fusing 21<sup>st</sup> century, the concept of belonging has been challenged with the absence of consensus about shared values. On the other hand, a sense of belonging and concern for the global community bears no legal status (UNESCO, 2014). Naming one's self a global citizen does not give any rights or entail legal duties. Education in this sense becomes tasked with "the relevance of knowledge, skills and values for the participation of citizens in, and their contribution to dimensions of societal development which are linked at local and global levels" (UNESCO, 2014, p. 15). Citizenship provides a potential for a collective identity that transcend cultural, religious, ethnic identities.

Notwithstanding, Cohen (1999) expresses his doubts that globalization marks the death of sovereignty as an empirical reality. He acknowledges that state will demonstrate weaker versions of themselves and speculates that the modern nation-state will continue to exercise authority over territory with citizenship as the primary form of membership, status and power, without acting in full autonomy. It has also been argued that the multiplicity of communities that exist leads individuals to uncertainty and insecurity about their identity and where their loyalties lie (Marr 2000)

With the fusing processes of the 21<sup>st</sup> century, human exposure is extended to other discourses and human contact and mobility have increased posing challenges to conventional ideas concerning the issue at hand. As opposed to traditional views of identity, that was a geographic issue. According to Dewey, it was a question of territory in essence. One problematic issue concerning the question of identity is whether communal identity exists as such viewing all the recent changes in human experiences in an increasingly virtual age. Can we talk about the Algerian, the Japanese, the Russian culture ‘one, unique, and clear-cut’ or should we talk of identities, varied and inclusive?

### **2.11.1. International Education: Challenges to Local Curricula**

Part of the globalizing forces in the field of education is done by international Nongovernmental organizations (NGOs) and governmental organizations (GOs) working on youth development, with their agenda of advocating what has become called ‘international Education’. It is an education that crosses borders. Examples of these organizations that are active in the MENA region specifically and elsewhere in the world include the US department of States’ MEPI (Middle East Partnership Initiative) initiative that has developed curricula materials and training courses on civic education and capacity building materials most of which is part of the new world order based on the major themes of social justice, human rights, and cross-cultural communication (see MEPI library at MEPI, 2017). Other NGOs include The IIE (Institute of International Education) (Martel & Bhandarim, 2016); and IREX (International Research & Exchanges Board, that has training sessions for teachers and other education participants such as Teachers for Global Classrooms Program (TGC), International Leaders in Education Program (ILEP) and, other exchange projects that introduce new concepts in teacher training and classroom management and content. Some of these organizations have performed numerous teacher-training programs in Algeria and elsewhere.

A perfect example of curricula that seeks not only narrow national citizenship but also citizenship that transcends borders is the “Council of Europe’

Education for Democratic Citizenship (EDC) program which consists of human rights education basically. For that purpose, “the Council of Europe tries to influence the governments of its member states as well as the citizens of its member states, which could also be regarded as a combination of top-down and bottom-up strategies” (Abs & Werth, 2013, p. 84).

World Learning is also a case in point. It has a country office to its chapter in Algeria (World Learning, 2016). The organization prides itself with a wide range of programs that focus on international development education and experiential programs abroad. In the same vein, AMIDEAST has offices in many countries across the MENA region and has the objectives of:

- Building cross-cultural understanding
- Expanding educational opportunities
- Preparing individuals for jobs in the global economy
- Strengthening institutions and communities
- Empowering women and youth

(AMIDEAST, 2016)

The American Councils (2016) for International Education in the US, in its mission statement, mention “helping to build a world of globally competent citizens, successful institutions, and responsible nations” with an emphasis on language learning. Similarly, the Canadian Bureau of International Education (CBIE) states that the steering principles for its mission are:

- **Global-mindedness i.e.** connecting effectively with diverse cultures, communities and ideas
- **Sustainable Practice:** pursuing a balanced, comprehensive approach to international education over the long term
- **Innovative Action:** finding creative responses to needs and interests
- **Entrepreneurial Spirit:** actively seeking out opportunities and applying sound business principle
- **Informed Advocacy:** reaching out to raise awareness of and foster external stakeholders’ support for international education

Canadian Bureau for International Education (2016)

These organizations speak in the spirit of neoliberalism and train on issues that are generally global. Many of them have citizenship education for teachers

as part of their programs. This citizenship is laden with democratic ethos, global content and perspectives, and Western lines of thought.

### **2.11.2.Are International EFL & Civic Education programs Vessels for Soft Power?**

The programs run by these institutions mentioned in the previous section are often part of the public diplomacy by soft power. Although they have the appellation of non-governmental, these organizations are not immune of political agendas of the funders and the founders of such initiatives. Many of these initiatives and program full into the category of soft-power devices that we will discuss in the subsequent section.

Soft Power Theory was developed by the American political scientist Joseph Nye, who defines it as “the ability to affect others to obtain the outcomes one wants through attraction rather than coercion or payment” (Nye, 2008, p. 94 in Nye, 1990). Unlike Machiavelli who advised leaders that it is better to feared than to be loved, Nye (2008) recommends that it is better to be both feared and loved in the global information age. He later on coined another term: the ‘Smart Power’, the latter is a mixture of both hard and soft powers used together. The United States has numerous sources of power. In addition to its gigantic economy. According to Nye (2008), the United States:

- Attracts nearly the six times the inflow of immigrants;
- The world number one exporter of films and television programs;
- 1.6 million students enrolled in universities outside their own countries;
- More than 86000 foreign scholars were in residence at American educational institutions in 2002;
- Publishes more books than any other country;
- Has more music sales;
- The most internet websites (13 times as many as Japan ranked next);
- Ranked first in Nobel prizes for physics chemistry and economics;
- Publishes by far the most scientific journals.

(Nye, 2008, p. 33)

In sum, soft power is the alternative approach to the use of military intervention to change things. The main idea of it is to use education, media, exchange programs and other forms of soft intervention to build allies rather than create enemies. It rises from “the attractiveness of a country’s culture, political ideals and policies” (Nye, 2004: x) in order to dominate. He advises his country’s (the United States) foreign policy to utilize new forms of dealing with the other after the failure of many forms of hard power traditionally. The ultimate goal of that is to make the US admired for its assets and achievement rendering it the Eldorado of liberation, and its culture as the epitome of excellence. It is also a way to confront anti-Americanism and its distorted image in the world as the result of its interventionism and overuse of power (Bombing of Japanese cities by the end of World War II, Vietnam War, Iraq War, North Korea recently and other imperialistic conducts). He adds that hard power is costly, ineffective, and harmful to the popularity of the United States. Soft Power goes beyond the influence of trendy brands and trending universal behaviors such as Coca-Cola, Hollywood, blue jeans (ibid) to encompass moral values and tantalizing perspectives. This attractiveness serves the legitimacy to recruit support to the American/Western conduct at the international level.

This approach to dominate the world resulted in the initiation of hundreds of exchange programs, international conferences, and the use of media, and the print to influence the others. International education realized by these institutions especially NGOs that are most of the time funded by International donors are arguably part of the agenda. Dominance of mass media has also helped this endeavor. Today, the US houses most international education institution making it capable to produce and disseminate mass culture along with world media and think tanks.

Similarly, the phenomenon is by no means new in education sector. Sylvester (2007) speaks of international education and the emergence of international NGOs that advocate and educate on international curricula and materials a long time ago. International Organization targeting education started

with the rise of world fairs that were held in different cities in Europe and accompanied with different educational conferences and conventions starting from 1851. In addition, there appeared a number of international schools such as the “Spring Grove School”, a London-based school that opened in 1866 and laid the basis of establishing an international school system in Europe. This has been followed by the initiation of many international agencies and clubs for education by the beginning of the twentieth century mainly the International Confederation of Students ‘*La confederation Internationale des Etudiants*’ in (1919), a transnational body of students from different countries of West and East Europe and the United States in Strasbourg in order to exchange experiences and coordinate activities. In the same year, the IIE (the International Institute of Education) was created in New York. Other international education bodies followed by the years, leading to a plethora of agencies and organizations including the League of Nations Committee on Intellectual Cooperation and the UNESCO (for more examples see Sylvester, 2007, pp. 12-21).

### **2.11.3.Digital Citizenship and Civic Education: The Complementarity Challenge**

Many citizenship specialists started to ask questions of what role is the internet playing in citizen action and social movements nowadays. Others refer to forms of online activism as netizenship. Others discussed the link between on-line and off-line activism and how social media actions of click, share and like can be transferred to off-line action of action and abstinence. This line of thought is fed by the success of a number of social movements such as the Arab Awakening, Occupy Wall street movement, and other uprisings in Eastern Europe (Schimtz et al., to appear). What is sure is that there are many new forms of citizen engagement through digital activism. Digital platforms are providing new sources of information that are gradually replacing traditional sources of the establishment; educating the public of new tactics on how to act collectively and creating collective sub-identities as well.

There is a heated debate between internet enthusiasts, skeptics, and luddites about the role of digital tools in actual civic engagement. Internet enthusiasts stress that digital platforms provide immense opportunity of participation in civic and political life that increase civic agency leading to both broadening and deepening participation. Not only that but, many studies have proved that digital activism is often translated in civic action leading to the emergence of new forms of participation and allowing the constituents to choose topics and create content anew (Schmitz. H. P, Dedmon, M., Tosca, B., to appear). Digital movements are more grassroots and authentic which means that they have greater legitimacy and impact unlike elite-driven activism of traditional organizations. On the other hand, digital platforms lowered entry level to movements and cause holders and broadened access to policy arenas that have historically been dominated by elites. It succeeded to include historically uninformed, disempowered, silenced and disengaged audiences (*ibid.*). In fact, modern media and is acting like Trojans no amount of censorship will be able to curb. Rupert Murdoch, talking about agitating and disrupting power of internet:

To find something comparable, you have to go back 500 years to the printing press, the birth of mass media – which, incidentally, is what really destroyed the old world of kings and aristocracies. Technology is shifting power away from the editors, the publishers, the establishment, the media elite. Now, it is the people who are taking control.

Murdoch (2006)

The aforementioned quote of the inherent empowering dynamic of access to information as internet lessens if not limits government ability to formulate national discourses or curb transnational loyalties and belonging. Another very interesting piece of writing was posted by a Polish writer by the name of Madrigal in 2012 entitled We, the Web Kids. In it, he speaks to the web that became a sort of shard external memory for a generation that is more and more globalized. The article is dubbed as a manifesto of the generation that explains that what unites the generation is not a common “limited cultural context but the belief that context is self-defined and an effect of free choice”. The article goes on the claim that what the web generation values is freedoms, freedom of speech

and freedom of access to information and culture and imagination of democratic institutions that go beyond what is described in traditional journalism.

Along the same lines, Boulianne's meta-analysis of 38 studies (2009) provides strong evidence that technologies play the role of re-invigorator of civic life and counters some scholars who refer to a political decline caused by the digital age and express skepticism of the role of internet in engagement. Internet provides citizens with opportunities for planning, mobilizing and organizing at very low or no cost, many of which lead to physical offline attendance and engagement, or other thicker online engagement such as fundraising or boycott. This link between on-line and off-line activism is borne out by many studies amongst which we can mention Valenzuela (2013). The study investigates how social media translates into increased political activity and provide information and venue for the expression of opinions playing the role of facilitator for political action. The study concludes that high engagement in social platform correlations with the likelihood of participating protests. Similarly, Bennett & Segerberg (2012) show how digital tools provide broader public engagement net that are easy to personalize and more capable of scaling up in shorter time. They also provide opportunity for bridging issues and creating connective and collective action for public common good. This connective logic of the digital tool becomes an act of "personal expression and recognition or self-validation achieved by sharing ideas and action in trusted relationships" (Benett & Segerberg, 2012, pp. 752-753). These platforms can be credited for creating venue for communication and a podium for the voiceless. They are loosely meshed and difficult to censor and contain, at least for the time being. The result is new voices and new content as Fung, *et al.* (2013) describe it. New type of content and public expression of views have appeared such as viral content<sup>1</sup>, blogging<sup>2</sup> and vlogging<sup>3</sup>, or other types of political consumerism such as online petitions, boycotts and donating... (Schmitz et al. (to appear). Hacktivism has

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<sup>1</sup>**Virality:** rapid circulation of media content through internet multiplication tools and sharing.

<sup>2</sup>**Blogging:** a regularly updated piece of writing published online

<sup>3</sup>**Vlogging:** A video publishing of individuals

also appeared as a new form of activism. Youth lead hacking for a ‘good cause’ by bombarding Web Pages with multiple page requests (Chadwick, 2007) is also a new form of activism. Clicktivism is another case in point. It is defined as the use of social media for social causes by clicking or sharing pertinent content (Oxford Dictionary, 2016). All of these tools and types help in “creating, appealing, and increasingly convergent forms of online citizen action, fostering distributed trust across horizontally linked citizen groups, promoting the fusion of subcultural and political discourses, and creating and building upon sedimentary networks” (Chadwick, *ibid*, p. 284).

Chadwick also speaks of the hybridity between online and offline efforts of mobilizing. Traditional civil society groups started using digital tools to mobilize, raise funds and listen to their members in a more systematic way (Chadwick, *ibid*; Schmitz et al., *ibid*.). Social monitoring is also another example of digital citizenship. Fung et al. (Op. Cit. p. 42) defines social monitoring as digital tools deployed by organizations both public and civic to enlist the “‘eyes and ears of the citizens to spot public problems and bring those problems to the attention of the government and the broader public”. Constituent mobilizations become easier and less costly and evidence-based.

Digitally self-organized groups use crowd-sourced monitoring, mobilizations, tools for direct democracy such as pooling, online voting and petitions, truth-based advocacy which are used by advocacy groups by bringing facts to shape public opinion and generating solidarity. Citizens mobilize in the form of interest groups and social movements that advocate for specific causes or call for policies’ change. Digital tools help recruit and mobilize citizens to gain momentum. They exercise pressure on politicians and public agents who make policies and take decisions. Thanks to modern technologies, the public sphere has been inflated to allow citizens to give input to politicians and exercise pressure on them in a more systematic and direct way. In this sense, the public sphere has been transferred to enable ‘many-to-many interactive communication’ unlike radio and television that provide only “one-to-many

communication' with minute if at all interaction. On the other hand, it has also lowered the cost of acquiring information as internet is decreasing in cost, organizing and mobilizing people and shortening time as digital platforms provide instant access and exchange of information (*Fung, et. Al. (2013, p. 32).* I would also add that they lowered the risk relatively as well.

Another attribute of digital movements is that they eschew hierarchy in contrast with traditional movements. They depend upon mass mobilization of segments that have been historically excluded from participation in mainstream channels or 'deliberately sought to work outside the system to avoid cooption" (Chadwick, *ibid*, p. 285), by providing means for younger generations who have been historically excluded from decision making and public sphere.

Notwithstanding, many scholars who cheer the benefits of digital tools for citizenship are criticized for being overenthusiastic. Many of the contributions of the digital age are overstated. In reference to the impact of social media on American democracy and the use of the Russian intelligence on social media tools to intervene in American politics, Wu (2017) contends the widely accepted phrase of "more speech is always better,". How Russian Government uses speech itself as a tool for repression and control is a case in point. Wu wonders why social media bots should enjoy constitutional protection if they are utilized as tools of propaganda. Fung et al. (*Op. Cit.*) also warns of the creation of echo chambers filled with likeminded homogenous groups on the internet seeking only to listen to likeminded viewpoints. Besides, while acknowledging the emergence of new power, Heimans, & Timms (2014, p. 12) express concern and criticism over what they call the techno-utopia and the naive faith in power of innovation and networks that to some that for some yields instant democratization and prosperity. They call it the new power of more flash mob rather than that of general assembly. They attest that things are not really changing that much and having a "Facebook page does not necessarily mean having a new power strategy". They point out that technology however gives new meanings to the issue of participation where people actively shape or create

many aspects of their lives. New power favors informal governance techniques where some significant problems can be solved without a bureaucracy. Amid all this debate, one thing is sure; technologies are transforming citizen action and politics progressively and it is difficult to imagine a future without a significant blend of both online and off-line activism that is already happening in many places around the globe.

The role of the school in the age of the deluge of information becomes complex and different in many aspects. Critical higher order skills of finding, sorting, and using useful information becomes vital. Nye (2008, p. 100) explains it in the following quote, “When people are overwhelmed with the volume of information confronting them, it is hard to know what to focus on. Attention rather than information becomes the scarce resource, and those who can distinguish valuable information from background clutter gain power”.

### **3.5. Comparative Perspectives and Brief Cross-national Account of Education for Citizenship Curricula**

Because Citizenship Education is highly context-specific and is more often than not shaped by ideological and cultural beliefs and practices, we will briefly discuss curricula instances in Western contexts where citizenship education has been developed for decades. We will then discuss some examples from the region.

#### **3.5.1. Education for Citizenship Curricula in Modern Western Contexts**

Trends in Europe and Western ‘liberal democracies’ are different from those in Eastern post-colonial countries or contexts where different forms of socialism or communism are followed. There are many examples of beliefs and practices of citizenship education in the Western and Eastern world. For the sake of brevity, we present some examples that can give us a sense of the different trends in the world and will have a specific focus on the Arab world.

One of the interesting examples of education for citizenship in a supra-national context is that of the European Union. Although European countries that

are part of the European Union are still modern nation-states in the traditional sense of the word, their fusion into the European Union has strong implications for the notions of nationality and citizenship for its members. The educational systems as is the case with other sectors are all influenced by unifying policies and merged strategies. Studying the European context is very insightful for the questions of how to reconcile national citizenship and global citizenship. Europeans need to juggle between being French or German subjects and European citizens. The preservation of national particularities while being open to European prospects is also challenging. The Council of Europe stresses the importance of

education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behavior, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.

(Council of Europe, 2010, pp. 5-6)

In the UK before the Brexit<sup>1</sup>, Education for Citizenship was a blend of European trends of citizenship and local policies. Keating & Kerr (2013) discuss how citizenship has become statutory by 2002 in national curricula in the UK to be compulsory for secondary school learners aged between eleven and sixteen. The objective was “to increase political and active, responsible participation and to confront the decline in traditional forms of civic cohesion, the lower turnout in vote and disengagement” (Keating & Kerr, 2013, p. 117). Crick (1999) added that the new education for citizenship curriculum in the U.K of 1999 was the start of the effort to make education for citizenship systematic. He gave mention to the broad guidelines and objectives of the project. Its main aspects were to teach pupils the following:

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<sup>1</sup>**Brexit ( also spelled Brixit):** blend of British (or Britain) and exit. The word was coined earlier in 2012 to describe the attempts and later the exit of Britain from the European Union.

- (a) the legal and human rights and responsibilities underpinning society, basic aspects of the criminal justice system and how both relate to young people;
- (b) the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for respect and understanding;
- (c) central and local government, the public services they offer and how they are financed, and the opportunities to contribute;
- (d) the key characteristics of parliamentary and other forms of government;
- (e) the electoral system and the importance of voting;
- (f) the work of community-based, national and international groups;
- (g) the importance of resolving conflicts fairly;
- (h) the significance of the media in society;
- (i) the world as a global community, and the political, economic, environmental and social implications of this, and the role of the European Union, the Commonwealth and the United Nations.

(Qualifications and Curriculum Authority 1999, p. 126)

Hence, citizenship provides the pupils the knowledge and the skills in addition to the understanding of issues in order to play effective roles in society at local, national, and global levels (DfEE (1999) in *ibid.*).

In the United States, Stuteville & Ikerd (2015) discuss the lack of civic engagement and political involvement in the US. Several institutions share the responsibility for civic preparedness. A major part of it is the responsibility of State as it is the main entity in charge of public education. Each state houses a department of education that comprises itself school districts that have the delegated power to develop their own curricula and instructional materials. According to Stutevill and Ikerd (*ibid.*), local schools in the US are tasked to play the yeoman's duty for educating for citizenship. In their study that included six US states and a total of 637 social studies content to investigate the standards and philosophical and pedagogical trends of citizenship education in school curricula and syllabi, their findings concluded that 5% of the content reflect communitarianism, 7% tackle cultural pluralism, while 9% were identified as liberalism. Both legalism and critical thinking were found to be the most prevalent. Critical thinking amounted to 17% and 37% of the standards were considered as legalism.

Another study on current trends of Citizenship Education in the US by Kathleen & Harnish (2006) deals with the rise of patriotism republicanism and

renewal of communal ties dramatized by the events of 9/11. They claim that this rise was due to the formation of a national consensus on democratic governance and an increase in action and service for the common good. They also describe other discursive forces than republicanism. Liberal citizenship that focus on individual rights has also gained momentum. This includes political and economic liberalism trends that stem from rational self-interest that back capitalist ideology. For moral education trends Shafir (1998) refers to the “embodiment of the moral person in the liberal democratic society [as] the citizen who is free, self-originating, and responsible in exercising rights and discharging duties” (Shafir, 1998 cited in Kathleen & Harnish, 2006 p. 662). The article also discusses the citizenship discourses especially what has come to be called cultural citizenship as ethnically and culturally normed and accusing it of overly assimilationist. It also presents various challenges to the ambivalent discourses of citizenship that exist in the US. This ambivalence not only confuses but enriches potentially education for citizenship practice in the US and beyond.

In China, Lei (2010) refers to the use of education as an “instrument for the inculcation of new values and beliefs to build a new socialist revolutionary society” (Lei, 2010, p. 3). In essence, Chinese education for citizenship or what has recently been called ‘moral education’ takes the form of ideological and political indoctrination. It takes Marxism-Leninism and Mao Zedong's thought and the Deng Xiaoping's Theory as its basic values. In addition, the traditional Confucian values have had strong propagandist nature advocating conformity and loyalty to the nation and the party's leadership (communist party) according to Lei (*ibid*). While the appellation civics or civic education remains controversial in China for its association with Western political values of democracy and individual liberty, education for morals or education for patriotism has always been present. The objective is to instigate what they call the ‘five loves’: love of the motherland, love for the people, love for labor, love for science and love for socialism (*ibid*).

Zimenkova (2013b) discusses the Russian Federation's experience with a program of social projects at schools entitled “*I Am a Citizen of Russia*”. This practice includes three types of work. The first type involves “minor repairing within the community”, and it includes all activities that result in material improvements. Examples of these activities include planting trees in and out of school gardens, improving playgrounds’ conditions... The second type falls in the classical charity field. An example of service activities encompasses providing children in orphanages with presents, celebrating holidays with elders... The third type aims at deepening patriotic feelings. Educational tasks include projects connected with patriotic and commemoration activities take a prominent place within social project programs (e.g. decorating the school recreation area with World War II pictures, making an archive of veteran memories, celebrating Victory Day, remembering the Chechen and Afghanistan Wars, glorification of the country's achievements and its history. This is all done with a belief in the state fairness or its efforts for public good as strengthening the state and providing humanitarian assistance are the main CE trends in Russia (Zimenkova, 2013b). According to Zimenkova (*ibid.*) the same can be said, with slight differences about other post-communist countries of Eastern Europe's educational curricula. She dubbed educational policies are state-supportive in most of the cases. The services that students provide do “not substitute[ing] for the state, [but] provide[s] some services the state is not capable of providing”. In this model, “the citizen supports the already best-functioning state services” for the given time, economic and political situation (Zimenkova, 2013b, p. 181).

### **3.5.2. Education for Citizenship in the Arab and Muslim World**

Faour (2012; 2013) and other educationalists analyzed Arab trends concerning education for citizenship that comes in different forms and is approached through different models. “*Attarbiya al-madaniya* (civic education) and *attarbiya al-wataniya* (national education), with some nations combining the two into one title” (Faour, 2013) are present in most modern Arab countries’ education systems. According to Faour (*ibid.*), Algeria in addition to Palestine

and Tunisia “use the [term] civic education, while Egypt and the UAE use the title national education. Jordan combines the two into the label *attarbiya al-wataniya wa al-madaniya* (national and civic education)” (*ibid*, p. 4). As for Lebanon, it “modifies that title to become *attarbiya al-wataniya wa attanshia al-madaniya* (national education and civic upbringing). Iraq combines social and national education with *attarbiya al-ijtimaiya wa al-wataniya*. Other titles include *attarbiya min ajl al-muwatana* (education for citizenship) and in Bahrain” (*ibid*, p. 9) and Oman, “the phrase *hadha watani* (this is my homeland)” is used (*ibid.*).

According to Faour and Muasher (2011), curricula in the Arab world contain strong morality instruction based on religious and cultural ethics. According to them, the objective is often to instill “obedience and submission to a regime rather than freedom of thought and critical thinking” (Faour & Muasher, 2011, p. 11). In their analysis, they give many instances of these teachings in the form of civics or religious education, history and other disciplines. Even if some concepts such as change agency, critical thinking, rule of law, social justice, and human rights exist in the educational discourses, there still exists a mismatch between the official discourse and the practices in schools. Education participants seem to say one thing and do the other.

In a similar vein, the large-scale study on eleven Arab countries published by the Carnegie Middle East Center revealed that there exists a wide gap between the beliefs stated in curricula objectives of national education and practices in classrooms (Faour, 2013). Curricula in the Arab world promote official political and religious views. The report criticized the status quo by stating that “teachers, the key factors in the learning process, often lack the requisite training, support, and social status necessary to tackle the significant task of educating youth for citizenship” (*ibid.* p.1). The report’s author adds, “The absence of opportunities to put lessons into practice and extracurricular activities inside and outside schools deprives students of actual citizenship experiences”.

Other factors that affect the type and quality of citizenship instruction in the Arab world include classroom atmosphere that is characterized by repressive

and authoritarian teaching; the fact that goes at odds with democratic ethos and civic competencies often preached. Faour (*ibid*, p. 1) claims, “civic principles, such as human rights, which are included in citizenship education, are frequently contradicted by other classes”. He adds that “Instruction in all subjects in public schools, including civics, remains didactic and directed by the teacher, with limited opportunities for students to engage in open discussion or express their opinions without fear of intimidation by teachers” (Faour, 2013, p. 5). This mismatch is often reflected in the school management and schooling rules that are in themselves reflective of the general political systems in almost all Arab countries. In a study conducted in Algeria (Hachelaf, 2012) which discussed the authoritarian practices of teachers inside the classrooms in Algeria and the quasi-absence of dialogic education in EFL classrooms, it was found out that teachers lecture, exercise direct authority and dominate classroom talk and make most of the decisions inside the classrooms.

The hierarchy reflected by Ministries of National Education and the nature of organizational charts in schools are also part of the problem. Schools in these countries are usually run by authoritarian headmasters that:

[do not usually] welcome freedom of expression, respect for diversity of opinions, creativity, and innovation. Nor do they allow students to participate in decision-making at the school and community level or to organize extracurricular activities or student groups without the consent of the administration and oftentimes the state security agency as well

(Abdulhameed 2012, cited in Faour 2013, pp. 15-16)

According to Faour, education policy makers in some Arab countries “have paid lip-service to the goals of education reform and education for citizenship. They have taken very few steps to make these goals a reality and to prepare young people for a political and economic order that is rapidly shifting” (Faour, 2013, p. 3). Other factors that contribute to negative school climate in general were also discussed including absenteeism, overcrowded classrooms and limited material conditions although government statistics show that many Arab countries like United Arab Emirates, Algeria and Morocco spend on education

more than leading countries in education such as Canada, Finland or Singapore (Faour, 2012). On the other hand, the report reveals, “political and socioeconomic characteristics impinge on educational systems in general and on education for citizenship in particular”. This socio-economic climate nurtures a “school climate of blind obedience to authority figures, be they teachers, principals, or political leaders” (Faour, *Op. cit.*, p. 4).

As far as content is concerned, education for citizenship includes three main components: 1. knowledge of civic concepts (i.e. systems and processes of civic life), 2. education for human rights and democracy and, 3. skills of civic participation. Analysis of Curricula contents reveals that the general pattern is instilling students’ “general disposition, including a sense of belonging to the state and shared values and ethics” (*ibid*, p. 3). Examples from curricula documents from different countries in the Arab world show many similarities. Jordan includes in the ‘Strategic Plan of the Ministry of Education (2009) the objective of preparing “a citizen who believes in God Almighty; clings to his faith, as represented by the high Islamic and Arab values; belongs to his homeland, principles, and nation” (Jordanian Ministry of Education 2009–2013, In *ibid*, p. 6). Egypt is no exception. Religious values are found to be a primary objective. The framework of education states that the goal of the education system is to “deepen the belief of learners in their faith, its principles, values, and its perspective on man, universe, and life; and the alignment of their behavior with that perspective in words and deeds” (Egyptian Ministry of Education 2012, cited in *ibid*, 21-22). Likewise, The UAE’s Strategic Education Plan for 2010–2020 addresses ten goals, among which “the promotion of national identity and development of citizenship spirit among students” while the Lebanese State’s education plan mentions ‘education on citizenship’.

In Faour’s report, the findings also reveal that some Arab contexts like Iraq and Syria with strong ideological trends support the ideology and political program of the regime. Engaging in decision-making through voting and other democratic processes is quasi-absent. Faour highlights that there was no mention to civil resistant or non-violent actions to influence policy such as petitioning

and conducting peaceful protests or sit-ins. The curricula also lack practical exercises, extracurricular activities, and participation in in-school decision-making and off-school engagement in social and political activities apart from celebrations of national events (*Op. Cit.*). The report exempts Bahrein from this rule, which provides summer internships in public institutions for students. The internship is compulsory for all students at secondary schools. Other examples detailed in the report include Jordan, Lebanon, and the Palestinian Authority, and Tunisia. These countries are said to "encourage students to engage in voluntary social work and community service" (*Op. Cit.* 21). This service is encouraged and not required during free time and summer vacations. Jordan initiated an interesting program called "student parliamentary councils" that started functioning from 2010. Faour describes it as a project that aim at developing 'skills of importance'. These skills include "negotiation, dialogue, respect for diversity" and other means to civic participation. The process of the task often includes voting, campaigning and running for offices. Similarly, Faour mentions the Moroccan special club for education on citizenship and human rights that discuss human rights, the creation of a school monitor for rights and responsibilities. All these efforts introduce different concepts related to citizenship education across the region. Notwithstanding, "teaching methods and practices are failing to encourage the skills and engagement needed for modern citizenship" (Faour, 2012, p. 23).

From the analysis of Faour (2013) and Faour and Muasher (2012), it is clear that different Arab countries have adopted different approaches to educating students for citizenship in terms of pedagogical content, means and models. These countries either dedicate a course in civics or integrate civics themes into other subjects such as Arabic, religious education, foreign languages or history and other subjects of social studies. In some cases, countries combine both models, as is the case for Algeria.

However, there seems to be a problem is that there is huge disconnect between the pretended objectives and the status-quo. "This wide gap in stated

goals and implementation is at the heart of the challenge facing “citizenship education” in the Arab world today” (Faour, 2013, p. 23). Defining citizenship as mainly patriotism and loving of land and “favoring it over all others” is a characterizing features in many educational discourses in the Arab world as Faour (*ibid*) puts it. This kind of citizenship is characteristic of education in the post-colonial world with modern nation states fortifying their identities and building cohesiveness aiming at producing a generation that is proud of its nation, homeland and heritage.

### **Summary and Conclusion**

Although new conceptualizations of citizenship transcend the notion of membership to a local community or one’s to “the nation state”, to the membership of a global community; charity begins at home, and if curricula are to produce citizens who are concerned to make the world a better place, this should start at their immediate surrounding making them engaged in the local polity, attached to local communities, and aware of their local culture first. This is because the notion of participating in public life is pivotal to the concept of citizenship. Education for citizenship must be understood within this context and reform documents have to be analyzed considering all the trends that we have discussed in this chapter. Type of citizenship education that fosters national identity reflects some if not most of the ideological trends we discussed heretofore understanding the tensions and compromises that may exist between universal values and national identities. Culture and identity are not static but relatively dynamic especially today’s world and education for citizenship should reflect that.

## **PART II: EMPIRICAL STUDY**

*Chapter Four:*

**RESEARCH DESIGN AND PROCEDURE**

## Chapter Four:

### RESEARCH DESIGN AND PROCEDURE

#### Introduction

The present chapter describes the research methodology utilized in order to answer the five research questions. The purpose of this research study is to explore whether EFL curricula are geared towards developing citizenship and the type of citizenship educated in Algerian schools through EFL curricula as well as decision makers and takers' conceptualization of citizenship education and the challenges around it. It also tries to explore what local or global foci does EFL instruction of citizenship have. The research questions that guide this study are as follows:

- **RQ1:** Are EFL curricula and Textbooks in Algeria geared towards developing citizenship?
- **RQ2:** In case they are, what type of citizenship is formed and encouraged through these EFL curricula and textbooks?
- **RQ3:** What beliefs and practices do decision makers and takers hold of citizenship education through these EFL curricula?
- **RQ4:** Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?
- **RQ5:** To what extent do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural coherence? Do they incorporate international values?

| Research Instrument    | Objective:                                                                                                                                                                                               |
|------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Two Questionnaire sets | <ul style="list-style-type: none"><li>• To answer RQ1, RQ2, second part of RQ3, RQ4, &amp; RQ5</li><li>• To triangulate content Analysis concerning a rhetoric for CE and type of CE advocated</li></ul> |

|                  |                                                                                                                                 |
|------------------|---------------------------------------------------------------------------------------------------------------------------------|
|                  | <ul style="list-style-type: none"> <li>• To study stakeholders' beliefs at different levels of policy implementation</li> </ul> |
| Content Analysis | To answer RQ1, RQ2, first part of RQ3, RQ5                                                                                      |

The study is guided by the three main approaches to Citizenship Education to determine CE types discussed in Chapter One namely: Emancipatory Citizenship, Moral Development and Community Service. On the other hand, research question five is answered in the light of dimensions of citizenship education that are based on the discussion of local and global citizenship discussed in Chapter Two, and levels engagement discussed at the end of Chapter One.

#### **4.1. Nature of the Research**

To gain insights into the topic, the study is a mixed method research that is mainly descriptive and interpretive in nature. It attempts to describe the state of the affairs concerning a highly complex concept and analyzing the perceptions of decision maker and takers in the light of theory. Discussing Education for Citizenship depends to a large extent on the interpretation of the decision makers and takers involved in it, and also our understanding for the different aspects of citizenship as it is highly contextual, value-laden and experiential. On the other hand, both quantitative and qualitative data are required for such a study for we seek to understand whether EFL curricula in Algeria teach for citizenship and what the dominant type of citizenship is and what type exists in what ratio in contrast with the other. Quantifying occurrence allows for comparative perspectives and clearer analysis across approaches of citizenship and types of documents. It also provides comparative perspectives between teachers' and inspectors' views vis-à-vis the topic.

On the other hand, qualitative data is also needed for the study of beliefs and challenges that the present study seeks to investigate as well. Merriam (2002,

p.3) suggests that “the key to understanding qualitative research lies with the idea that meaning is socially constructed by individuals in interaction with their world”. The objective becomes seeking perspectives rather than chasing the truth. What practitioners of education believe about education policy and practice is pivotal and extracting meaning from practices and obtaining interpretation of stakeholders of texts is highly insightful for our study.

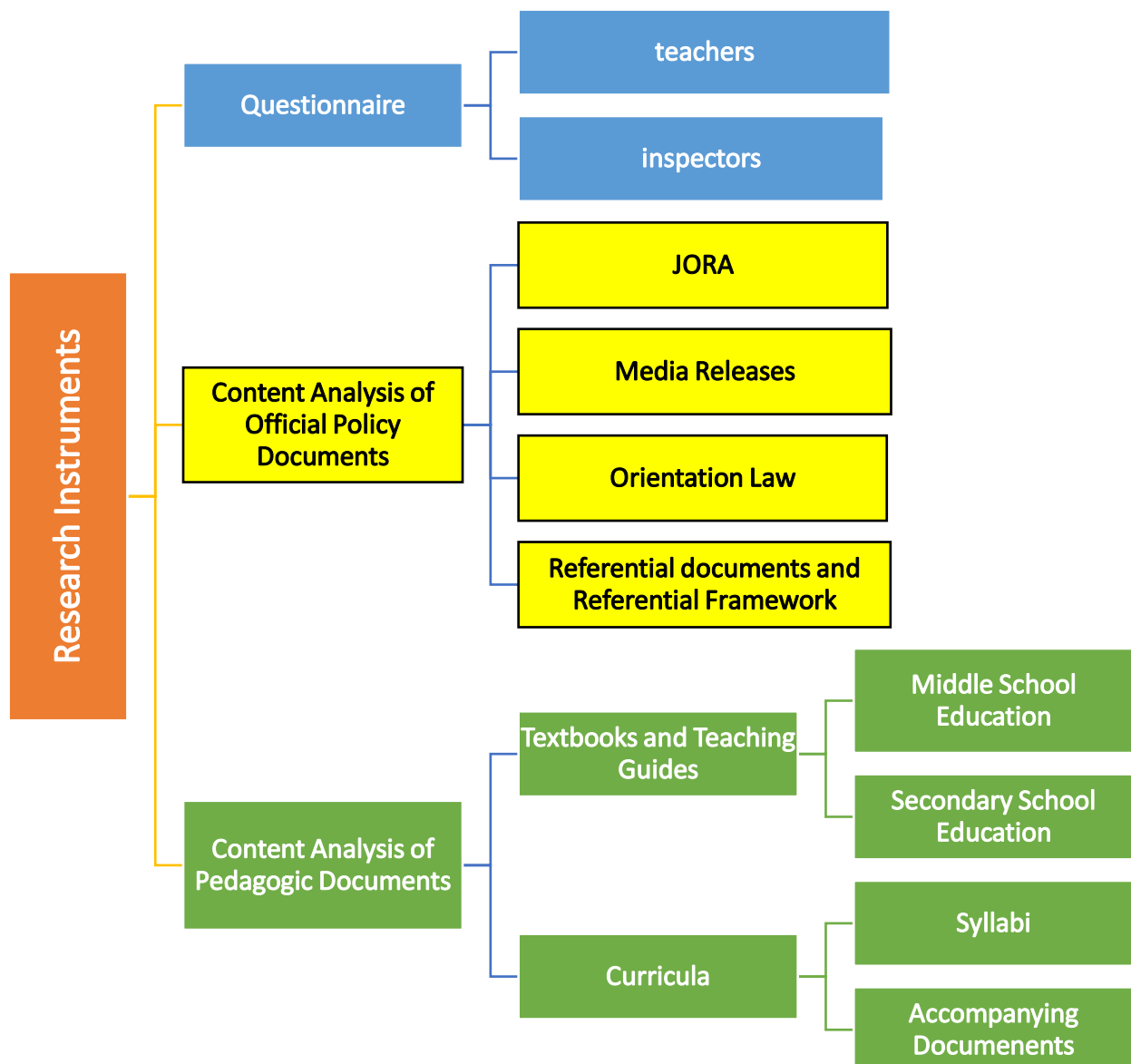
In dealing with data, an inductive method is used where theory is emergent rather than predefined and tested. The patterns and themes are implicit in the data waiting to be discovered and interpreted (Cohen, Louise et al. 2007). This was deemed critical to a topic that is value-laden, extremely contextual, trans-disciplinary and complex. The quantitative data analysis explores ranks, counts and comparative statistics, and is coupled with qualitative explanatory data in order to benefit from the “features of qualitative research, which, in addition to case study, includes ethnography, ethno-methodology, phenomenology, biography or life history, semiotics, conversation/discourse analysis” (Duff 2008, p. 27).

Findings are based on the perceptions of the stakeholders and the decision makers namely the curriculum writers, inspectors as meso-level implementers and teachers on the topic. Most of citizenship aspects are affected by the subjective experiences of the respondents. This understanding is contingent on the ideological, social, political and pedagogical backgrounds of those involved in education. Their perceptions are contrasted and compared to the numerous variables revealed in the data as well as perceptions and patterns expressed in official documents, and those expressed in the questions of the survey. Undoubtedly, the topic is captive of the perceptions and the beliefs of the decision makers and takers for the aspects discussed in the previous chapters. How people perceive citizenship and its education will determine largely how it is practiced.

## **4.2. Procedure of Data Collection**

In order to obtain insightful findings that serve the purpose of the research, two research instruments were used and exploited ; content analysis of official and pedagogical documents in addition to all 7 EFL official textbooks. Two questionnaire sets were handed to a sample of teachers and inspectors of National Education. For the analysis of official documents, we chose national official laws and directives issued by the Ministry of National Education and are published in different forms. Other documents can qualify as grey literature consisting in internally distributed directive and documents handed out to inspectors to be used in trainings and regulating the profession. This type of literature is defined by The Luxembourg Convention on Grey Literature held in 1997 and expanded in New York, 2004 as “information produced and distributed on all levels of government, academics, business and industry in electronic and print formats not controlled by commercial publishing, i.e. where publishing is not the primary activity of the producing body” (New York Convention on Grey Literature, 2004). In a highly centralized educational system such as the Algerian one, these documents are of paramount importance as they express beliefs of decision makers and technicians and affect implementation of policies at different levels. The national syllabi, curricula and textbooks apply to the teaching of EFL in the whole country. Content analysis of these documents will be used. This type of research tool lends itself to policy research. It allows studying the issue at a macro, meso, and micro levels. These documents contain invaluable data on goals and content related to the present topic. After that, official EFL textbooks of the middle and secondary level were analyzed to see if the objectives of citizenship education and benchmarks are reflected in the textbooks. The aim is to analyze the official discourse on citizenship and identity in education and compare it to the perceptions of decision makers at the different macro, meso- and micro-levels. This includes policy implementers and quasi-decision makers such as inspectors and teachers.

Two sets of questionnaires were handed out to inspectors and teachers in different provinces of Algeria to collect meso- and micro-level data. They contain open-ended and semi-structured questions for a sample of different inspectors from different demographics. The questions asked respondents about their perceptions on citizenship and the role of education in identity and citizenship building. The teachers were asked about the type of activities they design to develop concepts and practices related to good citizenship and the development of autonomous and critical action.



**Figure (4-1): Instrumentation**

### **4.3. Procedure of Data Analysis**

The procedures used to analyze and discuss the findings is to identify the patterns that emerge from the analysis of the official documents and the questionnaire keeping in mind the different theories discussed in the theoretical part of this study namely: Emancipatory Citizenship that encompass critical thinking and critical action instruction and autonomy; Moral development consisting in discussion of rights and duties, in addition to discussion of morality and obedience to rules and regulations; and community service in the form of rhetorical discussion of charity and servitude or actual realization of service whether linked to coursework or not. The other step consists of discussion of the focus of Citizenship Education between local and global content followed by a discussion of levels of engagement be it economic, political or civic. The analysis is guided by the theoretical discussion of Chapter One. Thus, the organizational pattern of the discussion in the subsequent chapter will be as follows:

- Focus (Global citizenship vs. local identity and belonging),
- Participation and engagement (political engagement, economic engagement, civic engagement),
- Type of citizenship (Critical thinking and action, Moral development, and community service)

This process enabled us to draw conclusions about the topic and meet the research objectives. By using these instruments, we strived to find out the beliefs and practices of these stakeholders concerning the concept of Education for Citizenship. The themes identified in the data were discussed together with quotations from the documents to support claims. In addition, screenshots of images and activities from the textbooks and other documents were provided to illustrate the patterns.

As respects the questionnaire, qualitative data is presented first allowing to compare respondents' answers of the definition of CE and the types of citizenship instruction respondents believe exist in EFL curricula and practice.

Next, qualitative data from both inspectors' and teachers' answers were presented and discussed offering illustrative quotes and recurrent patterns.

#### **4.3.1. Rationale for Content Analysis of the Official Documents**

There exist a very large number of official policy and pedagogical documents concerning Algerian English Education. We tried to collect all the documents that concern civic education or English Curricula where the focus is on civic and political goals. Content analysis is a low-cost and time efficient research instrument compared to others in addition to the fact that it allows for mixed data. Most importantly, content analysis is considered by Babbie (2013) as an 'unobtrusive research method' i.e. a research tool that allows studying social behaviors and perceptions without affecting them. Unlike most research tools, the absence of physical interaction with data subjects is beneficial as the researcher deals with written documents enabling us to avoid the observer's dilemma. "The researcher can change things in the process of studying them" (Babbie, 2013, p. 330). Content analysis became pertinent for this study as the recorded data like rulings, public policy statements, regulations and laws, and curricula could make up the narrative that most of the time affects practice as it came from sources of authority.

The objective of content analysis was to identify patterns, regularities and relationships between trends and frequency of occurrences or co-occurrences (Cohen, Louis et al. 2007). By this doing, we attempted to understand the educational objectives and the philosophy behind them through a detailed analysis of these patterns. The pattern can identify roles and types of citizenship that are promoted and advocated.

For content analysis, AtlasTi version 7 was used. This software provides qualitative data analysis and adds numerical data to it. It extracts numerical data from word data by measuring frequency of pre-established or emergent categories. It also provides data in a tabular form that facilitates comparison. AtlasTi however, does not analyze the documents but organizes them for

subsequent analysis (Cohen, Louise, et al, 2007). Before uploading the documents to AtlasTi, I read carefully the curricula and syllabi to have a holistic sense of their meaning before fragmented reading while I used them on the software for coding (Appendix E).

One of the demerits of content analysis is difficulty of sorting from the text what is intended from what is not intended from the text. This is described by Robson (1993, p. 273) as sorting the “witting from the unwitting evidence”. In this case, coding becomes in some instances imposition of meaning that possibly serves the researcher’s agenda (Cohen, et al, 2007). Statements can be ambiguous and polyvalent and content analysis does not provide interaction for clarification of intent. Triangulation from the qualitative questionnaires of decision makers and teachers was used to help reveal underlying meanings. It is worth noting that no automatic coding of words was used, as some words are homonyms. An example of this is the word "critical" that may mean "extremely important" rather than "analytical". "Value" is a verb that means "to recognize" and "appreciate" and a noun that refers to "moral norms". For that, all coding was contextualized and done manually. In addition, a co-researcher was invited to perform the coding with the researcher and the discrepancies between the two coding were discussed with her.

#### **4.3.1.1. Texts and Documents Analyzed**

The research questions to be addressed by content analysis are the following the first and the second questions: RQ1. Are EFL curricula and textbooks in Algeria geared towards developing citizenship? And RQ2. In case they do, what type of citizenship is formed and encouraged? What perceptions do decision makers hold vis-à-vis citizenship education? The ‘decision takers’ perspective and challenges that stand in the way of Citizenship Education will be deferred to questionnaire to inspectors and teachers.

Thirty-nine official documents were supplied by cooperative inspectors who used them as official guiding documents to be distributed to teachers. Other

documents were obtained from the official website of the Ministry of National Education (MNE, 2017a; MNE, 2017b). The documents are authentic and currently in use, uploaded in official ministry's websites and downloaded by inspectors and teacher trainers nation-wide. Some of the documents namely the textbooks and teachers' guides are published by the National Authority of School Publications. This agency is affiliated to the Ministry of National Education. Textbooks are included in the analysis because they are official documents on the one hand, and because they have "an important role in transmitting a religious and patriotic collective imaginary" as Ferreira, et al. (2013, p. 2016) describe them.

I strived to obtain the most up-to-date version of every document. Some of the documents, however, have been used since 2006 and have not been updated ever since. These documents are mainly authored by senior inspectors of English with the help of University specialists and other practicing senior teachers of the targeted levels. After consultations with many inspectors and teachers of English, it was decided that the documents at hand are those essentially used by the practitioners and pertinently affect educational narrative and practice. Education policy is highly centralized, and these documents are official with very minute autonomy offered to teachers to veer away from the governing texts. However, teachers have autonomy in the preparation of the learning materials in accordance with the centralized national curricula. Most inspectors use these documents as references in their trainings as well. Media releases from the Ministry of National Education were obtained from LexisNexis databases of journalistic documents.

The categorization and organization of document hierarchy is necessary for what Cohen, et al. (2007, p 493) call "the process of disassembling and deconstructing data into manageable chunks". Therefore, to facilitate the analysis, documents were grouped into four super families. In AtlasTi, document families are grouped documents of specific characteristics to facilitate comparison and analysis. The following document families were adopted:

curricula documents and syllabi, textbooks, laws and regulations, and media releases. On the other hand, the documents were also organized in super-families of middle school level documents and school ones. The textbooks contain introductions entitled: to the teacher/ to the student that is not directed for classroom use. This content is not intended to be taught and thus, is considered more relevant to the former category of curricula materials (i.e. accompanying documents) than textbooks.

#### **4.3.1.2. Coding**

The documents were analyzed by attributing codes that are of interest to the present research objectives to the smallest segment of discourse meaning (usually a couple of sentences). Photos in textbooks were also coded. Whenever there was reference to citizenship or citizenship education, or one of its relating concepts, it was coded. If there was a new emerging code, it was added to the coding list. Two or more codes can be applied for the same statement. This allows for the analysis of co-occurrence. Co-codes occur when two statements are coded exactly in the same location or when coding intersects partially. This still gives us context within which reference is made. For example, if a statement coded as Global Citizenship intersects with Moral Development, this gives us a context of this moral instruction that pertain to universal values. In this case, co-occurrences are potentially meaningful and relevant to our research questions. The codes are then clustered in super-code families that include primary topics or themes that include pertinent subthemes. For categorization, I started my content analysis with six themes that were in the initial codes that I extracted from the theoretical discussion in Chapter One namely: community service; moral/ character development including awareness of rights and duties; autonomy and critical thinking; global belonging and culture vs. local identity and belonging. Next, other emerging themes and patterns were identified inductively as they appeared when analyzing the documents.

The codes mentioned above were also grouped into code hyper-codes to facilitate analysis and comparison. We ended up having the following hyper-

codes: “emancipatory/Critical Citizenship” includes autonomy, critical thinking and action in addition to leadership. “Community Service” includes instruction of serving the community and the rhetoric of community service. “Global citizenship” includes education for the 21<sup>st</sup> century, environmental education, democratic ethos, social justice, human rights, peace, conflict resolution and tolerance. “local Identity” includes identity and belonging, patriotism, loyalty and warning from the dangers of acculturation. “Moral development” is a category that includes social skills, values, character development, and tolerance. The hyper-code “engagement” includes economic, political and civic engagement.

In the analysis, both the groundedness and intensity of the codes i.e. the frequency of occurrence was gauged. The quotes and their quality were also discussed. After coding the number of quotations attributed to each code determined how much the code is grounded in the evidence. The density of the code was determined by the frequency of its mention. Tables of comparison and contrast were included to determine the ratios of occurrence, co-occurrence, interrelationships and dominant themes.

#### **4.3.2. Analysis of The Questionnaires**

A major aim of this research is to try to study stakeholders' beliefs and practices concerning education for citizenship with special reference to EFL curricula and textbooks. Obtaining decision makers' views at different levels and in different regions of the country was highly insightful ... For this purpose, a questionnaire was designed for both inspectors and teachers. For inspectors we initially planned interviews to provide more lengthy and spontaneous insights about beliefs and perceptions of the policy makers and takers on the issue but responsiveness to the interview sessions either via online video communication or physically was very low if not almost negative. The alternative that we opted for was a survey with mostly open-ended questions, and semi-structured items for inspectors. Regarding teachers, a Likert-scale questionnaire was used. This questionnaire was meant to triangulate the results of content analysis concerning

the existence of a rhetoric of education for citizenship in Algerian curricula and textbooks, and the type of citizenship advocated by decision makers and takers (see appendices A, B, C & D).

#### **4.3.2.1. Inspectors' Questionnaire**

The questionnaire was administered on a sample of eighteen inspectors. Both questionnaires share many similarities (see Appendix A & B). Inspectors' questionnaire is a substitute to interviews and thus tries to obtain qualitative as well as quantitative data. Inspectors can thus answer open-ended and semi-structured questions for the quality of training they undergo and the vast experiences they have. Usually inspectors are those who have over twenty years of teaching experience and trained as teacher trainers. Besides, they have a large exposure to education policy and more contacts with decision makers.

The questionnaire tool for inspectors collected demographic data about gender and overall educational and professional background. The first question presents them with a list of categories that include the main lines of thought concerning citizenship education as described in Chapter One. Inspectors can choose as many categories as they see fit. These categories include:

- Community Service/ philanthropy/ engagement with local charities
- Autonomy Building/ life skills/ self-direction
- Awareness of rights and performance of duties
- Identity and belonging to local culture and loyalty.
- Character and moral development/ good manners and ethics
- Civic engagement/ participating in civil society and civil life
- Critical Thinking/ Critical Action/ challenging the status-quo
- Obedience to laws and regulations
- Voting and Political engagement/ participating in political society
- Economic engagement and productivity/ job preparedness/ entrepreneurship

- Global belonging/ tolerance and integration in the international community.

These categories stem from the codes we obtained either deductively from Citizenship Education approaches or inductively from the process of coding the official documents. This process was meant to triangulate the patterns that emerge from content analysis. The list also provides a holistic understanding of citizenship that does not exclude most of the discussed aspects in the literature. The objective is to identify what trends prevail and what general directions dominate in the expressed perceptions of the respondents. The items were given in the form of a checklist where they can choose as many items as they see fit because the issue at hand is not most of the time an either/or understanding.

Inspectors were allowed to add their own definition of education for citizenship if they opted to. This part aims to gauge trends of citizenship education and elicit perception concerning the issue. After that, inspectors were presented with a set of open-ended and semi-structured questions that ask about their perception of the role of school in building civically and politically minded learners and how they see citizenship can be developed in schools, both the current practice and the ideal situation. The third question tried to elicit some examples where Algerian EFL instructors train for citizenship and what challenges they perceive stand in the way of CE in Algeria. At the end of the questionnaire, inspectors were asked if they needed to add other notes that were not included in the questionnaire (*see appendix A*).

#### **4.3.2.2. Teachers' Questionnaire**

The main purpose of teachers' questionnaire was to gauge teachers' opinions and triangulate the results obtained from content analysis. A set of questionnaires was administered to a sample of 229 teachers (*see appendix B*). Teachers who implement policies were highly insightful for our study. They have different levels of experience and practice in different contexts. They were also the ones who do the day-to-day teaching. Their academic background,

training and their age and gender were all important variables that we could look at. Because qualitative data on perceptions can be hard to obtain from a large number of respondents (N=229), a 5-point Likert-scale was used to obtain quantitative data.

For teachers' questionnaire administration, I used Qualtrics online software of Syracuse University to collect a wide range of data. Qualtrics is a highly sophisticated and user-friendly survey tool that is different from popular mass-audience research survey tools such as SurveyMonkey or Google forms in that it offers rigorous analysis options. The software also provides interesting distribution methods that provide different modes and options. Analytics tools provided by the software also offer different graphic visualization and options of cross tabulation. On the other hand, the software is highly secured through universities' portals and different layers of identification and authentications are used, and thus, poses minor confidentiality risks. I drafted the survey outside Qualtrics software and then used it to design the on-line survey (see appendices C and D for screenshots, and appendix B for the original survey).

The teacher questionnaire instrument is a two-page survey that consists of three parts. The first section solicits demographic information. Teachers' questionnaire obtains different demographic data including age, gender, professional experiences and training background and in which Wilaya (province) they teach. Geographic location is important for questions about policies and their implementation. The geographic distance from the center of policymaking can also be political or ideological distance that can affect implementation. Teachers as 'street-level-bureaucrats', a term that refers to policy implementers who deal directly with beneficiaries (in our case students). They adapt citizenship policies with different levels of discretion and interpret concepts against different backgrounds and take into account different complexities. This is all the more the case, in rural and remote regions. For that, we strived to get answers from different provinces and encourage recipients from remote provinces to respond. The questionnaire also asks if respondents have had training on citizenship. If that is the case, the questionnaire allows for a brief

description of the course and the entity providing it. These variables allowed us to compare their responses and see if these variables affect their perception of citizenship and educational ends and how their work relates to governance and change.

The first part (part A) after section on demographic information was a discussion of the concept of education for citizenship in a similar manner to inspectors' questionnaire. This part contains 11 items summarizing the main aspects of conceptualizing citizenship as defined in Chapter One, section 1.2. The last item allows for entry of their own definition of citizenship. The items were presented in the form of a checklist from which teachers can pick and choose. The objective was to explore respondents' subjective interpretation of the term and contrast it with the emerging patterns from content analysis.

The second part (part B) collects quantitative data. It is a set of twenty statements as described on the following page based on 5-point Likert scale (1 indicates strong disagreement, 2 disagreement, 3 neutrality, 4 agreement and 5 note strong agreement). Teachers who strongly agree on a positive attitude statement will rate 5, agree 4 and so forth, and vice versa for the negative statements that we dissipated through the questionnaire for purposes of reliability. The negative and reversed statements to prevent random filling in of the questionnaire are:

- Citizenship Education should be an extra-curricular activity
- Teaching citizenship does not make a difference in students' later engagement
- Teachers should not teach political issues or engage in political discussions with students.

Likert-scale statements can be categorized in the following dimensions in order to answer RQ1, RQ2 and RQ5:

|                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Importance of Citizenship Education</b> <p>(1) Citizenship should be integrated more into EFL curricula</p> <p>(2) Citizenship Education should be an extra-curricular activity</p> <p>(3) Teaching citizenship does not make a difference in students' later engagement</p> <p>(4) EFL curricula in Algeria educate for Citizenship</p> <p>(20) Social skills and the principle of living-together should be an important part of EFL teaching</p> |                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Focus of Citizenship Education</b>                                                                                                                                                                                                                                                                                                                                                                                                                  | <b>Global:</b> <p>(1) Learners need to address global challenges such as environment and human rights</p>                                                                                                                                                                                                                                                              |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Local:</b> <p>(5) Learners need to learn about their local culture and identity</p> <p>(10) Teachers should infuse students with patriotism and loyalty to the country</p>                                                                                                                                                                                          |
| <b>type of citizenship criticality</b>                                                                                                                                                                                                                                                                                                                                                                                                                 | <b>Criticality:</b> <p>(2) Learners should be educated to obey the laws</p> <p>(13) The task of the school is to autonomize learners and boost their critical thinking</p> <p>(14) Students should be encouraged to challenge and change the status-quo rather than fit into it</p> <p>(17) Teachers should encourage students to take part in non-violent protest</p> |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Community Service:</b> <p>(12) Community service where students volunteer outside school should be made part of the education system</p>                                                                                                                                                                                                                            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Morality</b> <p>(8) Learners should be sensitized about their duties and rights</p> <p>(15) Teachers should form good citizens by teaching about values, morals and good manners</p>                                                                                                                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Political:</b>                                                                                                                                                                                                                                                                                                                                                      |

|                    |                                                                                                                                                                                                                                                                                                               |
|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Type of Engagement | <p><b>(9)</b> Teachers should not teach political issues or engage in political discussions with students</p> <p><b>(11)</b> Students should actively participate in elections and voting inside the school</p> <p><b>(18)</b> Teachers should encourage students to join a political party in the future</p> |
|                    | <p><b>Civic:</b></p> <p><b>(16)</b> Teachers should encourage students to be part of a committee, a civil society group or club</p>                                                                                                                                                                           |
|                    | <p><b>Economic:</b></p> <p><b>(19)</b> Teachers should train students as productive and engaged economic future actors</p>                                                                                                                                                                                    |

The third part (part C) of the questionnaire is an important section that tries to elicit qualitative answers from the respondents. Teachers were asked to identify examples where they felt they were teaching for citizenship personally. They were also asked about the challenges that stand in the way of citizenship education whether personally or conceptually. The questionnaire ends by allowing a space for teachers to supplement any idea or issue not covered by the questionnaire items. Both teachers and inspectors' questionnaire encourage participation by asking recipients to leave their emails if they wish the findings to be communicated to them.

The use of the survey is justified for a large sample. Likert-scale data is summative and saves time. It is useful to gauge overall tendencies. Teachers and inspectors were more responsive to questionnaires than to being interviewed.

#### **4.4. Sampling Strategy**

The sample of the study includes teachers who agreed to respond to the questionnaire. We opted for a snowballing methodology focusing on entry subjects that vary in terms of the socio-demographic characteristics i.e. age, gender, working experience, qualification category... Snowballing is a

common method for scholars who rely on human subjects and qualitative data in many disciplines especially for topics where access to networks is very hard. Professional networks were sometimes hard to access unless the researcher builds rapport with a member or more who facilitate researcher's access to the network and introduce the researcher to new willing subjects. In snowballing sampling strategy, present subjects recruit future subjects. It is a form of chain referral where the sample is built up. I resorted to this strategy, as it was difficult for me to access professional networks of inspectors and teachers without referrals. I simply asked for contact information or introduction for people who were eligible for the study. After I was introduced to the new subject, I myself explained the research objectives of the study. By this doing, less money and time were spent in sampling. This led to selective referral for only people who qualify for inclusion. When I approached some inspectors, I asked them both to identify eligible colleagues and to help me spread the questionnaire to the teachers they mentor.

The disadvantage of this strategy is that it is community-biased and is questioned for representativeness. To counter that, I tried to diversify the initial informants as much as possible in terms of gender, location, and level of entry (for this strategy see Cohen, et al. 2007).

#### **4.5. Reliability and Validity & Generalizability of the Findings**

For reliability and validity of the research findings, I pretested the questionnaire to a sample of 20 respondents that share the demographic characteristics of the original respondents. The feedback enlightened a process of correction and demystification of the questionnaire items and its design and presentation. Validity was also sought through triangulation of the instruments in an attempt to combine the strengths of the instruments. For content findings, I sought feedback from an anthropologist co-researcher to discuss interpretive coding. The co-coder is who shares with me cultural background and thus her rating was reliable concerning an issue that is highly contextual. I am also aware of my own biases concerning the main keywords about citizenship and for that,

I engaged in a priori discussion with researchers and respondents to understand the different interpretations of the language I was using in these instruments. I also completed an online training on research ethics and human subject research suggested by Syracuse University to help me understand the ethical and legal dimensions of my research as well as the issues related to reliability and validity of findings (see appendix Y).

For the Questionnaire, we exported raw data from Qualtrics and run it through SPSS to establish Cronbach's Alpha. The coefficient measures internal consistency of the findings.

Content analysis of the official documents includes most of the official documents that are downloadable from the official Ministry of National Education website in addition to Inspectors of National Education documents and official textbooks of all years where English is taught in Algerian Middle and Secondary Schools. Data from the questionnaire includes a sample of 229 teachers who teach in different Secondary and Middle Schools across the country that include both male and female respondents as described in Chapter Five. Findings of this paper reflect the answers of the sample studied. It is up to the readers of the paper to decide whether the findings apply to their specific contexts.

#### **4.6. Limitations of the Study**

Our study is a trans-disciplinary endeavor. It was extremely demanding on time and effort to delve into many realms and perspectives. What is complex and problematic is not only its definition but also the attributes generally known as the 'good citizen'. This is a value-laden normative quality that generally means different things to different people. People may have biased and sensitive perspectives concerning issues of democracy and citizenship participation as well. I, as a researcher, have my own biases.

The notion of citizenship does not also lend itself easily to measurement and study. It is nebulous and abstract. Moreover, political, social and cultural

considerations should be carefully considered as they may have enriched or hindered what was revealed to me. Cultural validity is an issue. Although as a researcher, I belong to the same culture of the respondents. The field of study has evolved in other contexts and having a shared understanding of terms and concepts may be problematic when not interpreted in the same socio-political backgrounds. For the purpose of this study, the researcher considers citizenship as the combination of the legal status that explains civic, political and economic roles of a member of a particular polity, with the moral and intellectual qualities that guide the member to be a positive asset to the polity and its people.

Faour and Muasher (2011) rightly capture the complexity of the issue in saying that nation's history and cultural and socio-political structures significantly affect the context in which citizenship is conceptualized and practiced. It is important to note that much of the literature concerns liberal democracies of the West. In the review of literature, we tried to read diverse perspectives to delimit this study as much as we can.

Time of the respondents was a major challenge. Time has become more of a scarce resource nowadays and to convince people to fill in a questionnaire that does not have personal reward for the recipient is a big challenge. This was more problematic in the case of inspectors who indicated that they are occupied with heavy workload.

Question of generalizability is also another concern. A large-scale study that captures the experiences of a larger sample and the breadth, depth and complexity of the topic is required. One of the challenges is how these ideas and ideals are translated into learning experiences in the day-to-day teaching of EFL. Questionnaire data are in congruence with data obtained from content analysis of the official documents and textbooks in many respects. We may argue that openness to the world is one of the main trends that characterize CE in Algerian EFL perceptions. Evidence from questionnaires' data reveal that most decision makers and takers of EFL education namely teachers and inspectors agree on the importance of CE and most of its aspects. Notwithstanding, there seems to be a

confusion concerning some aspects of it especially "community service" and "political engagement". Promoting national identity appears to be one of the main themes of Algerian Citizenship formation but seemingly with an awareness that this upbringing should not be done in a way that promotes xenophobia, chauvinism or biased thoughts.

Many challenges that stand in the way of Citizenship Education were mentioned. Both teachers and inspectors identified similar constraints and challenges. One of the most prominent ones is the political challenge and the failure of the political system to provide a good example of engaged life. These challenges are linked to social and cultural constraints as well. Others mentioned lack of time and lack of material conditions that make the endeavor of forming the future citizen a mirage. Teachers' overloads of work shy them away from their main duty of infusing values and educating for citizenship. Some attributed this to class size and other to intensive content and long programs to complete. Some teachers indicated that they are lacking the frank authority to go against the grain and to engage in issues or get students do activities and relate to community. Teachers feel hesitant to send students off to engagement project viewing the many liability issues surrounding the procedure. This can be done only if the system organizes and protects this type of work. The responses mirrored the inspectors' responses concerning the challenges of the 21<sup>st</sup> century and the deluge of ideologies and negative perspectives.

## **Summary and Conclusion**

This chapter dealt with a discussion of research design and procedure. It starts with a presentation of the nature of the research and an explanation of the rationale for the choice of research method. Mention was made to the research instruments that were used in the study in order to answer the research questions in addition to the rationale for choosing those instruments. Content analysis of official documents was used with inductive coding procedure using AtlasTi. Education for citizenship is multifaceted and thus needed a mixed method to understand the different aspects and answer the research questions. It also

described the sampling strategy of both content analysis and the questionnaire. This chapter concluded by a discussion of the reliability, validity and generalizability of the findings along with limitations of the research. Findings from both instruments will be presented in the next chapter starting from content analysis of policy documents followed by both pedagogical documents and textbooks in this order. After that, data from teachers' questionnaire and inspectors' questionnaire will be presented and analyzed.

*Chapter Five:*

**PRESENTATION & ANALYSIS OF THE RESULTS**

## **PRESENTATION & ANALYSIS OF THE RESULTS**

### **Introduction**

This chapter presents the findings from the analysis of the contents of the official policy and pedagogical documents in addition to inspectors' and teachers' questionnaire. Before analyzing and interpreting our results, it is worth restating the research questions under discussion:

**RQ1.** Are EFL curricula and textbooks in Algeria geared towards developing citizenship?

**RQ2.** In case they are, what type of citizenship is formed and encouraged through these EFL curricula and textbooks?

**RQ3.** What beliefs and practices do decision makers and takers hold of citizenship education through these EFL curricula and textbooks?

**RQ4.** Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?

**RQ5.** To what extent do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural coherence? Do they incorporate international values?

The overall objective of this study was attempting to find the relationship between the foundational philosophical orientation of citizenship education and its realization in the Algeria curricula and textbooks of English and to find out whether curricula and textbooks support a methodology that teaches students about their roles as citizens. This comes to being by making sense of all the data, eliciting patterns and establishing relationships. Both questionnaires set and content analysis attempt to capture the decision makers and takers' perceptions about the current curricula and educational objectives of EFL instruction concerning citizenship.

After presenting and analyzing all documents in a generic manner, we analyze data in accordance with document type. Thus, the chapter proceeds in three parts: 1) Presentation and analysis of policy documents 2) Presentation and analysis of pedagogical documents 3) Presentation and analysis of inspectors' questionnaire followed by that of teachers. We end the first part of the analysis by a summary of findings from all research instruments.

### **5.1. Hyper-codes and Codes Emerging Inductively form the Analysis**

The present analysis tries to focus on the type of citizenship advocated in the texts be it critical Emancipatory Citizenship, Community Service/ Service Learning, or Moral Development. On the other hand, it tries to investigate whether the focus of citizenship global mindedness and belonging or in-group identity and loyalty (local perspective vs. global perspective) to answer RQ5. It tries also to analyze levels and types of engagement and participation if at all. Our purpose is descriptive, interpretive and explanatory where possible.

The hyper-codes and codes represent the main Education for Citizenship approaches, type of engagement in addition of the global vs. local focus and critical thinking vs. conformity tensions discussed in Chapter One. After analyzing 39 documents that include official curricula, syllabi, textbooks, and supporting documents, I ended up with 22 codes and six hyper-codes namely: Emancipatory Citizenship, Global Citizenship, Community Service/ Service Learning, Engagement, Local identity, and Moral Development. Table (5-1) below shows the hyper-codes and codes emerging from the analysis of the data

| Hyper-code |                                        | Code                                                      |
|------------|----------------------------------------|-----------------------------------------------------------|
| 1)         |                                        | General “Good Citizenship” Statements                     |
| 2)         | Global Citizenship                     | 21st Century Education                                    |
|            |                                        | Democratic ethos: Human rights, inclusion, social justice |
|            |                                        | Global values and Culture                                 |
|            |                                        | Peace/ International Conflict Resolution                  |
|            |                                        | Tolerance                                                 |
|            |                                        | Ecological Citizenship                                    |
| 3)         | Local identity                         | Algerian Identity/ belonging                              |
|            |                                        | Patriotism Loyalty/ faithfulness to the country           |
|            |                                        | Warning from dangers of Acculturation                     |
| 4)         | Emancipatory<br>Citizenship            | Critical Thinking/ Action                                 |
|            |                                        | Leadership                                                |
|            |                                        | Autonomy                                                  |
| 5)         | Moral Development                      | Values and character development                          |
|            |                                        | Obedience and compliance to regulations                   |
|            |                                        | Awareness of civil rights/ duties                         |
|            |                                        | Tolerance                                                 |
| 6)         | Community Service/<br>Service Learning | Actual Community Service/ Service Learning                |
|            |                                        | Rhetoric of Community Service                             |
| 7)         | Engagement                             | Political engagement                                      |
|            |                                        | Apolitical /Nonpartisan                                   |
|            |                                        | Civic engagement                                          |
|            |                                        | Economic engagement/ productivity                         |

**Table (5-1):** Hyper-codes and Codes Emerging from the Data

## **Operational Definitions of the Codes**

In this section, all the codes utilized are listed along with an operational definition for each code:

### **1) General “Good Citizenship” Statements**

This code will be used whenever mention is made to citizenship in general and its good and decent realization.

### **2) Global Citizenship:**

#### **Global Values and Global Culture**

This code will be used whenever there is mention to the world culture or world belonging. In textbooks, this code will be used whenever there is reference to world culture or intercultural/ cross-cultural understanding. Any cultural items that pertain to the Islamic, Arab or Amazigh identity will be counted out.

#### **21st Century Education**

This code is a sub-code for Global Citizenship. It will be used whenever there is reference to education for the 21<sup>st</sup> century, education for a changing world, education for technological advances and trans-national challenges of a connected world.

#### **Ecological Citizenship**

This code will be used whenever there is reference to environment preservation, duties towards the planet and pollution fighting.

#### **Democratic Ethoses: Human rights, inclusion, and social justice**

This code will be used whenever there is reference to democracy or democratic ethoses of social justice, participation in governance, voting, social or political inclusion, human rights and deliberation.

#### **Peace/ International Conflict Resolution**

This code will be used whenever there is reference to peace education, world peace, international conflict resolution or conflict transformation.

### **3) Local Identity/ Belonging**

#### **Algerian Identity and Culture**

This code will be used whenever there is reference to the Algerian identity, history, culture and nation. Photos of the Algerian flag or Algeria traditions, celebrations, Algerian role models and heritage will be all included in this code.

#### **Patriotism and Loyalty to the Country**

This code will be used whenever there is reference to national loyalty and patriotism, or national pride, or discussion of defending the country/ nation.

#### **Warning from dangers of Acculturation**

This code will be used whenever there is discussion or reference to the dangers of acculturation.

### **4) Emancipatory Citizenship:**

#### **Autonomy**

This code will be used whenever there is reference to the autonomizing endeavor of schooling and emancipatory citizenship. Statements about empowerment, self-directed learning, self-assessment or self-efficacy will be included in this category

#### **Critical Thinking/ Action**

This code will be used whenever there is reference to higher order thinking skills or criticality. Discussion of ideas and being able to form and refute arguments and opinions are also included.

#### **Leadership**

This code will be used whenever there is reference to leadership and its features such as risk-taking, initiative, charisma, emotional intelligence, strategic planning, vision, inspiration, and transformation.

### **5) Moral Development:**

#### **Values and character development**

This code will be used whenever there is reference to values, mannerism, character building and morality.

### **Tolerance**

This code will be used whenever there is reference to tolerance, understanding, integration and countering biased and prejudiced thoughts and perspectives.

### **Awareness of rights/ duties**

This code will be used whenever there is reference to the importance of rights and duties for present/ future citizen, or discussion of duties and rights inside and outside the classroom.

### **Obedience, Compliance to Regulations**

This code will be used whenever there is reference to compliance, necessity to obey by rules and regulations.

## **6) Community Service and Service Learning**

### **Community Service Instruction**

This code will be used whenever there is direct activity or instruction that requires/ encourages students to serve community or perform service learning.

### **Rhetoric of Community Service**

This code will be used to differentiate between instruction or instructional item that tasks students or encourages students to practically serve the community and those that speak about the importance of philanthropy, or charitable acts and service without tasking students to perform service.

## **7) Engagement:**

### **Civic engagement**

This code will be used whenever there is reference to civic responsibilities or civic concerns. Textbook and syllabus activities that encourage or discuss civic issues will be included as well.

### **Economic engagement and productivity**

This code will be used whenever there is reference to job preparedness or the responsibility of the citizen as an economic actor including entrepreneurship.

### **Political engagement**

This code will be used whenever there is reference to political engagement, political awareness or a discussion of politics.

### **Apolitical /Nonpartisan**

This code will be used whenever there is mention to the non-ideological, apolitical or non-partisan nature of schooling. Any statements or communication messages that warn from political/ ideological teaching will be coded under this category.

## **5.2. Overall Frequency and Percentage of Codes Appearing in all 39 Documents**

In this section, we present the data in a generic fashion giving occurrence and percentage of all hyper-codes and codes in all the 39 documents regardless of their nature. After that we move to comparative analysis of the hyper-codes. The documents that we analyzed include the Official Journal of the Algerian Republic (JORA, 2008), Orientation Law (2008), The Referential Framework (MNE, 2009), accompanying document of Middle Education curricula (CNP, 2016), General Reference of the Curricula (MNE, 2008); Declaration of Minister of National Education Mrs. Benghebrit (2017) as the Algerian delegate at the 39<sup>th</sup> UNESCO General Conference, general curriculum of English (DESG, 2007); a Press Release scripted from Algeria Press Service (2016) of the Minister of National Education Mrs. Benghebrit, in addition to all the seven textbooks of English of Middle Education and Secondary Education in Algeria, six textbook/ teacher guides, and the syllabi of the seven years of teaching English of Middle and Secondary levels.

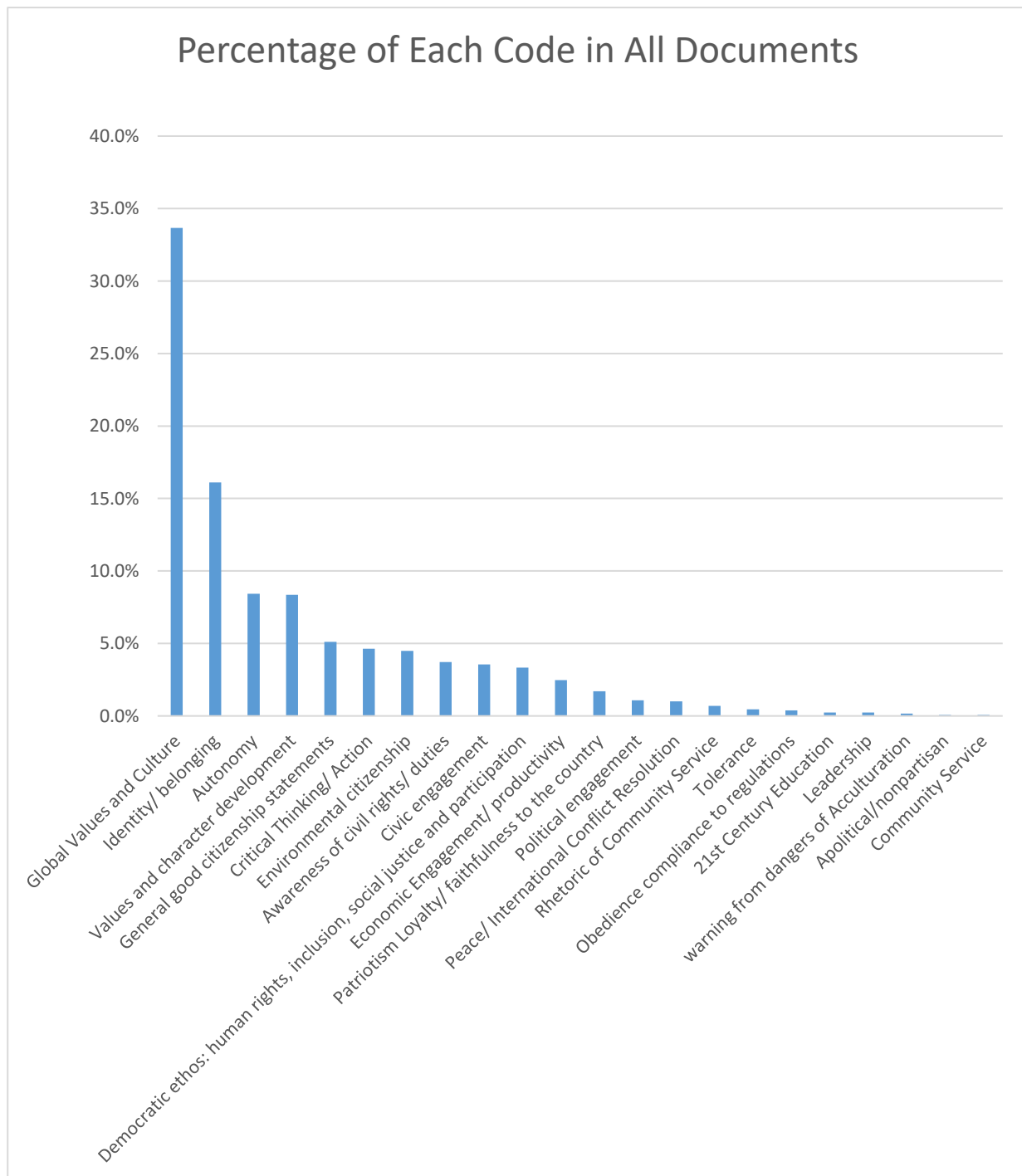
One of the merits of AtlasTi software is that it converts qualitative data into numerical one. Using statistics tool in the software, the frequency of each code and the percentage of it from the overall coded data and edited them in a Microsoft Excel format is calculated. The data obtained is reported in table (5-2) below. It shows frequency and percentage in a descending order:

|     | Codes                                                                          | FREQUENCY | PERCENTAGE |
|-----|--------------------------------------------------------------------------------|-----------|------------|
|     | <b>TOTALS:</b>                                                                 | 1292      | 100.00%    |
| 1)  | Global values and global culture                                               | 435       | 33,7%      |
| 2)  | Identity/ belonging                                                            | 208       | 16,1%      |
| 3)  | Autonomy                                                                       | 109       | 8,4%       |
| 4)  | Values and character development                                               | 108       | 8,4%       |
| 5)  | General good citizenship statements                                            | 66        | 5,1%       |
| 6)  | Critical Thinking/ Action                                                      | 60        | 4,6%       |
| 7)  | Ecological Citizenship                                                         | 58        | 4,5%       |
| 8)  | Awareness of civil rights/ duties                                              | 48        | 3,7%       |
| 9)  | Civic engagement                                                               | 46        | 3,6%       |
| 10) | Democratic ethos: human rights, inclusion,<br>social justice and participation | 43        | 3,3%       |
| 11) | Economic Engagement/ productivity                                              | 32        | 2,5%       |
| 12) | Patriotism Loyalty/ faithfulness to the country                                | 22        | 1,7%       |
| 13) | Political engagement                                                           | 14        | 1,1%       |
| 14) | Peace/ International Conflict Resolution                                       | 13        | 1,0%       |
| 15) | Rhetoric of Community Service                                                  | 9         | 0,7%       |
| 16) | Tolerance                                                                      | 6         | 0,5%       |
| 17) | Obedience compliance to regulations                                            | 5         | 0,4%       |
| 18) | 21st Century Education                                                         | 3         | 0,2%       |
| 19) | Leadership                                                                     | 3         | 0,2%       |
| 20) | warning from dangers of Acculturation                                          | 2         | 0,2%       |
| 21) | Apolitical/nonpartisan                                                         | 1         | 0,1%       |
| 22) | Community Service                                                              | 1         | 0,1%       |

**Table (5-2):** Frequency and percentage of each code in the documents

The graph below is a display of the above table. Axis (y) in the graph shows the percentage of occurrence of the code in the 39 coded documents. As we can see, community service does not appear and expressions of apolitical and

non-partisan nature of education, warning from the danger of acculturation, and leadership because their percentages were negligible:



**Figure (5-1):** Percentage of Each Code in All Documents

As shown in figure (5-1) and table (5-2), "global culture and global values" are the primary theme that appeared in the documents regardless of their type. Again, we coded any cultural item that exposes the students to universal

culture or Western culture or content that speaks of universal culture or identity as a global perspective. It seems justifiable that curricula and textbooks of foreign languages feature cultural elements of the target culture. This is even truer in the case of English that is functioning as an international Lingua Franca and the language of globalization. Unlike other subject matters where students are already exposed to their own culture, EFL classes are opportunities for exposure to another perspective they are not necessarily exposed to otherwise. Its ratio to local culture and identity will be discussed in a separate section below.

Quite interestingly, the second most frequent theme quoted is "identity and belonging". The analyzed documents seem to contain a lot of mention of native culture and references to identity elements of the Algerian nation and belonging to it. Autonomy comes third. Autonomy is often stated as one of the ultimate objectives of the Algerian education system under CBA. Community service has minor presence where only one mention was recorded. Both political engagement and conflict resolution are of tiny presence in the discourse of education policy and practice as well.

Frequency is indicative of the dominance of the category in the discourse. Aside from redundancy that might be the case, recurrence of an item reveals to a large extent the topics that are of importance to the curriculum writers. This focus sends also a message to implementers on what to focus on. In the subsequent sections, we will analyze the occurrence in detail as they pertain to the main hyper-codes (themes) at hand.

Table (5-3) shows percentage of occurrence from the overall count of quotations in the 39 documents. Global Citizenship is the dominant pattern with 42,7% of occurrence in all documents. Most of this occurrence is reference to global values and global culture followed with Ecological Citizenship with 4,5%. Local identity represents 18% of the occurrence most of which is reference to Algerian culture and belonging. The type of citizenship mentioned most in the documents is emancipatory citizenship (autonomy 8,45, critical thinking/ action 4,6%, and leadership only 0,2%), followed by Moral Development in the form

of discussion on moral values in addition to rights and duties. Overall, engagement occurrence is minute. Civic engagement is the most recurrent type of engagement (3,6%) followed by economic engagement and productivity and political engagement with only 0,1% of the overall occurrence of the codes in all documents. Community Service is almost absent in all document with overall occurrence of 0,8% out of which 0,7% is Rhetoric of Community service rather than actual service learning/ community service instruction.

| <b>Hyper-code</b>                            | <b>Code</b>                                               | <b>%</b> | <b>%</b>     |
|----------------------------------------------|-----------------------------------------------------------|----------|--------------|
| 1)                                           | General “Good Citizenship” Statements                     |          | <b>5,1%</b>  |
| 2)Global<br>Citizenship                      | 21st Century Education                                    | 0,2%     | <b>42,7%</b> |
|                                              | Democratic ethos: Human rights, inclusion, social justice | 3,3%     |              |
|                                              | Global values and Culture                                 | 33,7%    |              |
|                                              | Peace/ International Conflict Resolution                  | 1%       |              |
|                                              | Ecological Citizenship                                    | 4,5%     |              |
| 3)Local identity                             | Algerian Identity/ belonging                              | 16,1%    | <b>18%</b>   |
|                                              | Patriotism Loyalty/ faithfulness to the country           | 1,7%     |              |
|                                              | Warning from dangers of Acculturation                     | 0,2%     |              |
| 4) Emancipatory<br>Citizenship               | Critical Thinking/ Action                                 | 4,6%     | <b>13,3%</b> |
|                                              | Leadership                                                | 0,2%     |              |
|                                              | Autonomy                                                  | 8,4%     |              |
| 5)Moral<br>Development                       | Values and character development                          | 8,4%     | <b>12,5%</b> |
|                                              | Obedience and compliance to regulations                   | 0,4%     |              |
|                                              | Awareness of civil rights/ duties                         | 3,7%     |              |
| 6) Community<br>Service/ Service<br>Learning | Actual Community Service/ Service Learning                | 0,1%     | <b>0,8%</b>  |
|                                              | Rhetoric of Community Service                             | 0,7%     |              |
|                                              | Political engagement                                      | 1,1%     | <b>7,2%</b>  |

|  |                                   |      |  |
|--|-----------------------------------|------|--|
|  | Apolitical /Nonpartisan           | 0,1% |  |
|  | Civic engagement                  | 3,6% |  |
|  | Economic engagement/ productivity | 2,5% |  |

**Table (5-3):** Percentage of occurrence for each code and hyper code in all 39 documents

### 5.3. Hyper-codes across Type of Documents

Table (5-4) below shows a breakout of findings according to count of occurrences in each type of document. In the subsequent sections, hyper-codes will be presented and analyzed proceeding in the following order:

| Hyper-code                             | Policy Documents | Pedagogical Documents | Textbooks | Total |
|----------------------------------------|------------------|-----------------------|-----------|-------|
| 1) General Good Citizenship Statements | 7                | 43                    | 16        | 66    |
| 2)Global Citizenship                   | 50               | 157                   | 316       | 523   |
| 3)Local identity                       | 39               | 59                    | 126       | 224   |
| 4) Emancipatory Citizenship            | 21               | 111                   | 32        | 164   |
| 5)Moral Development                    | 26               | 54                    | 79        | 159   |
| 6) Community Service/ Service Learning | 0                | 2                     | 8         | 10    |
| 7) Engagement                          | 32               | 30                    | 21        | 83    |

**Table (5-4):** Breakout of Occurrence according to the Type of Document

As we can see, overall mention of citizenship in a global reference is by far the most recurrent pattern in each type of documents. Discussion of global

culture and challenges surpasses local culture and local identity by over one hundred quotes in pedagogical documents and by almost two hundred quotes in textbooks. Textbooks contain photos and different learning activities that contain cultural elements and translate the curricular objectives in different learning exercises. The heaviest mention to Emancipatory citizenship is in pedagogical documents whereas it is mentioned only 26 times in policy documents and 32 times in textbooks. Engagement has a balanced occurrence across the three types of documents.

### **5.3. Presentation & Discussion of Example Quotes in Policy Documents**

In the following section, will present and discuss example quotes in policy documents. The discussion, however, does not reflect the totality of quotes. Other quotes are organized in accordance with themes in the appendices.

#### **5.3.1. General ‘Good Citizenship’ Statements in Policy Documents**

The word citizen or its Arabic or French equivalent (*Mowatin*, *Mowantana*, *citoyen*, *citoyenneté*...) is mentioned 7 times in policy documents. In most of the instances, it is preceded or followed with one of the following adjectives: active, decent, good, responsible, global, a man of the nation, effective citizen, a man of the third Millennium (millennial), and the citizen of tomorrow (*le citoyen de demain*). The latter term means either adult life or life in the future as a changing reality for humans. In some instances, we even recorded the word super citizen.

#### **5.3.2. Global Citizenship in Policy Documents**

The hyper-code ‘Global Citizenship’ encompasses five codes namely: 21st Century Education, Democratic Ethoses with its subcategories of human rights, inclusion, social justice and participation; Ecological Citizenship, Global Values and Culture, and Peace/ International Conflict Resolution. The total number of quotations coded in policy documents is 50. Global citizenship learning items can range from universal culture, to global mindedness and cross-border challenges, to global projects and statements of global belonging.

The General Reference to Curricula (MNE, 2008) states that openness to progress is one of the pillars of curricula. The document goes on to say that both the Constitution and the Orientation Law of 2008 endorse this claim by stating that education in Algeria is characterized both by a national character and openness to modernization and its integration in the world trends in education. It adds that the programs of secondary school aim to provide a general understanding of a philosophical and civilized teaching of Islam. This is fulfilled through a study of the various intellectual currents and schools, as well as the principles of other religions so that the learner acquires a broader culture in this field that opens his/ her mind. The objective is to promote tolerance to others' religions and cultures.

Globalization is discussed exhaustively in the Orientation Law (2008, p. 24). It was stated as one of the challenges of education:

Globalization has striking effects on traditional representations of exchanges among people, especially those associated with the labor market and cultural identities. It also affects ways of thinking and acting. Therefore, the educational curricula should promote awareness of the stakes associated with peacekeeping by sharing values related to the future of humanity (human rights, minority rights, environmental protection, etc.). The curricula also need to prepare for competitiveness, which is essential for promoting national identity, developing the necessary competencies for successful adaptation to the world of multicultural communication, and the international labor market. Therefore, the educational curricula seek to include in their objectives' information about cultures and civilizations, and the development of arts, professions and labor markets

It is not simply understanding by appreciating what each civilization has contributed to the progress of mankind as is stated in Article two of the Official Journal of the Algerian Republic (JORA, 2008, p. 8). The mission of the Algerian school is stated as the formation of the citizen of tomorrow who is equipped with firm national characters; the one who embraces the values of the Algerian people, capable of understanding the world around him/her; and also capable of adapting in it and influence it with openness. Both statements seem to suggest self-respect and respect for others and two very important objectives for diversity in the world that should go together.

In the Referential Guide (MNE, 2009), the policy writers emphasize that Algerian education caters for axiology and moral dimension and educates for world values that are compatible with our Algerian values. This compatibility is not explained thoroughly but may be understood that whenever global trends or values contradict local ones, primacy is given to the local ones.

For democratic ethos such as human Rights, inclusion, social Justice and participation, occurrence was numerous in the policy documents. They encompass the values of participation, pluralism, diversity, social justice, inclusion and choice. We collected all references to these themes, a process that resulted in 43 quotations. It is often stated that the objective of civic education and schooling in general is to teach the democratic process in social life. In many occasions, democracy was mentioned as a means and end in itself. In the Orientation Law, it is stated as the second major goal of the modern Algerian school where the school serves as the first stage and learners learn democracy and the best practices for social cohesion and national unity (Orientation Law, 2008, p. 9). The Law in a subsequent section requires schools to walk the talk and embody democratic ethos in their operation. The school in this case becomes “a preferred place for the prosperity of every individual. The school must allow every child to experience full of complete experiences with the values of progress and freedom. The school must also raise awareness of humanitarian work where others are taken into account” (*ibid.* p. 11).

In the General Reference of Curricula, MNE, 2008, the authors state, “in the field of education, we must always remember that democracy is a valuable asset to be passed on to next generations. More than that, it is an exercise and behavior that must be consolidated. Schools and classrooms are the first places where these behaviors are practiced and cherished”. The authors go on to explain that the democratic nature of the education system is part of the democratic nature of the political regime:

The [Algerian] state is national and popular in essence. It is an expression of the sovereignty of people, and in the service of people. The popular character of the state requires the emergence of personal and collective awareness that simultaneously strengthens personal status and preserves social harmony. This awareness is based on the prevailing values of the common effort to preserve

social harmony and prosperity. The latter requires, in turn, the development of an active citizen in the service of the community (n.p.).

The Orientation Law (MNE, 2008) describes the Algerian education system as a democratized and Arabized one. Democratization is described as a choice. The Law states that Algeria has adopted the democratization of education. "It has worked to embody the option of Arabicisation and Algerianization of education at various levels, which allowed the country to restore and promote its language and culture, in connection with the values of civilization" (MNE, 2008, p.4), emphasizing that democracy is the first step towards citizenship. According to the same document: "the emergence of political plurality makes it a persistent need to introduce the concept of democracy in education. The goal is to infuse generations with the spirit of citizenship and all that goes with it, such as openness, tolerance and community service" (Orientation Law, *ibid*). It adds that democratic education is not confined to generalizing education and the right of everyone for quality education, but in enabling the learners to "unleash the fullest of their potential equipping them with skills for life-long learning" (*ibid*, p. 14).

Thus, the system is national in nature i.e. unified and centralized; democratic character. The democratic school is also described as part of a democratic society as a whole. In other parts of the Orientation Law, these values are said to be rooted in Islam. "Islam has made all members of the group equal before justice and right and condemned discrimination based on skin color, wealth or social order, relying on faith as a single element to distinguish men from one another. Thus, Islam is a factor in bringing individuals closer together, supporting social cohesion, sharpening collective sense and encouraging social solidarity" (Orientation Law, p. 8).

In addition to national values, human rights and gender equality, duties, tolerance, the spirit of justice and international ethos are also mentioned in the Orientation Law (*Op. Cit.*):

Since the end of the last millennium, Algeria has undergone rapid transformations at both the political and economic levels: democracy, citizenship, human rights, individual and collective freedoms (which have gradually become concepts in our daily lives), market opening, globalization of the economy, internationalization of information and communication are no longer mere slogans but concrete facts. The task of the school in the face of these developments is essential. In addition to its traditional task of transmitting knowledge, the child should be taught how to become a responsible citizen, able to understand and contribute to the changes in the society in which he / [she] lives.

The democratic school is said to lay the foundation for a democratic society that is committed to peace, progress and universality. Democratic schooling helps students to acquire the values shared by Algerian society and those expressed through international texts and principles of human rights, equality and social justice (Op. Cit., p. 8). Democratic culture is promoted among students by giving them the basis for dialogue, accepting the majority rule, and encouraging them to renounce discrimination and violence and resort to dialogue in case of difference. This also prepares them for collective life and makes them aware that freedom and responsibility are inseparable (*see JORA, 2008 p. 9 for complete quote*).

### **5.3.3. Local Identity in Policy Documents**

In the Reference Framework of the curricula (MNE, 2009), mention was made to the importance of instilling in learners the basic identity pillars that are represented in the tripartite: “Islam, Arabity, and Amazighity in order to enhance the social cohesion and cultural conscience of our nation” (n.p.). Similarly, in the General Reference of Curricula (CNP, 2016), it is cited that personal and social competences to be developed include those that align with national values and the way of behaving should be consistent with them. Learning materials should assert learners’ personal identity to behave with self-confidence and develop attitudes of solidarity. This description of conduct is referred to in the aforementioned document as a civic conduct in class, with family, amongst friends, and in the midst of the community as a whole. The learner’s active role

as a citizen should be consistent with '*la personnalité Algérienne*' (Algerian personality).

Thus, the learning materials should contain and reflect the values set out in the founding texts where teachers should keep the question in mind: do they contain values expressed in the program: identity, national consciousness, citizenship, openness to the world? The responsibility is put on the shoulders of teachers who should strengthen national values in order to keep national unity and increase defensiveness of the nation (MNE 2011; MNE, 2008). The Algerian character and the Algerian values are those "common values among all members: political, moral, cultural and spiritual, with the aim of strengthening national unity (*ibid.* n.p.), and symbols representing the Algerian nation (national flag, national anthem and the national currency). The document goes on to state that this comes to being by an education that forms for citizenship that is based on the fundamental values of the nation. These values are also manifested through respect for others, solidarity, cooperation, and the manifestation of tolerance; in addition to the sufficient knowledge of the geographical (natural and human) heritage and history (dates, places, heroes, important successes and contribution to global civilization) is considered very important. The latter will generate and develop the student's connection to his/her land and his/her legacy.

The Reference Guide reiterates that Algerian identity rests on three pillars: Islam, Arabity and Amazighity (MNE, 2008). These values are manifested in the founding texts of the Algerian nation. These founding documents are also listed in the General Reference of Curricula to include the Declaration of November 1<sup>st</sup>, 1954 and the Constitutions of 1996, to 2008:

[Our] national state is a republic and a democracy i.e. The citizens appoint their rulers. The republican status of the State requires the application and respect of the law and the national institutions represented by the people. Social relations are conducted in accordance with a freely agreed "social contract". In the field of education, the promotion of awareness of belonging to a common collective identity is citizenship. Belonging to Algeria is a complex network of historical solidarity, a sense of belonging to one nation and one people. It is also based on the historic and geographical heritage and symbolized by Islam and the languages of the nation: Arabic and Tamazight, as well as the flag, the anthem and national currency.

On the other hand, it is stated that education has a national and democratic character that is open to modernization and integrated into world trends in pedagogy (Op. Cit.). This means that education is centralized in a way that authorities provide a unified compulsory program that includes common values and competences. It is of great importance to consolidate values that are represented in the geographic and historical heritage of the Algerian nation. This fact is said to be primordial for its existence and defensiveness:

The educational system has been inspired by the founding principles of the Algerian nation: Islam, Arabity and Amazighity. It is important that we provide the citizens of tomorrow with a well-established form of the nation to which they belong, and with which they should contribute

(MNE, 2008, n. p.)

Furthermore, the General Reference of Curricula (MNE, 2008, n.p.) also notes that the

Introduction of Tamazight language and its cultural heritage in the educational curricula was an initial expression of the will to establish the proper place for this mainstream of Algerian personality in the system. Work is still under way to provide technical, pedagogic and educational conditions for its circulation and prosperity.

It goes on to say that identity and mastery of the two national languages is a way of appreciation of civilizational heritage that they represent. This comes to being by knowledge of the state and its geography and all that concerns its symbols. In addition, awareness of belonging and consolidating knowledge about the principles and morals of Islam and the culture of the Algerian nation.

This trend stems from the guidance of the Presidency of the Republic as enunciated in the Official Journal of the Algerian Republic (JORA), and the Orientation Law of 2008. In the Journal (2008, p. 8, article 2) the mission of the school is described as follows:

The mission of the Algerian school is to create a citizen with certain national characteristics, very attached to the values of the Algerian people, capable of understanding the world around [him/her], adapting in it and influencing it, and open to global civilization.

The document goes on to mention that the system should be geared towards instilling a sense of belonging to the Algerian people in the hearts of the children and to inspire them to love Algeria with a sense of pride and belonging

to it. This should result in a sense of attachment and national unity, and respect for the symbols of the nation. The objectives are set as follows:

- Strengthening individual and collective awareness of national identity as a bond of social harmony by promoting values related to Islam, Arabism and Amazighism;
- To consolidate the values of the Revolution of November 1954 and its noble principles among the younger generations and to contribute, through national history, to perpetuating the image of the Algerian nation by strengthening the attachment of these generations to the values embodied in our country's historical, geographic, religious and cultural heritage;
- Forming a generation that is imbued with the principles of Islam and its spiritual, moral, cultural and civilizational values.
- Promote the values of the Republic and the rule of law (JORA, 2008, p. 8-9).

The same line of thought was explicitly stated in the preamble of the Orientation Law (2008). According to this document, schools have the task of “strengthening the values of Islam, Arabity, patriotism, and valuing the heritage of Tamazight” (MNE, 2008, p. 6). These spaces should be characterized by freedom and openness to the outside world. The ultimate goals of schooling are stated as “forming a citizen of national identity, who believes deeply in the values of the Algerian society, and who is capable of understanding the world around him and is also capable of influencing that world without any complex” (Orientation Law, 2008, p. 17). The Law also mentions the founding texts and the principles enshrined in the First November 1954 Declaration as well as in the Constitution as the first source of guidance for pedagogic policy. It adds that the school must contribute to perpetuating the image of Algeria, as the land of Islam and part of the Maghreb, and an Arab Muslim country, the Amazigh land, the Mediterranean region and Africa. Thus, “learners must be closely linked to their geographic, historical, human and cultural foundations. They should also be instilled with a national spirit to promote and develop a sense of belonging to Algeria and its national unity” (*Op. Cit.*, 2008, p. 6).

#### **5.3.4. Moral and Character Development in the Policy Documents**

Moral development as an approach to citizenship education focuses on virtuous realization of citizenship as aforementioned in Chapter One. The development of the future/ present citizen involves to a large extent education for values and social norms and the development of manners of a certain type. We coded reference to moral and ethical ends of education in addition to learning materials that include preaching or mention to ethics and morality and mannerism in this category. Our coding resulted in 26 quotations regarding policy documents.

This category appears extensively in the four mother documents of Algerian education policy namely the General Reference of General Education (MNE, 2009), The Referential Guide (MNE, 2011), The General Reference to Curricula, The Official Journal of the Algerian Republic (JORA, 2008), and the Orientation Law (2008). These Referential documents appear to be citizenship statements par excellence. They give primacy to the axiological and moral dimension to education. An example of this can be found in the General Reference of the Curricula (MNE, 2009) where an extensive discussion of morality can be found. The morals that probe curricula are those morals that spring mainly from “the traditions of our society like the values of collaboration and solidarity” (MNE, 2009, n.p.). The document goes on to state that quality assurance should be measured by aligning the objective with the ethical dimension. The Official Journal of the Algerian Republic (JORA) states also that school should inculcate social manners and make students realize that liberty and responsibility are intertwined. The documents present a lengthy list of ethics and obligations for civic life that revolve mainly around respect, tolerance and care for others.

Developing respect for the rule of law is part of the discussion in the Official Journal of the Algerian Republic. One of the elements of citizenship and the objectives of schooling is developing the values of the republic and the rule of law (JORA, 2008). The Journal goes on (in Article 20) to state that students

shall comply with the rules of procedure of the institution, especially the implementation of all activities related to their studies, as well as attendance, respect for timing, observing good morals and respect for the rules of the governing institutions and school life (p. 10). The quote ends in stressing that the national flag to be raised and lowered along with the performance of the national anthem in all public and private educational institutions.

Likewise, the General Referential Guide (MNE 2008, n.p.) describes the task of education of all time is to “convey the values chosen by society for itself. The values that are shared by all members are political, moral, cultural in nature. They act as spiritual frames of guidance with the aim of strengthening national unity. This goes along with an attitude that is open to the world. Individual values count as well”. These communal values are stated to transcend selfishness. The document stresses the need for a pedagogy that practices these values. In another section of the document, the writers add the values of the Republic that consist in democracy, the rule of law, meritocracy, liberty and pluralism.

The Secondary School level policy documents are no different. In the General Referential Guide (*Op. Cit.*), mention is made to ethics as an ultimate objective of Secondary School Education. Focus is on the importance of the value of work, intellectual honesty, self-esteem and respect of others. Other values and good habits include preserving cleanliness, respect for school laws, generosity and spirituality.

### **5.3.5. Emancipatory Citizenship in the Policy Documents**

Critical thinking and autonomy fit into the libertarian perspective on the topic of Education for Citizenship. In the category of Emancipatory Citizenship that trains for a citizen of independent will and autonomous critical thinking. The good citizen is not necessarily the compliant or the obedient but rather the free and challenging one. Both autonomy and critical thinking are moderately represented in the sample of the documents we analyzed with an occurrence of 21 quotations in the policy documents. This occurrence includes any reference to higher order thinking or critical attitude to issues of importance to students. In

addition to quotes where self-directed learning, self-evaluation, or autonomy of any kind is encouraged.

The Official Journal of The Algerian Republic (JORA, 2008) incites educators to educate for analysis, observation, induction and problem solving in addition to understanding abstract and concrete worlds in the context of discussing citizenship values. The Journal also stresses the importance of developing ways and capacities for individual and collective work emphasizing discernment, communication and taking responsibility.

The Orientation Law (2008) refers to learning approaches based on the application of analytical, summarizing, problem-solving and knowledge-building patterns that should be adopted from the early years at school. The Algerian of tomorrow is described as an independent individual and a citizen imbued with social values, 'armed' to face life, and able to cope with new unforeseen situations. The document acknowledges the complex and huge data one is receiving in this information age. For that, finding solutions to the problems associated with the rapid transformation of our society and the international environment and being able to analyze different inputs is highly required (*see* Orientation Law, 2008, p. 15).

The former Minister of National Education Mrs. Nouria Benghebrit in an open invitation for the Arab Countries to review their education systems (Algerian Press Service, 2016) stresses the need "to provide quality education, develop critical spirit among children, improve technical and vocational education, master languages, instill values of citizenship and tolerance into children, and raise awareness of climate change risks".

Autonomy is referred to as the pedagogy of Autonomy in the Orientation Law (MNE, 2008) that renders the learning responsible for his/her own education including the capacity of self-evaluation. In other instances, autonomy is called "sustainable education" (General Reference of Curricula, 2008, n. p.):

- Raising and deepening the cultural and basic level of education and preparation for sustainable education;
- priority given to learner needs and interests;
- Incorporation of multilingualism;
- Organizing education and training around how young people prepare and not only practice professions (prepare them to adapt to the permanent mobility of professions);
- Preparatory training for participation in the economic sector and the collective movement;
- The integration of new languages in the field of information and communication technologies;
- The school is open to its surrounding environment;
- Independence of educational institutions

The document goes on to state that:

This autonomy is not the sole monopoly of learners but of all education stakeholders. We recognize the right of independence and initiative for the various stakeholders in the educational system is an educational space in which the development and dissemination of intellectual and moral competencies in support for academic education and social integration. How do we provide quality-oriented education for the future and make the school able to anticipate and recruit means to ensure tomorrow's citizens is the main questions?

The Official Journal of the Algerian Republic JORA (2008, article 6) and the Orientation Law (MNE, p. 13-15) use similar wording describing the school as the place that prepares for the reinvestment in skills and knowledge and its employment in new situations. According to the Orientation Law (MNE, 2008), schools, among others, have the responsibility to provide spaces that develop autonomy and self-directed learning. The Referential Framework of the Rewriting of Curricula (2009) probes that by stating the development of individual and collective work methods and abilities, developing the capacities of analysis and summarization, reasoning and judgement, communicating and assuming responsibilities. The Same can be said about the General Reference of Curricula (2008) which speaks of an interesting link between citizenship and critical thinking:

Knowledge acquired at secondary level (in all subjects) should enable the development of a sense of effort and intellectual integrity. It should also instigate curiosity of pupils. Therefore, all education is required to form citizens, because students practice the habits of higher intellectual thinking, such as analysis, summarization, the development of problems, the construction of hypotheses, criticism

in civic acts. This develops in its own right national and human values and raises awareness of environment and environmental issues.

(General Reference of Curricula 2008, n.p.)

The interesting link mentioned above explains how the process of freed critical thinking leads to better moral judgement concerning issues of patriotism and good environmental behavior. The intuition behind this is that higher intellectual thinking is always positive and can never be in tension with real citizenship.

The quotes stated above establish the link between critical thinking and autonomy. Emancipatory education leads to emancipated citizenship that is equipped with critical attitudes and skills to resist indoctrination in the school and later in life. The development of intellectual capacities leads to ‘good’ autonomous and interdependent action in the community.

#### **5.3.6. Community Service in Policy Documents**

We coded only two quotes pertaining to the rhetoric of community service i.e. expressions and learning materials that invite students to serve the community while lacking practical instructions to implement the service as in-class or out of class activity or the rhetoric of Community Service i.e. speaking about charity or encouraging acts of kindness without direct instruction on how to fulfil it. These activities can also be described as intramural discussion of philanthropy and service.

#### **5.3.7. Engagement in Policy Documents**

**Political Engagement:** Occurrence of this category is less than the case of most of the other categories but was present in different types and forms. In the General Reference of the Curricula (MNE, 2008), it is mentioned that all human sciences in the Algerian education system are required to raise its ends and objectives to a level that enables it to challenge what pluralism requires. Here it is not clear what type of objectives should be put in place to challenge the internal and external challenges of pluralism and globalization. The social

sciences in the education system should go beyond identity and civic roles to meeting social and political demands (*ibid.*).

Notwithstanding, the Journal of the Republic (JORA, 2008, Orientation Law, 2008, Article 16), warns against the use of the school as a place for ideological or political inculcation of a certain sort stating that: “schools must be spared from any influence or manipulation of partisan, political or ideological nature” (JORA, 2008, p. 10).

**Economic Engagement:** Education either at higher or lower level may be seen by many as merely a preparation phase for white-collar jobs or further education rather than a critical phase for the preparation of the future citizens or political and civic leaders. Even economic training and job preparedness can be seen as a form of economic citizenship engagement where learners have responsibility to participate in economic growth and the creation of wealth for the nation or even the world at large. In this section, we accounted for all items that accounted for the preparation of the citizen to be an active economic actor in the policy documents studied.

The school is often considered a place that nurtures and develops talent. It is the main provider for the workforce. EFL instruction prepares for jobs in many forms. In curricula, values of work and effort and the ethic of perseverance are considered of paramount importance to meet the social and professional requirements and lead the nation to prosperity (MNE, 2009). The objective of schooling at different levels is described as follows in the General Reference (MNE, 2011): “Preparing for higher education or for professional life is an important objective. It is therefore important to provide each student at the end of his course with certain qualifications that enable him to actively contribute to society. In addition, the development of a basic shared culture is of paramount importance” (n.p.).

Economic engagement as an end of schooling is also stated in the Official Journal of the Republic (JORA, 2008, pp. 8-9). The Journal stresses that schools ensure the acquisition of knowledge that guarantees mastery of tools that

facilitate preparation for professional life or joining higher education or a profession that aligns with their capacities and ambitions. Education should also adapt to a changing labor market by encouraging initiative taking and innovating and an attitude of life-long learning.

Moreover, the Orientation Law of 2008 (pp. 5-13) also mentions that schools prepare students for a competitive globalized economy. This comes to being through self-directed learning and the creation of spaces that cater for autonomy and openness to the international environment and the world. This way supports the links between the school and the world of business, associations and experts. The document suggests twinning schools and making frequent multilateral meetings. It is not clear, however, how these meetings should be organized and what legal and procedural framework should be pursued to implement ‘twinning’.

**Civic Engagement:** In the Referential Framework for the Rewriting of Curricula (MNE, 2009) emphasis is put on the quality of educational objectives in terms of civic engagement. These objectives are said to be measured against their relevance to social and economic issues. The same can be said about the Accompanying Document of middle school curriculum (CNP, 2016) that depicts the end profile of the learner as someone who can: -demonstrate his/her civic conduct in class, family, friends, community; and demonstrate his[/her] belonging to a community as having an active role as a citizen. This is suggested in a more practical way in the document by providing examples of practices such as commitment with charity clubs/ being a ‘helping hand’ /respect for others, healthy food habits and table manners, hobbies, the positive use of digital/ electronic devices... One of the exercises suggested in the Accompanying Document to the curricula mentioned above is asking students to address the unethical phenomenon of food waste during the fasting month of Ramadhan. The task consists of participating in a campaign or conducting a survey as an active citizen with the religious authorities of the student’s town to raise people’s awareness about food waste and price rises during this sacred month. This exercise clearly asks the learner to engage and intervene as a civic citizen to

change bad manners and habits. The question that remains unanswered is whether this activity is to be really carried out by the learners who are to report their actual work or end up used as fictional activities where learners end up playing roles inside the classroom and taking the task as a scenario activity without engaging in real life.

Similarly, The General Reference of Curricula (MNE, 2008, n.p.) stresses the need for active citizenship for the service of the community:

The state is both national and for people i.e. it is an expression of the sovereignty of the people and in the service of the people. The popular character of the state requires the emergence of personal and collective awareness while simultaneously strengthening personal status and preserving social harmony. This awareness is based on the prevailing values of the common effort to preserve social harmony and prosperity. The latter requires, in turn, the development of an active citizen in the service of the community

The quote above acknowledges both individual and collective duties and rights of the citizen. Autonomy and initiative of the various actors in the educational system should be cherished. Educators are encouraged to “use educational spaces in which the development and dissemination of intellectual and moral competencies supports academic education and social integration”. Especially in today's world, the document attests the highly important role of human and social sciences in rendering the individual successful, balanced and socially adept. Another stated objective of schooling is preparing for higher education and for professional life. It is therefore important to provide each learner, at the end of his/her course, with certain qualifications that enable him to actively contribute to society. Therefore, the development of a common core culture is of paramount importance, the document adds.

The document goes on to mention that civic education must be introduced from the first year of primary education and be considered as a continuation of the first upbringing in the family. Indeed, the child learns to live within the group in the family in a realistic way (the distribution of roles, solidarity, and acceptance of the other ...). The child's civic education, as the document refers to, also develops moral values such as integrity, courage, effort and love of fine

work, self-respect and respect for others despite differences, and most importantly love of the homeland as emphasized by the General Reference of Curricula (*ibid.*). The following competencies are believed to be developed in the schooling experiences:

- Taking responsibility in the classroom and in the school;
- Respecting the rules of collective life within the school: hygiene, security, discipline, order;
- Contributing to the work of associations of a cultural, sports or social nature;
- Contributing to the respect for rules and procedures inside the classroom at all educational stages;
- Explaining how the municipal administration works and its relationship with the school;
- Explaining the institutions of the Republic, their roles and how to deal with them.

(MNE, 2008, n.p.)

The Official Journal of the Algerian Republic, one of the main guiding documents of Algerian education policy (JORA, 2008) mentions the social upbringing '*altanchia aljitimaia*' which links family upbringing and aligns it with the objective of respect for the spiritual values and civic ethos of Algerian society. It is also stated that this ethos must be also aligned with global human ethics and general rules of living together (See article 5, JORA, p. 9).

The Orientation Law (2008) reiterates that the impact of institutional, social and cultural transformations on the school and states that the school is obviously the product of the community to which it belongs. To my mind, it is a two directions traffic in which the school shapes and is shaped by society and not only the former. The small society of the school and the classroom is for sure a very important unit for the wider culture and society. The Law states that the school must have the ambition to develop both knowledge and skills in addition to the transfer of heritage adopted by the majority of citizens. This connection between the school and society is "clearly manifested when it comes to behavior, that is, to all that has to do with ethics and education" (Orientation Law, 2008, p. 10).

The Orientation Law goes on to state:

In this perspective, the school must respond to social demand and even develop this demand by teaching the values of the people and the Republic in terms of behavior, ethics, and spirit of responsibility and full participation in the public life of the country. (*ibid*)

The Orientation Law also gives an interesting definition of education for citizenship that can be seen as an education for visible behaviors such as civility, urbanization, ethics, preservation of heritage, respect for property, respect for life, love of work, solidarity and responsibility. According to the document, it is also about practicing democratic citizenship so that the student - the citizen of tomorrow - can live productively on a daily basis, enjoying his or her rights as a child, as well as respecting the responsibilities and duties towards the school, the community, and even the world at large. The Law states that

We must teach the student to be an active actor in his or her own life and not only be a receptive and subject to the vicissitudes of evolution...The inclusion of civic education in school requires consideration of the values that students must communicate and have, in order to build their personal citizenship. The latter is based on the rights and duties they have and to work in congruence with values within the school.

(*ibid.*, p. 10)

Section two of the Orientation Law (2008, p.17) explains in some detail the tasks of the school, which must ensure the function of socialization. 'The task of socialization' must be realized in cooperation with the family to educate the young learner on his/her rules and roles of life in society (Op. Cit. p. 10). The aim is to develop the principle of living together. What clearly defines the nature and quality of social relations is the mobility of human beings. In addition to preserving and promoting integration into the local, regional and national group, the individual must develop his/ her attitudes and behaviors so that he/ she can live with the citizens of the world.

An interesting quote can be found in the Orientation Law (MNE, 2008, p. 10) in its second section:

[the school] must ensure the functions of socialization and rehabilitation and social upbringing. The identification of tasks begins by imparting the knowledge and skills necessary to continue instruction and integrate in

real life. The formulation of the other tasks allows the socialization of the school to be carried out in cooperation with the family in order to educate young people on citizenship and the rules of life in society. On the other hand, the task of rehabilitation is to provide the basic knowledge and competencies that enable lifelong learning.

In the quote above, behaving as a decent citizen is always reminded during the preparation of the learning materials considering attitudes and social skills as a necessary layer to be considered while developing linguistic and communicative abilities of Algerian EFL learners.

Many references stress the need to socialize learners with their immediate surrounding in the school and the wider society through collaborative learning opportunities. Examples of the skills to be developed include speaking confidently to a group, making decisions through consensus, managing conflicts, seeking feedback to improve, being empathetic, taking turns... English becomes a tool for the learning to open up to the world and to live together and protect their physical and social environment (MNE, 2015; DEP, 2006). In the syllabus of the first year, the same line of thought can be found (DES, 2005). After instruction, “The learner will develop abilities and skills that will allow him to integrate into the society in which he lives, to be aware of his being in relation with others, to learn to share, to cooperate and to be offensive, without being aggressive”. Being social adept is a first step towards social engagement and success in association life. A good leader who is active within civil society or political society is the one who can successfully socialize in groups and ideally be socially magnetic and charismatic to be able to have a remarkable impact.

#### **5.4. Presentation and Analysis of Quotes on Citizenship Education in Pedagogical Documents**

Like policy documents, there was an abundance of quotes in pedagogical documents concerning education for citizenship. In the following section, we will organize the quotes in accordance to the themes.

#### 5.4.1. General “Good Citizenship” Statements

In the curriculum of Second Year Secondary School (DES, 2006), the document suggests that teachers and students engage in discussions to help learners to come up with their own definition of the concept of citizenship. The document explains that teachers should help learners make explicit what it takes to deserve its appellation of a good citizen, in addition to discussing the list of ways that different cultures approach citizenship. The document invites classroom participants to practice good citizenship starting from the classroom. Behaviors suggested include how to address one’s classmates in the classroom and how to be a good classroom member.

The Curriculum of English for Middle School Education (MNE, 2015, p. 56) states that a good student who preserves a good “student-teacher relationship” will create a favorable climate where shared values are essential to shape a good and responsible citizen”. In the General Reference of Curricula (2008), attention was drawn to the necessity to teach ‘the citizen of the world’ that students should become:

In the era of globalization, where the world has become a large village, where communication has reached unprecedented dimensions, and all barriers and borders between countries and nations have been shattered, the third millennium is the "citizen of the world", who is strong in its national cultural values and identity, and is imbued with universal values (human rights and gender equality, citizenship duties, respect for others and tolerance, spirit of justice).

Along similar lines, The Curriculum of English for Middle School Education (*ibid*), states that programs of the Middle School aim to contribute to the shaping of a good citizen, who is aware of the changes and challenges of today and tomorrow. “The textbook must convey national and universal values such as love of the country, courage, work, sense of duty and responsibility, fraternity, respect for others, tolerance, solidarity” (*ibid*. p. 66). This citizen demonstrates a civic behavior that springs from ancestral values, and the emblematic figures of Algerian cultural heritage and also anchored in the universal values for the protection of the environment. Another reference to

citizenship comes with the adjective ‘super’ (DEST, 2006). One of the projects’ outcomes is stated as ‘Demonstrating citizenship in all aspects’. The following table shows the profile of the ‘super citizen’ who should demonstrate the following manners and practices after completion of the unit:

|                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Theme                        | Citizenship: rights and responsibilities of a citizen/ of a student/Protecting the environment/Solidarity and hospitality                                                                                                                                                                                                                                                                                                                                                                           |
| Project outcomes             | <ul style="list-style-type: none"> <li>- Pupils will organize a day conference for the protection of the environment and write a class bill of rights</li> <li>-make a poster of a super citizen</li> <li>-make a charter of a responsible student</li> <li>-make a poster for the protection of the environment</li> <li>-write a poem/song about solidarity or hospitality</li> </ul>                                                                                                             |
| Learners’ outcomes           | <ul style="list-style-type: none"> <li>-examine what it means to be a good citizen</li> <li>-define the concept of citizenship</li> <li>respect the rights of others in discussions and classroom debates regardless of whether or not one agrees with their viewpoint</li> <li>-get informed about the rights of citizens in other parts of the world and determine how they are similar to and different from theirs</li> <li>-compare their national values with the universal values</li> </ul> |
| Language Outcomes            | SEE DETAILS IN TABLE B BELOW                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Skills and strategy Outcomes | <ul style="list-style-type: none"> <li>-cooperative learning</li> <li>-sharing thoughts and feelings</li> <li>-taking turns</li> <li>-comparing/contrasting</li> <li>-inferring</li> <li>-synthesizing information</li> <li>-reading reports</li> <li>-writing charters/telegrams/faxes/business letters</li> </ul>                                                                                                                                                                                 |
| Intercultural outcomes       | <ul style="list-style-type: none"> <li>-list ways that different cultures approach citizenship</li> <li>-list similarities and values</li> <li>- explore ways different cultures deal with citizenship</li> </ul>                                                                                                                                                                                                                                                                                   |
| Technology skills            | <ul style="list-style-type: none"> <li>-read examples of charters/bills of rights at:<br/> <a href="http://www.citizenship-global.org.uk/calendar.html">www.citizenship-global.org.uk/calendar.html</a><br/> <a href="http://www.ibe.unesco.org/learning/links.htm">www.ibe.unesco.org/learning/links.htm</a><br/> <a href="http://www.citizenship-global.org.uk/youngpeople.html">www.citizenship-global.org.uk/youngpeople.html</a> </li> </ul>                                                   |

**Table (5-5):** Citizenship Unit Plan (DEST, 2006, n.p.)

The project gives students and teachers wide choices of either making posters or fostering discussions over the poster on what it means to be a ‘super’ citizen. They can also opt to write a plan of an environmental protection

campaign. The document also suggests some internet links as example charters from projects already developed by International organizations and displayed on their official websites.

Another case in point is a number of projects suggested in many syllabi documents. These types of projects are believed to refine the talents and tendencies of learners while developing their talents and civic sense. It is stated that these projects make them able to distinguish between freedom and responsibility and prepare them to support the foundations of a society that is united by its principles of justice, equity and equality among citizens in rights and duties (DES, 2007).

Although table (5-5) above suggests that teachers should engage in open discussion with students around the meaning of citizenship and its realization in life, teachers will find this objective challenging if they, themselves, do not have education or training on citizenship. The objectives described in table (5-5) involve meta-knowledge, and skills concerning the citizenship.

Another interesting practical task is suggested in the syllabus of Second Year Secondary School (DEP, 2006). In this task, pupils are asked to “organize a day conference for the protection of the environment and write a class bill of rights” (*ibid*, n.p.). The final product is suggested to be either a poster that represents the “‘super’ citizen, a charter of a responsible student, a poster for the protection of the environment or write a poem/ song about solidarity or hospitality (students have to choose)” (*ibid*). The learning outcomes are explained in the document as well. Students will be able to discuss and ‘examine what it means to be a good citizen’ and try to find a definition of the concept of citizenship. Suggested feature of good citizenry is also given which is respect the rights of others in discussions and classroom debates regardless of whether or not one agrees with the other’s viewpoint. Students are encouraged also to “get informed about the rights of citizens in other parts of the world and determine how they are similar or different from those of theirs” (*ibid*, n.p.). The concluding task also invites students to draw comparisons between their national values and the universal values.

Another instance can be found in Tamrabet et al. (2013, p.3), *My Book of English Middle School, Year1*. In the preface of the book, the authors describe the objective of its writing as follows: “developing values, competences and skills that enable for good conduct and makes [you] the learner, an effective citizen in your family, your school and your country”. The same is true of other textbooks that suggest reading texts that describe the good citizen as the basic unit of a good society (see Appendix G).

#### **5.4.2. Global citizenship in Pedagogical Documents**

We notice that there is always a duality of self-worth and coming to appreciate world culture and belonging. It is emphasized that EFL teaching in Algeria must participate in the development of the Algerian learner in all dimensions and advocate, among other values, openness to the world, respect for oneself and others, necessary tolerance in society and acceptance of globalization (MNE, 2005, n.p.).

These learning materials provide exposure and introduction to both universal and local cultures. Examples of world's religious and civil ceremonies include Halloween, Christmas, Mother's Day, weddings and birthdays, in addition to world celebrities (MNE 2005, Benarbia, 2008). Harmonious integration in local and global societies is also a recurrent statement of this balance:

Teaching should be geared towards helping [our] learner integrate harmoniously into modernity by joining a new linguistic community that uses English for all types of 'transactions'. The learner will develop abilities and skills that will allow him [/her] to integrate into the society in which he [/she] lives, and to be aware of his being in relation with others, to learn to share, to cooperate and to be challenging without being aggressive

(DES, 2005, p. 4)

In mastering the foreign language, the learner will have access to universal culture while avoiding the danger of acculturation. The learner is hoped to thrive in the professional and academic worlds developing both critical and tolerant attitude (Benarbia et al., 2008). They state this endeavor is a cultural

objective of teaching languages that encourages the learner to explore different cultural aspects of other communities. The same notion can also be found in the program of third year secondary education (DES, 2006, p. 3):

The purpose of teaching English is to help our society integrate harmoniously into modernity by participating fully in the language community that uses this language for all types of interaction. This participation, based on the sharing and exchange of ideas and scientific, cultural and civilizational experiences, will allow a better understanding of one's self and the other. This will go beyond a narrow and utilitarian conception of English learning towards a more proactive approach where we will no longer be consumers but actors and agents of change. Thus, everyone will have the opportunity to access science, technology and universal culture while avoiding the pitfalls of acculturation.

Global citizenship is multifaceted. Environmental education is one form of it. This includes ecological knowledge and educating for sustainability and environmental protection in addition to actual environmental militanism. Environment and its protection are a civic duty that overpasses political borders for all humanity shares natural resources in some sense. One cannot act within one polity to protect the environment as pollution of air or water for example cannot be contained within borders. Quotations that include environmental education amounted to fifty-eight in the different official documents and textbooks treated.

The environmental challenge is a stateless and universal challenge that faces all humanity putting humans in the same ship and requiring them to collaborate to fix the sinking ship. Many studied documents define environmental protection as a universal value of citizenship, using the verb "respect" regularly. A good citizen respects 'mother nature' or the environment and protects it continually (MNE, 2015). This citizenship is expressed as the demonstration of a civic behavior, inherited from our ancestral values, emblematic figures of our cultural heritage. The good citizen is also the one who adopts a civic behavior anchored in the universal values for the protection of the environment (*ibid.* n.p.). The curriculum designers think that it is through

English language learning that the learner “can open up to the world. He [/she] can learn how to live together and protect his physical and social environment” (*ibid.*).

In the accompanying document of the Middle School Curriculum (CNP, 2016, p. 36), good learners are described as those who “act[s] in congruence with the values and competence of collective life (Algerian personality, respect for the environment, respect for others and cooperation”. Environment and collective life are regarded as a blessing to be valued and respected; and the schools in this case prepare a peaceable individual who knows how to live together in harmony with the human, moral and physical surrounding (the environment). Not only that but they are also concerned with the future of humanity rather than the here and now, by caring about the sustainability of these resources to benefit future generations that should be shared globally and used reasonably (Benarbia *et al.*, 2008).

Another neighboring topic is education for peace and international conflict resolution skills. Peace is taught as a separate unit in the program of Second Year Secondary School (DEST, 2006). Teachers are advised to develop peaceability in students at micro-levels. Students are asked to “design a bulletin board on responsibility at school, with family, in community, keep journals on daily behaviours, write a charter on the peaceable class and have a class debate on the concept of peaceability” (*ibid*, n.p.). At the end of the unit, the learner supposedly becomes aware that peace culture is a national and international matter. Teachers help learners:

- understand the source of conflict
  - learn how to work together for conflict resolutions, participate in the negotiation and compromise to solve classroom, school and community disagreement
  - recognise that the others may have a different point of view
  - give constructive criticism
  - follow democratic procedures in helping to make group decisions
- observe the action of others

(Op. Cit., n.p.)

Democratic ethosés are also frequently mentioned in curricula materials. In Middle School Curriculum of English, understanding concepts like citizenship, participatory democracy, freedom of expression, civil society, and ‘living together’ where all stated as important goals (see MNE, 2015, p. 7).

Overall, most instructional materials revolve around awareness of the wider world that is interdependent, by exploring or establishing local-global connections. No one can deny the inevitable interaction at a global level. Valuing and respecting diversity by understanding and having self-respect and valuing diversity as an asset. The textbooks present heavy content that is international literacy literary passages, or international media, or authentic materials for language use. However, we did not find any practical materials that require cross-country collaboration or exchange.

#### **5.4.3. Local Identity in Pedagogical Documents**

The total occurrence of this hyper-code in pedagogical documents amounted to 159 quotations. It comes on top of all other hyper-codes in pedagogical documents followed by Global Citizenship which was mentioned 157 times. These occurrences range from curricula items that invite educators to entrench Algerian culture and sense of belonging in the learners to instructional materials that show local cultural items to enable students to talk about their own culture or increase pride in all that is Algerian.

Identity and belonging are also described as the right balance between respect for self and respect for others and are aimed by most of the quotes analyzed. In numerous instances the quotes refer to openness when referring to Algerian values. Another interesting quote can be found in the Curriculum of Middle School (MNE, 2015) where the student citizen is the one who «demonstrates a civic behavior, inherited from our ancestral values and emblematic figures of Algerian cultural heritage... [He]/ she also adopts a civic behavior anchored in the universal values for the protection of the environment...”

#### **5.4.4. Moral Development in the Pedagogical Documents**

Curricula and their accompanying document were abundant with moral development references. An example of this can be found in Curriculum of Middle School (CNP, 2016) which states that morals such as respect of national values and Islamic principles are of paramount importance. Participants in schools should be consistent with them and EFL classrooms are no exception. The document states examples of these ethics such as honesty, accountability for work and respect for others' work, and developing attitudes of solidarity. These values are mentioned amongst other values and minor etiquettes, civilities and mannerism. The document suggests an assessment grid for values.

One of the practical examples can be found in the syllabus of Third Year Secondary Education (DES, 2006). The unit is entitled "Ethics in Business" and it aims to make students conscious of the negative effects of fraud, money laundering and corruption. Honesty in business is considered a sign of active/good citizenship. Learners throughout the unit identify and define the concept of ethics in other professional contexts and are invited to engage in fighting ill practices.

The documents studied are also fraught with references to the concept of politeness, levels of formality and know-how items explaining language structures that students can use in accordance with what is appropriate and polite for target language speakers

Another relating theme that emerged from the process of coding in an inductive way is that of Tolerance. Many documents raised the important point of inculcating students with the attitude of openness and tolerance. In Second-Year Secondary Education (DEP, 2006) the authors emphasized the importance of making students understand that "being different is not being inferior or superior" (*ibid*, n.p.). According to them, the learning materials expose learners to diversity of perspectives and cultural elements such as food, dressing habits, celebrations, cultures, traditions, languages... After being exposed to these

issues, learners are hoped to understand others, accept them and come to appreciate diversity.

The National Commission of Programs (2016) in its Accompanying Document of the Curriculum of Middle School suggests that awareness of rights and duties starts from the class and the school. The document (p. 42) lists examples of duties that should be observed in school such as respecting differences and respecting rules and demonstrating respect for the school. The curriculum follows the same line (DESG, 2007) stating that distinguishing between liberty and responsibility should form the basis for the new curricula. It states that one of the global competences profile of the middle school student is to be a citizen who “demonstrates a civic behavior, conscious of his rights and duties as well as those of others” (p. 33). Learning materials also abound with rights and duties discussion. Arab et al (n.d.), suggests that teachers discuss the United Nations’ Call on the Rights of the Child. From that document, students could instill a code of behavior for the school. The instruction in the teacher’s guide is to divide the script on rights into two parts and to “simulate the first part about the rights of the child...then move on to the second part of the obligation as laid down in the School Code behavior”:

| Children’s rights                                                                                                                                                                                                                                                                             | Children’s duties                                                                                                                                                                                                                              |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Life and health care</li> <li>- Special care and training for disabled ones</li> <li>- To speak their languages</li> <li>- To practise their religion</li> <li>- Free education</li> <li>- To play and join in a wide range of activities</li> </ul> | <ul style="list-style-type: none"> <li>- be honest and trustworthy</li> <li>- treat others well</li> <li>- work hard</li> <li>- take care of public property and equipment</li> <li>- be helpful to others</li> <li>- do their best</li> </ul> |

(Arab et al. n.d., p. 107)

Many activities can also be found in the textbooks both at Middle and Secondary level. *My book of English* of the first middle school (Tamrabet et al., 2013, pp. 100-105) invites students to talk about their own rights and duties as

students (see Appendix H):

The language structures they need to use to express rights and duties such as ‘have to and don’t have to’ are also explained in the grammar rubric. Students discuss ground rules for the classroom as a practical activity of organizing social life around social contract to prevent conflict. The following example presents learners with a sample of ground rules for the classroom. These rules are written in Arabic and revolve around punctuality, respect for teachers and colleagues, paying attention, and cleanliness (see Appendix H):

For second year second education students, the DEP (2006, n.p.) suggests that pupils organize a day conference for the protection of the environment or write a class bill of rights. The outcome of the project should be:

- making a poster of a super citizen
- making a charter of a responsible student
- making a poster for the protection of the environment
- writing a poem/song about solidarity or hospitality

The students are also advised to debate what it means to be a citizen and get informed about the rights of citizens in other parts of the world and determine how they are similar to and different from theirs.

#### **5.4.5. Emancipatory Citizenship in Pedagogical Documents**

Critical thinking is often stated as one of the baselines of CBA and this fact is stated in the syllabus of third year secondary education (DES, 2006, p. 6):

In summary, the competency-based curriculum proposes learning situations and situations of integration that put the learners at the center of learning and involve them in the appropriation of knowledge. Learning and integration situations should encourage initiative and encourage creativity. They must lead him to use varied learning strategies and reinvest their knowledge in situations related to his daily life and his environment. The collective realization of projects must encourage his motivation and his interest, make him acquire effective working methods and develop in him the sense of autonomy and responsibility

From the above quote, it is clear that life-long autonomy and critical thinking should form the basis for a new pedagogy. Learning is required above all, to develop one's cognitive ability and construct one's own theory of the

world. This fact is also stated in the supporting documents of the secondary school second year programs and the curriculum (DES, 2006; DES, 2006b):

Teaching English involves not only the acquisition of language and communication skills, but also cross-curricular skills of a methodological / technological, cultural and social nature in the student, such as development of critical thinking and analysis, attachment to our national values, respect for universal values based on respect for oneself and others, tolerance and openness to the world...

(DES, 2006b, p. 4)

Autonomy is on its own right part of the emancipatory citizenship pedagogy. In its largest sense, it is libertarian thought where the call is who are you to tell learners what or how they should become. In this sense, the ‘good’ citizenship rhetoric is meaningless. According to most autonomy advocates, real success of education endeavor is to produce independent individuals who are capable of autonomous thinking and action, and who can practice their citizenship in accordance with their will, their resourcefulness, and independent morality. Some of the debate boils down to study skills and life skills in a narrow sense. In our analysis we identified any statement or mention of autonomy and self-direction. Most of the quotes we obtained are those about learning how to learn: “the principle of teaching the learner how to learn by himself” (MNE, 2011, n.d.).

However, this involves also collaborative work or socialization and the development of the capacities of abstract critical thinking as well as social skills (CNP, 2016). Tamrabet, Boukri *et al.* (n. d.), in the Teacher's Book of Middle School Year One, focus on helping learners to play a more active role in their own development and make them responsible for their own learning. A good learner is also depicted as the one who can demonstrate a level of autonomy in his academic and extra-curricular work.

The curriculum of middle school (DESG, 2007) goes along the same lines stating that learning situations become opportunities for initiative and creativity. This spirit is to be reinvested later in life. The curriculum proposes learning situations that are called ‘situations of integration’ that put the learner at the

center of learning process and involve him/her in the appropriation of knowledge. The document points out that learning and integration situations should encourage initiative and creativity. They must lead the learner to use varied learning strategies and reinvest his/ her knowledge in situations related to his/ her daily life. The collective realization of projects must favor what learners are motivated to do and their expressed interest. This makes the learner more autonomous and more accountable (n.p.).

#### **5.4.6. Community Service & Rhetoric of Community Service**

In the Accompanying Document of the Middle School curriculum (CNP, 2016), the writers invite students to be committed to charity by adherence to clubs and being the “helping hand”.

#### **5.4.7. Engagement**

**Political Engagement:** In the third-year curriculum of secondary education (DES, 2006), the authors incite teachers to organize debates around "a film that has been watched, a book that has been read or a 'hot' theme on sports or politics". Political debates seem not to be taboo-stricken in this case at least theoretically.

**Economic Engagement:** Professionalism in the workplace, good manners and efficiency are discussed in a practical way (*see Benarbia et al.*, 2008, p. 10). A good citizen is described as a good economic actor who is part of a productive workforce. Some tasks are suggested in the document that include writing a set of regulations of a company of choice, doing a survey on successful companies in Algeria (private or public), writing a work contract, making a graphic organizer of a company, writing the profile of a good manager... In other parts of the document, it is suggested that teachers ask students to define and explain the concept of efficiency and expose them to basic marketing principles, as well as getting acquainted with the positive spirit of management and exploring the major innovations in the field of business management.

In addition, English is considered a ladder for social and economic

upward mobility. It is stated that:

A new dynamic will be instilled in English by considering this language as a factor of individual and social development, and as a vector of professionalization. Thus, it endows the learner with essential assets for his/ [her] success in the world of tomorrow (in reference to the speech of the President of the Republic during the inauguration day of the CNRES- National Commission for the Reform of the Educational System) in 2001. This means school participants are required to ensure that students master a powerful language tool. The more this language is mastered, the better the student will succeed and thrive in a more and more demanding academic/ scientific and professional environment and will appeal to his ability to solve increasingly complex problems in various situations.

(DE2006, p. 3)

**Civic Engagement:** In pedagogical materials, any objective that states civic duties and preparation for civic life fits into this category. These objectives come often in the form of a discussion around building social capital and civic knowledge and sometimes practicing civic engagement in and out of school settings. For syllabi and textbooks, tasks and instructional materials that asks students to be civically engaged or civically in civil society or individually or to be civically minded are all included in this category.

The concept of civil society and its role to organize citizens around issues of similar interests is also mentioned in the curriculum of the Middle School (MNE, 2015), where understanding concepts like citizenship, participatory democracy, freedom of expression, civil society, and ‘living together’ are all stated. The acquisition of ‘civic behavior’ that includes the above issues form part of the overall learners’ profile of the end of the Middle School cycle. The learners should demonstrate civic behavior, consciousness of their rights and duties as well as those of others. Another interesting project can be found in the Curriculum of Second Year Secondary School (DES, 2006, n.p.). The theme of the project is identifying rights and responsibilities of the citizen with suggested projects on protecting the environment or solidarity between people.

Moreover, the syllabus of the final year of secondary education (DES,2006) reveals similar conceptions. The situation of integration asks students to write an action plan to start a student association in the high school,

an opportunity that is allowed essentially according to school by-laws in Algeria. Some school stakeholders often ignore this fact. This idea seems a fertile soil for practical civic engagement and community service practice. The suggested association develops debate skills. The activity does not stop at the level of writing the action plan but advises the school to implement it with the help of administration staff and suggests the activity to be held at one of the learners' free afternoons. The meetings are to be held between students around current topics of interest. The competencies targeted are also enunciated as the ability to write and engage in student-student debates and to come up with resolutions and solutions. This process is supposed to be done with the support of all adult stakeholders (See: DES, 2006, p. 8)

In the curriculum of English for middle school (DEG, 2007, n.p.), we note:

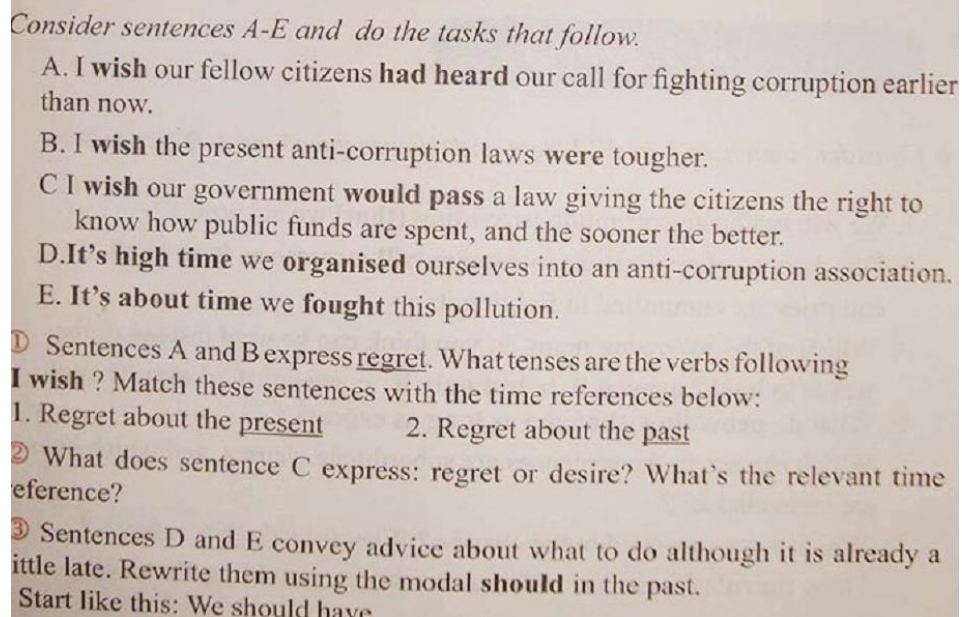
The basic goal of developing new curricula is to refine the talents and tendencies of our children and develop their talents and civic sense and make them able to distinguish between freedom and responsibility and prepare them to support the foundations of a society that is united by its principles of justice, equity and equality among citizens in rights and duties.

## **5.5. Presentation and Analysis of Quotes on Citizenship in Textbooks**

Textbook represent a lower level of policy implementation. As the policies cascade down to textbook which are more practical materials to be used in the classroom, the following discussion shows more forms of abundance:

### **5.5.1. General 'Good Citizenship' Statements**

There are several quotations where citizenship is mentioned or where learning tasks address students as citizens. The following example is from the second unit of New Prospects, Arab et al. (2013):



New Prospects, Arab et al (2013, p. 48)

For Secondary Year Secondary Education (Riche et al., n.d.), teacher's book suggests that teacher pay specific attention to students' social skills that are necessary to fulfil particular roles in the future and behave as decent citizens.

### 5.5.2. Global Citizenship in Textbooks

Textbooks are fraught with examples of Global Citizenship Education. One aspect of it is Ecological Citizenship or what some might call ecological engagement. One interesting example is learners exit profile as explained in teachers' guide of Middle School Year One (Tamrabet et al n.d., p, 19). The environmentally active citizen is depicted as the one who "shows respect for the environment and protects it continually". Many activities are suggested in this sense:

- Collecting objects from the natural world
- Labeling and mounting specimens from nature
- Observing and understanding nature
- Doing experiments in nature

The textbook of Middle School Year one (Tamrabet *et al.* 2013, p. 16) encourages pupils to be responsible for the environment by being active at a grassroots level. It describes the ideal school as "a garden where I plant trees and flowers". Students are asked to help decorate the school by planting trees and flowers and help in protecting and growing them. In a similar way, a listening

activity in “*New Prospects*”, the textbook of third year Secondary Education (Arab et al, 2013), discusses the damage that modern industrialization is inflicting on the environment (see Arab et al, 2013, p. 61 or previous section on moral development). The listening activity is part of the ethics in business discussion that encompasses moral development approach and a global perspective to the question of citizenship action. Another example is a whole unit dedicated for environmental education in the book of first year secondary education (Riche et al. 2013) that is entitled ‘*Back to Nature*’ (see Appendix O).

A lot of readings on environmental education are also suggested to learners in both First- and Second-Year Secondary Education. These different texts discuss pollution, its reasons and ways to counter it. An example is the following:

### Chemicals at War Against Man

In the modern world, different forms of pollution take oxygen from the air, rivers and oceans. In our cities, vehicles and factories swallow oxygen, and their fumes poison the air with carbon dioxide (CO<sub>2</sub>). This urban pollution spoils the air we breathe. It is the major cause of diseases such as lung and skin cancers. If nothing is done to reduce carbon dioxide emissions, most of us will die of these diseases.

(Riche et al. 2013, p. 145)

This learning content creates a sense of urgency and concern to environmental issues that humanity is faced with. The type of citizens that are formed in this case advocate healthy and peaceable living. One thing to note is that learners are less encouraged to come up with creative solutions and move with conventional solutions or passive understanding of the topic.

In the textbooks, it is recurrent to use environmental content and ecological values to study language structure. We have identified many examples like the one in teaching passive or active voice transformation where statement criticize polluting processes and discuss solutions (see Riche, et al. (n.d., n.p):

Fumes from automobile exhaust pipes **cause** air pollution.  
Air pollution **is caused by** fumes from automobile exhaust pipes.  
Water pollution **will deplete** many water zones of their oxygen soon.  
Many water zones **will be depleted** of their oxygen by pollution soon

Responsibility and commitment of the citizen towards many parties including environment is another frequent occurrence. The curriculum of Middle school discusses the global competence profile for middle school learners of the fourth year as follows:

- National conscience
- The learner demonstrates his respect for the nation's symbols and his readiness to protect them
- He/ [she] behaves as a responsible and committed citizen
- He/ [she] is aware of the need to respect and protect his environment
- He/ [she] enhances our cultural heritage and is proud of our Algerian figures and heroes known for their culture and spirit of peace and openness to the world

(MNE, 2015, p. 45)

Another interesting example is a project proposed to the learners of second year secondary education (DEP, 2006) asking them to organize a day conference for the protection of the environment and write a class bill of rights:

- 1-make a poster of a super citizen
- 2-make a charter of a responsible student
- 3-make a poster for the protection of the environment
- 4- Write a poem/song about solidarity or hospitality

In *Getting Through*, (Riche *et al.* 2013), we have also a generational dialogue with a child asking the older generation if they did their part to ensure the sustainability of resources and safety of our planet for the next generation (see Appendix O).

The treatment of environmental challenges is done in an "act locally think globally" way as is evident in *Getting Through* (Riche *et al.* 2013), where one of the action-plans suggested is choose an environmental challenge in student's town. The student is then asked to search for the city/ country codes concerning conservation efforts. The textbook of second year is also rife with environment instructional materials and reading texts

To mitigate the effects of pollution and global warming, and the side

effects of industrialization many learning materials and curricula instances can be found. The lacking component is merging environmental awareness with critical thinking. No instance was found that talks about environmental injustice. The treatment of environment is similar to service delivery in community service discussed in chapter four. It is symptomatic and issues such as why poor people seem to suffer the effects of environmental degradation in big cities and the question of access to healthy living are absent from the materials. What is present however is materials that promote a sense of responsibility towards nature for the present and future generations. In this category, geographic borders become less significant as threats to environment across borders.

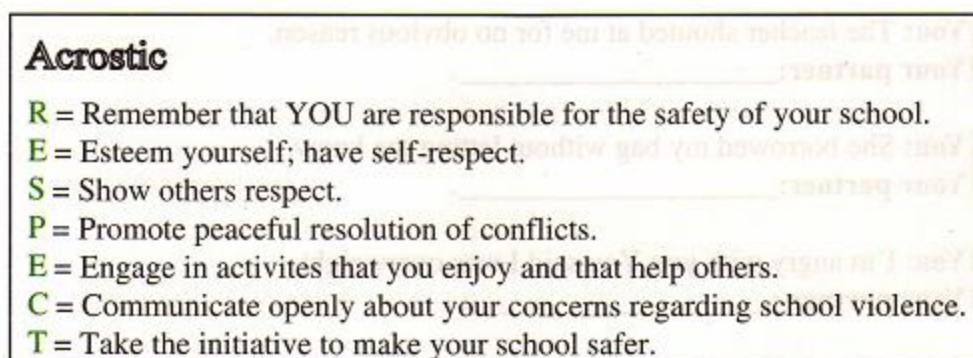
As far as international peace is concerning, a whole unit is dedicated in the textbook of Second Year Secondary School that starts by a reading text that familiarizes learners with the UN structures and other world agencies that keep peace (see Appendix N). Many reading texts and listening scripts speak of forms of world governance such as the United Nations and international NGOs. Some suggested materials speak of the horrors of warfare in the world and the necessity for international understanding and collaboration to establish peace. The unit ends with a project that asks the pupils to either write a checklist of Nobel Peace Prize winners or allows them to negotiate a topic of their choice that pertains to the theme of peace (see Appendix N)

In the textbooks and teacher guides, reference to democratic ethos frequently occurred. In the teacher's guide for *Getting Through*, the textbook of year two of secondary education (Riche. Arab. et al (n.d.)), many acrostics are suggested for classroom use. Learners use the acrostic to develop lexis around issues of democracy and other surrounding ideals. The following example is a sample acrostic suggested in the guide:

- P:** Pay more attention to others.
- E:** Engage in non-violent campaigns/actions.
- A:** Act peacefully.
- C:** Collect signatures to end war and violence in the world.
- E:** Express disagreement for conflicts.
- D:** Do actions according to the law of your country.
- E:** Engage in campaigns for the freedom of speech.
- M-** Make protest against anti- social measures.

- O:** Organise yourselves in committees to fight against injustice
- C:** Collect funds for the election of your candidate.
- R:** Respect the rights of others.
- A:** Act against poverty.
- C:** Care about the homeless.
- Y:** Yell out your solidarity with people in need of justice.

In the textbook, (Riche et al. 2013, p. 46), similar acrostic is suggested. The acrostic includes statements relating to the ethos we discussed above:



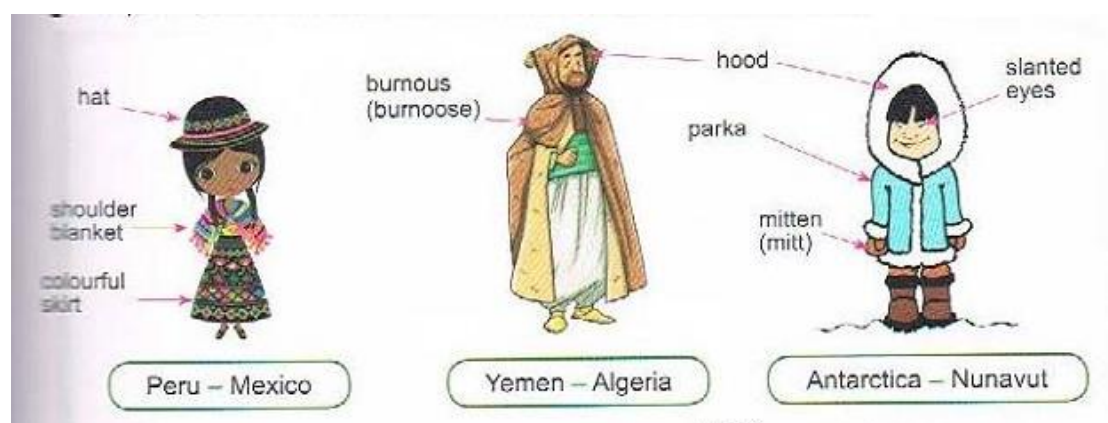
Other content includes knowledge about the international agreements on human rights and women rights and other issues. However, this type of instruction does not take learners from the world of ideas and ideals into reality unless coupled with genuine and honest discussion about how these issues manifest themselves in local life.

Democratic processes can be tapped at the level of teaching strategies where learners are presented with varying options and engage in the process of democratically electing representatives or choosing tasks. On the other hand, Cohen (1999) speaks of tensions between citizenship in its modern sense that encompass democracy, justice and inclusion and the question of identity that is territorial and exclusive if institutionalized in the wrong way.

### 5.5.3. Local Identity in the Textbooks

Identity & belonging occurrence in EFL textbooks is no less frequent. Textbook writers try to strike a balance between exposure to the target culture and the native one. This is evident from the front pages of the textbook that sometimes combines pictures from both Algeria and the Anglo-Saxon world in an effort that seemingly suggests a balance (see Appendix J):

For example, *My book of English* of the second year middle school (MNE 2013, p. 76), in many instances gives students opportunities to discuss touristic sites and Algerian heritage and traditions, showing the Algerian flag as is the case with the introduction to sequence one (see Appendix K). The sequence also gives learners a comparative perspective of local and foreign ways of living by presenting cultural items and familiarizing students with the vocabulary related to the artifacts:



MNE (2013, p. 43)

This comes in the form of cultural literacy. Other activities ask students to talk about Algerian geography and tourist sites and crafts and builds their vocabulary of Algerian craft arts like bangles and anklets. A whole unit is dedicated to the presentation of a national culture where there is an imaginary situation in which pupils imagine they are receiving an exchange visitor from England. The Algerian counterpart serves as tourist guide showing Algerian culture and way of living (see Appendix K). The objectives of the learning units of this textbook as explained in the book are three-fold: knowledge, skills and attitudes (see Appendix M). Being able to describe and present what Algeria has to offer to the visitor is a way of strengthening belonging and pride along with developing the attitude of celebrating diversity and shared human heritage. This is also explained to teachers in the teachers' guide of third year Middle Education (Arab *et al.*). Teachers are advised to provide snapshots of culture which are defined as “the section[which] contains texts that offer further opportunity for the learners to reflect, discuss and write on the similarities and differences between Algerian culture and British and American cultures. This exercise in

interculturality is also designed to promote open-mindedness and tolerance” (p. 7).

All the examples above show instructional materials that tap the level of knowledge and attitudes in instilling pride by emphasizing the personal pronouns of ‘my’ land and ‘my’ country, ‘my’ currency...In another example, good conduct is also linked to being a good Algerian. The following picture shows a teacher introducing herself. To her left, a poster reads ‘My Charter of Good Conduct’ with Algerian flags on the sides:



Tamrabet *et al.* (2013, p. 13)

The same book above presents Algerian revolutionary heroes and heroine as role models. An example of this is Mrs. Djamila Bouhired, one of the great female freedom fighters of the Algerian revolution. The task asks the students to speak about her biography. The book shows her photo during the Algerian struggle with a recent photo of hers (*see* appendix L):

The textbook also presents other Algerian leaders, celebrities and sport champions and speaks of ‘the ideal school’ as the one that teaches values and happiness. It is also a place where the Algerian flag is always up (*see* charter below, *Ibid*, p. 116):



In secondary education, the same pattern can be observed. In *New Prospects*, the official textbook of third year secondary level (Arab *et al.*, 2013), the Algerian civilizational trajectory is presented as a reading text followed by several vocabularies building and grammar activities. The Islamic civilizational cycle is also presented and discussed for a writing task.

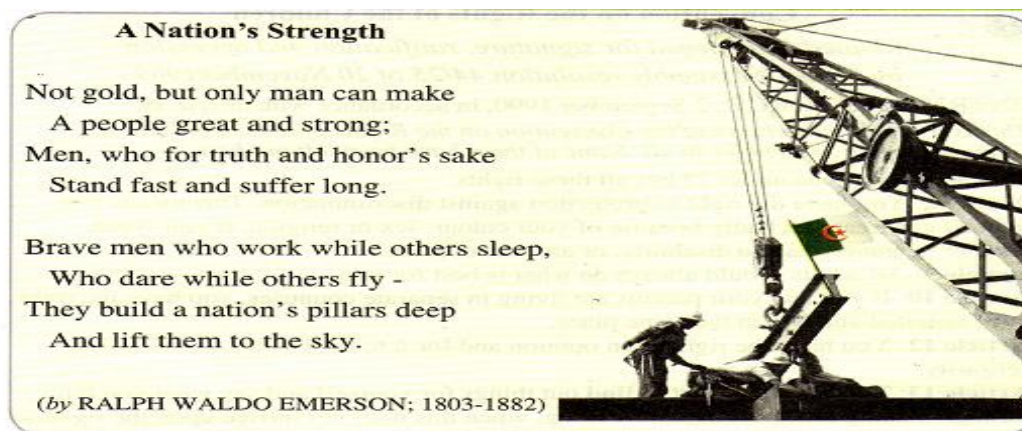


(Arab *et al.*, 2013, p. 32)

Algerian famous actors and celebrities are also shown on page 166 of

the same textbook (see Appendix L).

Another text deals with the nation's strength in having great people not natural wealth (Riche et al. (2013, p. 55):



In the teacher's guide (Riche. et al (n.d.), the authors advise teachers to be aware and sensitize students to the differences in traditions that “influence the types of clothes people wear. For instance, in Muslim countries, people wear traditional clothes when going to parties, in contrast to America where people put on suits and ties during ceremonial occasions”. They incite teachers to take account of the social and educational background of Algerian learners, as well as matching what is taught with the cultural values of Algeria and Algerians' way of life. The curriculum of the middle school also emphasizes this aspect (MNE, 2015) noting that students should be able to share knowledge about their dietary restrictions for religious reasons and those of other students from different cultures and religions in order to accept others.

There are many instances where exposure to the target culture and giving learners access to science and world culture is done with delicacy. The content is said to be carefully dealt with in order to prevent the dangers of acculturation (MNE, 2015). In other documents, like *Getting Through* (Riche et al. 2013, p. 96), writers invite learners to have pride in the Arab element of their identity (see Appendix K). This can also be found in *On the Move*, Middle School year four textbook (Arab. and Riche, 2011, p. 102):

**Name:** Harun Al-Rashid  
**Date and place of birth:** \_\_\_\_\_  
**Father:** \_\_\_\_\_  
**Mother:** of Berber stock  
**Occupation:** Caliph (786 A. D. -809 A. D.)  
**Married:** Zubayda, his cousin 782 A. D.  
**Hobbies:** \_\_\_\_\_  
**His friends:** Khalid Al-Barmak, Fadl, Djaffar, Yahia  
**His pen-friend:** Charlemagne, King of the Franks  
 gifts to Charlemagne: silk robes, elephant, chess game, watch ...  
**Dislikes:** \_\_\_\_\_  
**Hero of a famous tale :** \_\_\_\_\_  
**Habits:** walking the streets of Baghdad in disguise at night.



Algerian cultural items like dishes are also presented in the same book on page 21 And famous Arab tales like the Joha stories on page 151 (see Appendix K).



*I sing a song about my homeland,  
A song I call « I love you true »,  
The sea, the mountain and the sand  
Algeria, the rose with the morning dew.*

*I work hard for you, I never, never stop,  
Algeria, my country, the best and the top.*

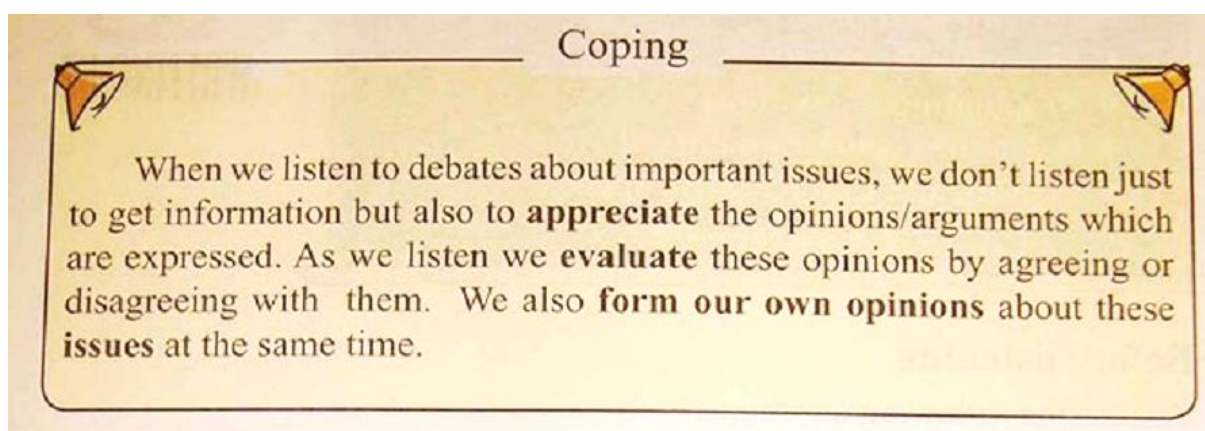
*Stand up classmates, greet her and say :  
Algeria, my country you're the sun of my day.*

### The Coursebook Authors

The objective of this exposure is to develop cultural understanding of local heritage as well as belonging and patriotism (DES, 2006). Love of land and exposure of cultural identity is a very important component of citizenship both in its national and global perspectives. A global citizen would be required to participate in the international mosaic by understanding his own culture and having self-respect. However, more should be done to know what the right balance between local and global culture is. Some type of instruction can lead to negative in-group bias and chauvinism.

#### 5.5.4. Emancipatory Citizenship in Algerian EFL Textbooks

In textbooks, not many examples can be found for critical thinking. An example of tasks and meta-tasks that target the development of critical thinking in learning can be found in the textbook of third year Secondary Education. The note invites students to engage in intellectual handling and debate of arguments (Arab *et al.* 2013, p. 62):



A subsequent activity in the same book provides students with linguistic structures to use logical reasoning for arguments and the organization of a debate that requires the debater learners to consider the validity of the claims presented and refute or validate them and present their counter arguments. Our coding did not find this type of debating a frequent one. Debating is a very important political, social and cognitive skill that can tap and develop an amalgam of skills and attitudes and pave the way to engagement and positive and peaceful conflict resolution attitudes.

Riche, Arab. *et al.* (2006) advise teachers to develop the higher order skills of hypothesis-making and hypothesis-testing in order to develop critical thinking, tolerance and openness to the world. These skills are believed to consolidate intellectual capacities of the learners by the allotment of pertinent activities for this end.

Another interesting example of encouraging criticizing the status-quo can be found in Riche et al. (2013). In this textbook of second year of Secondary Education, students are invited to evaluate the law that limits children to obtain driving license by the age of sixteen. This age limit that some students may find unfair can be expressed in a speech performed by them. This task seems to suggest to students' ways to challenge things they feel wrong by petitioning or giving speeches and expressing opinions:

**Preamble of your speech**

Ladies and gentlemen, let me make this point right away : age limits are not fair ! I want to vote, but I can't do that at the age of sixteen. "I'm sorry, you are too young", they say. I'm not an adult until I am nineteen. But when I buy a plane ticket, I have to pay the full fare. I am an adult although I'm just sixteen.

*(Use other age limits for sixteen-year olds to develop further the preamble: leave school/work full time/get married/boys join the army ...)*

**Body of the speech**

Ladies and gentlemen, I have a dream that children of my age will be able to \_\_\_\_\_ . I have

A dream that \_\_\_\_\_ .

Our grandparents were able to \_\_\_\_\_ .

I hope we will be able to \_\_\_\_\_ .

I hope we will be able to \_\_\_\_\_ .

**Conclusion**

Thank you very much for your kind attention, ladies and gentlemen. Please sign the petition entitled DOWN WITH AGE LIMITS which is being circulated by my classmates. God bless you all !

Riche, Arab, *et al.* (2006, p. 50)

This is a very important piece of instructional material that develops not only critical thinking but also critical action. Students do not only work in the confines of the status-quo but also challenge them and voice up to change a rule. This however does not involve teaching students about controversial issues.

### 5.5.5. Moral Development in the Textbooks

As far as the textbooks are concerned, there are numerous examples of instructional materials that teach ethics and aim to develop the character of the learner. For instance, the Second Year Middle School Textbook *My Book of English* (MNE, 2013) presents table manners as follows:

#### 1. Table manners worldwide (a multicultural project)

“Good” table manners in one country can be considered “bad” in another. Knowing these differences can help me understand and accept other cultures. I search the internet to learn about table manners in three or four countries from different continents, and design a wall display for my class.

*My book of English: Second Year Middle School MNE (2013, p.10)*

Another example can be found in *My Book of English* (2013) where the preface of the book tells students that the materials in the book allows them to know how to deal with others in a respectful way. It asserts that the objective is to infuse students with values of good conduct. The book presents a charter of conduct that includes many values and good manners such as punctuality, greeting others, listening to others, keeping school premises clean...etc. In other instances, the don'ts are listed as misconduct and bad habits (see Appendix H).

Another interesting material can be found in *New Prospects*, Third Year Secondary School textbook (Arab *et al*, 2013). The project outcome of Unit Two is writing a charter of ethics. The full unit tackles the issue of ethics in business and provides substantial content on the topic (see Appendix I). The theme of the topic concentrates on the impacts of bribery and other corrupt practices. While students are presented with grammatical and phonological exercises to practice, the content is always on the same topic:

① Rewrite sentences A-D below using **it's (high/about) time** to express your impatience with bureaucratic malpractices.

- A. You think that the government should take measures to stop tax evasion.
- B. You think the something should be done to eradicate the 'underground' economy in our country.
- C. You feel strongly that speculators of all sorts should be jailed.
- D. You think that public authorities should make anti-smuggling laws more stringent.

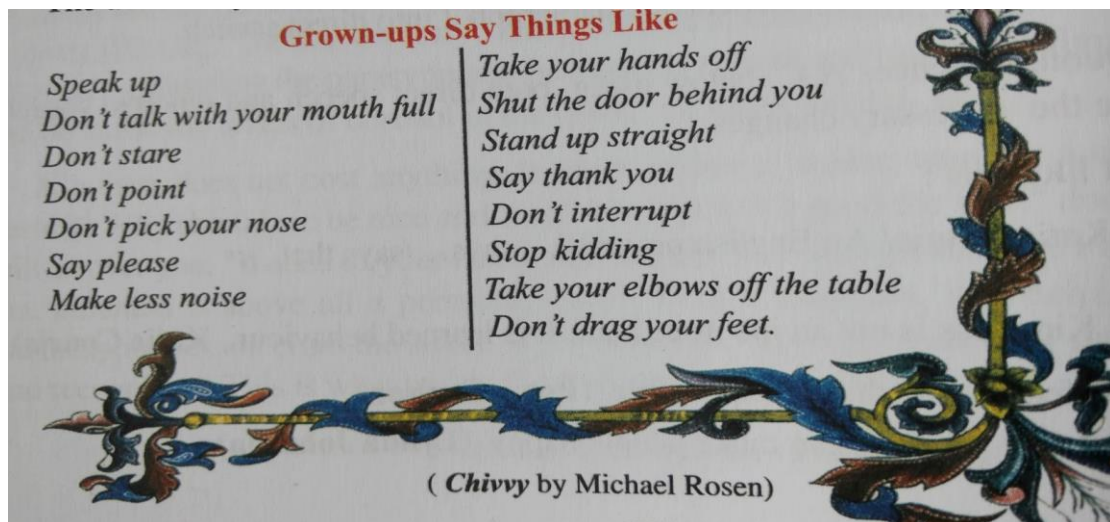
② Respond to each of the situations below by writing a sentence starting with the verb **wish**. Pay attention to the tenses.

- A. Someone regretting having stolen public funds.
- B. Someone wishing himself home and not in prison. (Use the auxiliary **be**)

*New Prospects*, Third Year Secondary School (Arab *et al*, 2013, p. 49)

Other content includes reading texts, listening scripts, vocabulary-building exercises and other learning materials in which the authors warn from the dangers of economically and socially questioned practices. The following example is a pre-listening activity that discusses greed and carelessness of irresponsible businessmen. Students discuss compliance with safety and environmental standards. They are also invited to reflect on the specific business conducts in Algeria (*see Appendix I*).

One of the biggest issues surrounding moral development is whose values should be taught. Morality can be relative, and a foreign language class runs the risk of skewed ideals and norms. The following example is a striking instance of a set of values that seems partly irrelevant to our context. The example appears in the First-Year Secondary school textbook *At the Crossroads* which evokes values distant from the culture of Algeria's historical context (Rich, *et al.*, 2013, p. 90):



A “good citizen” becomes the individual who further aligns their political rights with the neo-liberal paradigm of market openings and the globalization of the economy. This is one in many examples where global perspective co-occurs in my coding with values resulting in skewed ideals. In the example above, the poem suffers from lack of contextualization. The list of ‘do's and don'ts’ does not necessarily correspond to our pragmatic reality. In the ‘*Grown-ups say things like*’ poem social habits and etiquette rules and courtesies such as: stop kidding, shut the door behind you, or other instances may seem relevant. The example of ‘take your elbows off the table’ entails that all group communities sit on a table for dinner while some cultural groups in Algeria still sit on a carpet on the floor and have dinner. Does putting elbows off the table speak to their reality in this case? Cultural norms are not the same all over the world and tact and care should be displayed here when we present students with content that is developed elsewhere. Thus, while it is important to acknowledge progressive trends to introduce global citizenship, it is as important to understand the economic, acculturating and socializing endpoint of such efforts.

Ethics and mannerism content should reflect cultural sensitivities and specificity as is stated in the curricula and is inherent in the Competency-Based Approach. As we mentioned in the theoretical part, CBA was historically an approach that aimed to socialize newly coming immigrants to the USA and Canada for specific new roles in the existing socioeconomic order. Immigrants

were believed to have to fit in the new American/ Canadian culture. Thus, instruction in CBA prepares them for specified life tasks and socially prescribed knowledge to be mastered. The school's mission, then, becomes 'civilizing' incompatible groups with a set of national values. Walsh (1984, in Auerbach 1986) refers to the CBA curriculum in the USA as abundant with such learning materials that tell students to "floss their teeth, use bug spray and deodorant" and how to close "garbage bags, and vacuum the rugs". The objective becomes to socialize learners according to the values of the dominant socioeconomic group or class; the Western middle-class model of civility and only that of the white middle-class (Auerbach, 1986). The assumption embedded in imposing those middle-class norms is that they are superior and right. Learners are supposed to do the right thing "by using the "right" behavior and language in the "right way," that is, by entering the dominant discourse" (Arthur and Davison, 2002, p. 29).

On the other hand, many teaching items try to prepare students for the 'appropriate conduct' in professional situation. In this process of preparation, many values are lost. An example of this is the lists of do's and don'ts discussed earlier where students are asked to seem interested, show respect, gain trust, look sympathetic while the real values that should be taught are: be respectful not just showing respect. Listen attentively and not only look attentive. Many real values have been lost in this process where knowledge and education have become a commodity to increase profit and merely acting professionally rather than being better human beings in situations where the warmth and genuineness of relationships have been lost. Nonetheless, there are some commonalities like don't stare or don't point. These may apply to many cultures but again, norms differ or even contradict from culture to another. Establishing eye-contact while largely deemed a good communicative skill and required of student presenters in many Western cultures, in some oriental cultures is considered as lack of respect. Some do not direct eye contact with teachers or fellow students and still consider it a sign of reverence and respect.

In this sense, the process of educating becomes more of an acculturation in which one set of norms is superimposed. Another example of this can be found in *On the Move: Middle School Year Four* (Arab & Riche, 2011, p. 23):

► **After reading**

**PRACTICE**

① **Re-write the following checklist of instructions (1-4) for table manners using the imperative.**

When you eat , you should hold the knife firmly in one hand and the fork in the other. You should cut your food with the knife. You should push the food onto your fork with the knife. You should put the food into your mouth with the fork and not with the knife. (1)

You must chew food very slowly. You must keep your mouth closed while chewing. You must never speak while you have food in your mouth. (2)

You musntn't put too much food in your mouth at a time. You must take small bites only. (3)

You should put the napkin on your lap. When you have finished eating, you should wipe your mouth with your napkin and place it neatly on the plate. You should put your knife and fork together on the plate. You should not put them on the table cloth. (4)

There are even local values and traditions that do not necessarily correspond with 'national ones'. The first thing we need to acknowledge when teaching morality is that there is diversity and plurality in every region and every state. Teachers should be trained and sensitized to practice teaching that reflects and respects these differences.

Another text discusses values as dynamic rather than static. *Getting through*, the book of Year Two Secondary Education (Riche et al. 2013, p. 32) discusses how values and norms evolve:

### Traditional Manners and Changing Manners

*Sandra Fellici, from Italy, reflects on traditional good manners for varied situations and discusses how fast manners are changing. She says:*

"I'm filled with childhood memories. When I was five years old, my grandmother, who was the best grandmother in the world, lived with my family. At the time, my father had a business, and my mother used to help him. That's why I had to stay all day long with my grandmother. She was very kind and loyal to me.

Unfortunately, in our society today, what we call good manners, or good etiquette, are changing. New generations are becoming more and more impolite.

When I was a child, I used to go out with my parents. I used to stay close to them and behave in an educated way; but some kids nowadays make a lot of noise, go everywhere, and are less respectful towards adults.

In my language, we have two different ways of addressing people. One is the intimate second form that is generally used with family members, friends and people of the same age; one is more formal, in which the third person is used to address people. I would use the formal way when I addressed elderly people or people I didn't know, but young generations are now using the intimate second form everywhere and with everybody.

I think that this behaviour is due to globalisation and to the use of the English language that has only one form, but I don't consider it polite and I cannot get used to these manners."

(Adapted from the Internet)

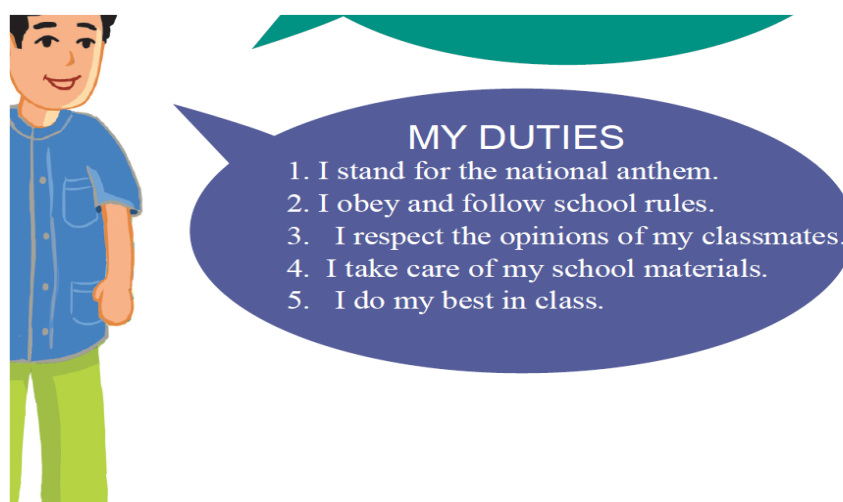
Other activities that appear in the same textbook and aim at debiasing learners shows several statements that learners are asked to complete. These are questions that show that people can be whatever they choose to be. The activity also fights social biases rampant in some society and linked to some segments of society

| Down with Prejudices                             |
|--------------------------------------------------|
| Do you think a woman can be tall and strong ?    |
| Do you think she can _____ and _____ ?           |
| Do you think she can _____ and _____ ?           |
| Do you think a man can be small and pretty?      |
| Do you think he can _____ and _____ ?            |
| Do you think the elderly people can _____ ?      |
| Do you think they _____ ?                        |
| Do you think young people can be young and wise? |
| Do you think they _____ ?                        |
| If you do, then you deserve _____ .              |

Riche *et al.* (2013, p. 41)

All in all, morality exists considerably in EFL textbooks, with some problematic instances as discussed before. Nevertheless, it is quite apparent that EFL instruction is geared towards values and attitudes that go beyond teaching linguistic structures. In a subsequent section, we will discuss co-occurrence between moral development and critical thinking to see if moral development is coupled with critical thinking tasks that may invite students to engage in an intellectual discussion about those norms and how these values relate to their understanding of a good conduct and good citizenship.

Part of the moral instruction is that of rights and duties. In the textbook of Middle School year One (Tamrabet et al., 2013), one of the characteristics of a good student is presented as follows: “I obey and follow school rules. I stand for the national anthem in addition to other acts stated”:



(Tamrabet *et al.* 2013, p. 100)

Certainly, respect for the rule of law in any setting starting from the classroom to the wider polity is required in most political and educational philosophy. The question that remains unanswered is what type and what amount of compliance is desirable. Rules and regulations are often arbitrary and man-made to be debated and at times transgressed to break structures that at times lead to segregation or the accumulation of power in the hands of a few.

#### **5.5.6. Community Service in the Textbooks**

One example of the Rhetoric of Community Service can be found in a text that discusses Youth Charity. The text is in the form of a report on the sense

of solidarity amongst youth today as described in the teachers' guide (Riche *et al.*, n.d.). The text appears in *Getting Through* (Rich et al. 2013, p. 120), the textbook of second year of Secondary Education:

### **How Charitable are our Youth?**

It is generally believed that young people today do not feel concerned about community issues. The older generation is deeply worried that society can't face up to problems, such as floods and earthquakes, because they consider that the youth have become less charitable and thoughtful about other people than their elders used to be. The magazine *Youth 2010* has recently carried out a survey about charity among secondary school children to check out on these two questions. §1

Let's find out by looking at some of the questions *Youth 2010* asked its informants and how they responded to its questions. *Youth 2010* asked the teenagers if they had ever experienced an emergency situation. Interestingly, forty of them said that they had experienced a natural or man-made disaster and no less than seventy of them told the *Youth 2010* reporter that they had felt deeply moved by the disasters covered in the media. When the reporter asked them whether they had contributed anything to help during emergency situations, twenty of them answered that they had donated either money or blood. Thirty of them told the reporter that they had volunteered to help the Algerian Red Crescent collect food aid. §2

The data gathered by *Youth 2010* suggest that our youth are more thoughtful and charitable than some parents think. They know that they will live through highly risky times and that in such times every little contribution can help. §3

In the same book (p. 122), another activity asks the students to discuss Bill Gates philanthropy and success. Again, the content of the activities shows the importance of solidarity especially in times of catastrophes and extreme need, but no activities are designed to write a report on a visit orphanage houses for example or give support to the homeless or any type of community service in or outside the school setting. Even if outside school setting, a community service may be required to be conducted in students' mother tongue, reporting can be done using the target language inside the classroom. Another reading text discusses solidarity in times of need and catastrophes and encourage serving those who endure extreme circumstances. The text is accompanied with a picture that shows humanitarians of the Red Crescent carrying food. The background shows damaged houses



① Look at the picture below and guess to whom the women are taking food and why they are doing it.



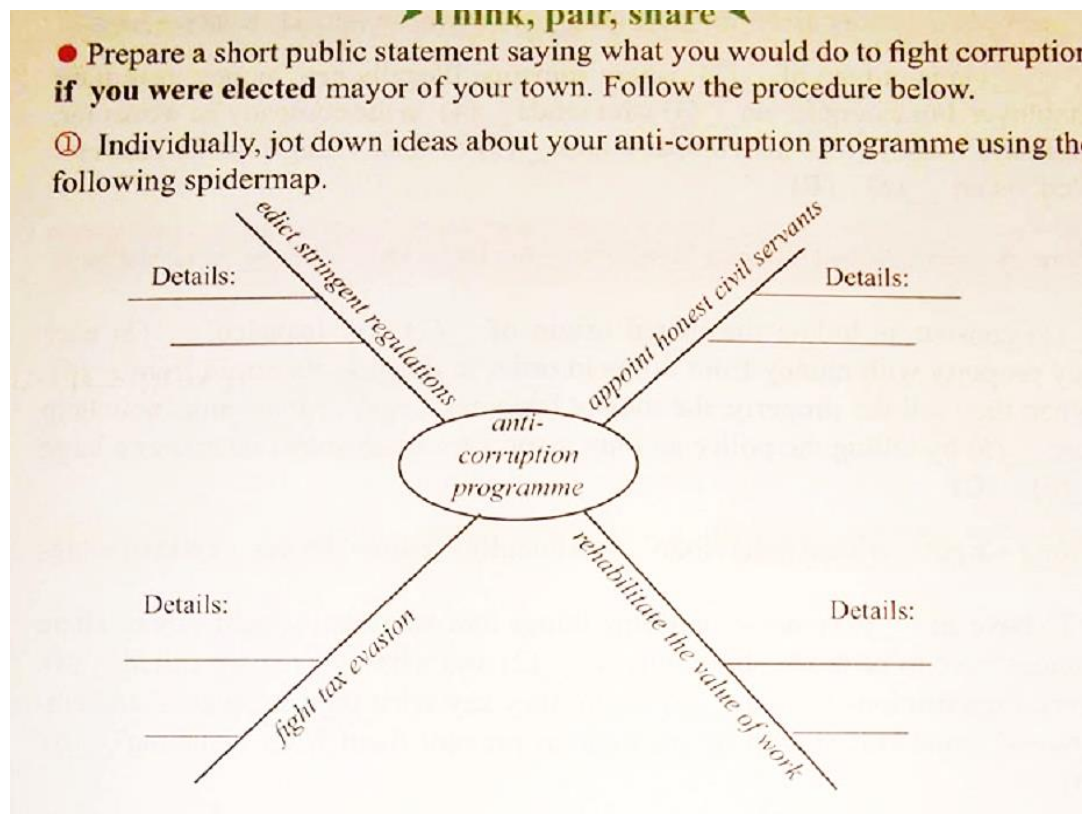
Op. Cit. p. 129

The teacher's guide of third year (Riche et al., n.d.), suggests the following writing activity as a follow up to the reading text: "you have read a book or seen a film about disasters. Write a report on how the survivors have managed to establish a community after this disastrous event". Seemingly the learning activities are organized to raise awareness about the importance of community service as an ethic and introduces them in the form of content rather than practical skills. This content is useful yet passive and tap moral development and social cognition rather than community service as a pedagogic practice. In the textbook of second year secondary education, a text speaks about charities and major international NGOs that provide services to people around the world and explain some of their fund-raising strategies (see Appendix S).

### 5.5.7. Engagement in the Textbooks

**Political Engagement:** Many activities include elections of representatives. In *My Book of English* (Tamrabet et al. 2013), one of the characteristics of the ideal school is described as follows: "My ideal school is a space where I can elect my representatives". This is a very interesting example of political socialization of democratic processes, where the present/ future

citizen is familiar with the process of voting, running for office, political campaigning, power sharing and participation in general. Another example is a task where the students imagine they are running for a Mayor of their city. They are required to write a speech that explains their plans to fight corruption in a campaigning persuasive style:



(Arab et al, 2013, *New Prospects*, p. 52)

In the teacher's Guide that accompanies the above textbook (Arab, Bensemmane, & Riche, n.d.), examples of speeches are given to teachers who in turn provide them as samples to students. One of the sample speeches goes "as citizens it is indispensable to fight corruption. No government can succeed without the help of civil society. Therefore, I urge you again to gather around me to win this decisive battle. Vote for honesty!" (n.p.). Another example asks students to imagine they have to collect funds for the election of a candidate they support (Riche. B Arab. S.A et al, n.d.). Another writing task asks students to imagine they are militants of a political party and what they would do in that position (Arab and Riche 2011, p. 87):

## Writing

Imagine you're a militant in a 'green' political party. Write a ten-line paragraph to announce the programme which your party will implement if it wins the elections.

5

Start like this.

☐ If you vote for us, we will ....

### 1. Environment

(to plant trees/to ban traffic in towns/  
build recycling factories/ to clean  
polluted rivers/ ... )

☐ As soon as we take office, ...

### 2. Economy

(to impose taxes on polluting industries/  
on cigarettes)  
oblige factories to re-use old bottles/  
Create 1 million jobs for street sweepers

Learners can then develop a campaign discourse with promises to citizens in case they vote for them. The green party is an imaginary political society group that advocates for environmental responsibility and its programs are aligned with the mission of the protection of nature.

Other contents include some political ideals like the Marxist/ capitalist discussion over political and economic power. The text is suggested in teachers' guide of second year secondary school (Riche, et al (n.d.). Another example of a politicized content appears in *Getting Through: Secondary Education, Year Two* (Riche et al. 2013). The text describes the good society, the good citizen and the good governance and details the obligations of a good government (see Appendix G).

**Economic Engagement:** In the textbooks, there is abundant mention and reference to economic productivity, engagement and agency. Many learning tasks prepare students for job skills. The front book of *New Prospects*, the third-year secondary school textbook (Arab et al. 2013) shows workers in different professions in an effort to inspire students who are in their final year of secondary education preparing to specialize and enter university life (see Appendix P).

Another case in point is the whole unit in the textbook of first year

secondary education with the integration project that asks students to prepare a job application booklet that contains letters of reference, an application letter and a C.V. in addition to the performance of a mock interview and phone call with a company. All these activities see students as future workforce that needs preparation in terms of hard and soft skills required for a changing labor market. It is also noted that there is no mention to entrepreneurship or independent economic activity that generates revenue or creates job positions.

**Civic Engagement:** With respect to textbooks and unlike curricular documents, civic engagement is not frequent in instructional materials. In the official textbook of third year secondary school, a project under the rubric of ‘think, pair, share’ asks students to take the role of social agents by discussion unethical practices and their roles in signaling, educating and avoiding harmful practices themselves. Likewise, the teacher’s guide that comes along with *Getting Through* (Riche, et al., n.d.) suggests that teachers facilitate student’s activism as they organize into committees to fight against injustice and be involved as citizens. The same thing can be said about *Teachers’ Guide* of third year secondary education (Arab, Bensemmane, Riche. et al (n.d.) where student can think of other ways of fighting corruption. It states that no government can succeed without the help of civil society. Therefore, some tasks urge students to join associational life and gather around issues that take a decisive battle to fight social illnesses (p. 45).

## **5.6. Co-occurrence of the Codes in all 39 documents**

Co-occurrence happens when the same quote is coded twice. The statement in this case refers to more than one aspect of citizenship. It may also be embedded in another code where the bigger context speaks about global citizenship and part of the statement or graphic content refer to local values for example. Codes also intersect where part of the statement falls in one code and other parts of it with another. In this section we will discuss these co-occurrences as they reveal contexts of occurrence and balances and ratios of codes.

|                                                          | global perspective | identity/belonging | autonomy | values and character development | general good | critical thinking | environmental citizenship | social skills and cognition | communication | awareness of civil rights/democratic ethos; human rights | civic engagement | economic productivity | patriotism/loyalty/fairness | political engagement | peace/conflict resolution | obedience compliance to rules | 21st Century Education | warning from dangers of AI |
|----------------------------------------------------------|--------------------|--------------------|----------|----------------------------------|--------------|-------------------|---------------------------|-----------------------------|---------------|----------------------------------------------------------|------------------|-----------------------|-----------------------------|----------------------|---------------------------|-------------------------------|------------------------|----------------------------|
| global perspective                                       | 60                 | 60                 | 4        | 20                               | 18           | 12                | 12                        | 5                           | 1             | 8                                                        | 6                | 13                    | 3                           | 3                    | 6                         | 1                             |                        |                            |
| identity/belonging                                       | 60                 | n/a                | 12       | 13                               | 1            | 5                 | 3                         | 1                           | 2             | 1                                                        | 5                | 3                     | 2                           | 1                    | n/a                       | n/a                           | 1                      |                            |
| Autonomy                                                 | 4                  | n/a                | 1        | 1                                | 11           | n/a               | 2                         | n/a                         | 2             | 4                                                        | 2                | n/a                   | 9                           | 3                    | n/a                       | n/a                           |                        |                            |
| values and character development                         | 20                 | 12                 | 1        | 17                               | 5            | 4                 | 9                         | 1                           | 3             | 10                                                       | 4                | 2                     | n/a                         | 2                    | n/a                       | n/a                           | 2                      | 1                          |
| General good citizenships                                | 18                 | 13                 | 1        | 17                               | 2            | 4                 | 7                         | 1                           | n/a           | 5                                                        | 5                | n/a                   | n/a                         | 1                    | n/a                       | n/a                           | 4                      | n/a                        |
| Critical Thinking/ Action                                | 12                 | 1                  | 11       | 5                                | 2            | n/a               | 7                         | n/a                         | 1             | 4                                                        | 4                | n/a                   | 1                           | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| environmental citizenship                                | 12                 | 5                  | n/a      | 4                                | 4            | n/a               | 1                         | n/a                         | 1             | n/a                                                      | n/a              | 1                     | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| social skills and cognition                              | 5                  | 3                  | 2        | 9                                | 7            | 7                 | 1                         | 2                           | 2             | 5                                                        | 1                | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| communication                                            | 1                  | 1                  | n/a      | 1                                | 1            | n/a               | 2                         | n/a                         | n/a           | n/a                                                      | n/a              | 1                     | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| Awareness of civil rights/democratic ethos; human rights | 8                  | 2                  | 1        | 3                                | 11           | 1                 | 2                         | n/a                         | 5             | 3                                                        | 5                | 2                     | 2                           | 1                    | n/a                       | n/a                           | 2                      | 2                          |
| civic engagement                                         | 6                  | 1                  | 4        | 10                               | 8            | 4                 | 5                         | n/a                         | n/a           | 5                                                        | 5                | n/a                   | n/a                         | 1                    | n/a                       | n/a                           | n/a                    | n/a                        |
| democratic ethos; human rights                           | 13                 | 8                  | 2        | 4                                | 4            | 4                 | 1                         | n/a                         | 3             | 5                                                        | n/a              | 1                     | n/a                         | 1                    | n/a                       | n/a                           | n/a                    | 1                          |
| economic productivity                                    | 3                  | n/a                | 3        | n/a                              | n/a          | n/a               | 1                         | 1                           | n/a           | 6                                                        | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| Patriotism/loyalty/fairness                              | 3                  | 9                  | n/a      | 2                                | 4            | 1                 | n/a                       | n/a                         | 2             | 1                                                        | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| political engagement                                     | 3                  | 1                  | n/a      | 2                                | 1            | n/a               | n/a                       | n/a                         | 2             | 4                                                        | 1                | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| Peace/Conflict Resolution                                | 6                  | n/a                | n/a      | n/a                              | n/a          | n/a               | 1                         | n/a                         | 1             | n/a                                                      | 1                | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| Rhetoric of Community Service                            | 1                  | n/a                | n/a      | 2                                | 1            | n/a               | 1                         | n/a                         | n/a           | 1                                                        | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| tolerance                                                | 1                  | n/a                | n/a      | 1                                | n/a          | n/a               | n/a                       | n/a                         | n/a           | n/a                                                      | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| obedience compliance to rules                            | n/a                | 1                  | n/a      | 1                                | n/a          | n/a               | n/a                       | n/a                         | 2             | n/a                                                      | 1                | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| 21st Century Education                                   | 1                  | n/a                | 1        | n/a                              | 1            | n/a               | n/a                       | n/a                         | n/a           | n/a                                                      | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |
| warning from dangers of AI                               | 1                  | 1                  | n/a      | n/a                              | n/a          | n/a               | n/a                       | n/a                         | n/a           | n/a                                                      | n/a              | n/a                   | n/a                         | n/a                  | n/a                       | n/a                           | n/a                    | n/a                        |

**Table (5-6): Co-occurrence of all Codes in the 39 Documents**

As it is clear from the table (5-6) above, there is very high co-occurrence between global perspective and local identity and belonging. Mention of local values and national identity is most of the time accompanied with statements of openness, tolerance and diversity. The two categories co-occurred 60 times. Decision makers of the Algerian education system seem to try to strike a balance between local belonging and global openness. There is also a significant co-occurrence between values and character building and democratic ethos when speaking of global perspective (from 20 times of global citizenship/ 13 times can be described as democratic ethoses). Human rights values and tolerance, inclusion and social justice are often stated when discussing global citizenship.

There is also significant co-occurrence of global perspectives and general statements of good citizenship (18 times). We notice that in many instances, citizenship is often linked to its global part. General good citizenship statement is also highly linked to values and moral development (17 instances). Curricula and textbook writers refer to citizenship most of the time in the context of global mindedness, global belonging and global human values.

Another significant co-occurrence is that of critical thinking and autonomy (11 times). In discussing autonomy, authors of the documents discussed earlier often refer also to higher order skills and the development of critical attitudes in learners. Social skills also co-occur with civic engagement (5 times). It is apparent that civic engagement leads to the development of social skills.

## **5.7. PRESENTATION AND ANALYSIS OF THE QUESTIONNAIRE**

The questionnaire was used to collect quantitative and qualitative data. The following sections analyze findings from the questionnaire and discuss stakeholders' perceptions concerning education for citizenship. The instrument is meant to triangulate the results from content analysis of the policy documents, pedagogical documents and the textbooks of EFL in Algeria. In this part of the chapter, we will present and discuss the findings of the questionnaire to teachers first, and then discuss inspectors' responses to the questionnaire. Towards the end of this part, we contrast and compare similar questions in both questionnaires. After that, we will conclude it by a summary of findings that restates the main emerging themes and patterns of both teachers' and inspectors' perspectives.

### **5.6.1. Analysis of Quantitative Data from Teachers' Questionnaire**

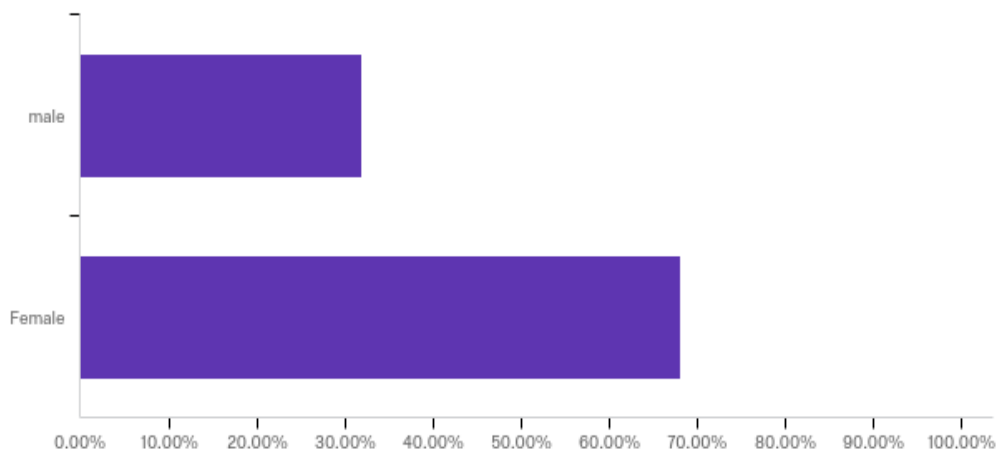
Similar to the inspectors' questionnaire, after sending out the questionnaire to initial subjects, and with the help of inspectors, we were referred to other subjects who gave us access to their networks of colleagues and trainees. Some initial subjects shared the questionnaire with their professional networks on social media and via listservs. These listservs and closed social media groups are professional networks for communication and exchange organized around professions and geographic locations supervised usually by a fellow teacher or an inspector. Other officials of the Algerian Association of Secondary School and Middle School teachers of English helped us disseminate the questionnaire amidst their groups. The total number of the respondents that filled out the questionnaire was 313 teachers. Qualtrics recorded this number and automatically cancelled 84 questionnaires that were unfinished. A high number of these respondents answered questions up to Q7 and then stopped. Then, a reminder was sent to remind those who started the questionnaire and did not finish it after five business day intervals twice counting from the first day of sending the questionnaire. The total number of the responses used is 229 finished responses.

We strived to get diverse answers from different demographics by trying to approach initial respondents of diverse backgrounds and characteristics. Respondents demographics are described in the next section.

## Teachers' Responses to Socio-Demographic Attributes

### Q1 – Respondents' Gender

Unlike the inspectors, the majority of teachers responding to the questionnaire is females. This may be due to the feminization of the teaching profession taking place in Algeria as many researchers indicate (Berger 2002; Allia, 2005). 68 % of the respondents are female teachers whereas 31% are male respondents:



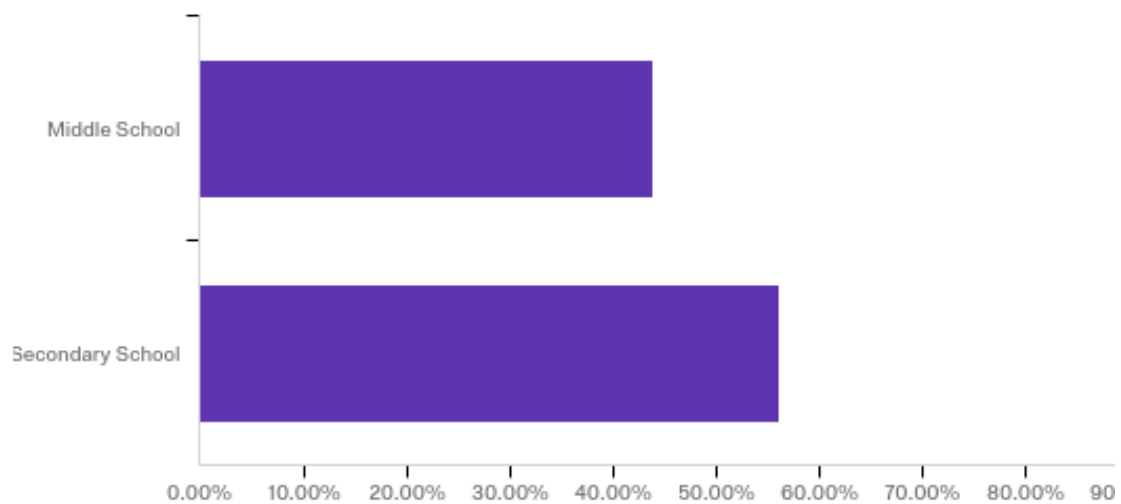
**Figure (5-2): Respondents' Gender**

| Are you? | Percentage |
|----------|------------|
| male     | 31.88%     |
| Female   | 68.12%     |

**Table (5-7): Percentage of Respondents' Gender**

### Q2 – Levels of English Education the Respondents Teach

There was a near-balance between respondents' levels. 57% of the respondents indicate they teach at secondary school level while 42% indicate they teach at Middle School Level. The following table and graph show the representativeness of the sample concerning the two levels where EFL is taught in Algeria:



**Figure (5-3): Levels of English Education Taught by Respondents**

| Levels you teach? | Percentage |
|-------------------|------------|
| Middle School     | 43.86%     |
| Secondary School  | 56.14%     |

**Table (5-8): Respondents' Levels of Teaching**

### **Q3 –Provinces where the Respondents Work**

We strived to reach out to as many teachers as possible through professional networks and helpful inspectors. We also tried to reach people working in extreme inland provinces (Wilayas) to have different perspectives from those teaching in rural settings as well as coastal provinces. With the help of inspectors and teachers, we were able to have respondents from places that represent South, North, East and West of Algeria. However, due to our easy access to the middle provinces of the country, most of the respondents are from the provinces (Wilayas) of Djelfa, Batna, Msila, Algiers, and Medea... The respondents were asked to type in the name or the number of the province where they teach (Algerian provinces are numbered from 1 to 48). The list of provinces was entered into a software that counted their frequencies and then, entered into an electronic platform to generate a word cloud. Qualtrics offers a word cloud option but does not allow the modification of the list. In case, where there is a compound word for, example the province of El Bayadh, this compound word is

considered one fused word by deleting the space in order to eliminate erroneous count. The following table shows the top mention in frequency using text analyzer tool from online-utility.org (see appendix F for complete list):

| Order | word<br>count | Province<br>Code<br>(Wilayas) | Occurrences | Percentage |
|-------|---------------|-------------------------------|-------------|------------|
| 1.    | Djelfa        | 17                            | 31          | 14.3       |
| 2.    | Batna         | 05                            | 15          | 6.9        |
| 3.    | Algiers       | 16                            | 14          | 6.4        |
| 4.    | Msila         | 28                            | 14          | 6.4        |
| 5.    | Ghardaia      | 47                            | 10          | 4.6        |
| 6.    | Laghouat      | 03                            | 9           | 4.1        |
| 7.    | Medea         | 26                            | 8           | 3.7        |
| 8.    | Biskra        | 07                            | 7           | 3.2        |
| 9.    | Boumerdes     | 35                            | 6           | 2.7        |
| 10.   | Elbayadh      | 32                            | 6           | 2.7        |

**Table (5-9):** Frequency of the top ten provinces where the respondents teach

The following word cloud was generated to give a sense of the Provinces from which the respondents responded. Word clouds do not provide accurate representation of the frequency. This device may give optical illusion, but it is a way of visualization to enable us to see most of the provinces that were represented in the sample:



**Figure (5-4):** Provinces in which the respondents teach (generated by a tool on [www.jasondavies.com](http://www.jasondavies.com))

#### Q4 - Overall Years of Experience

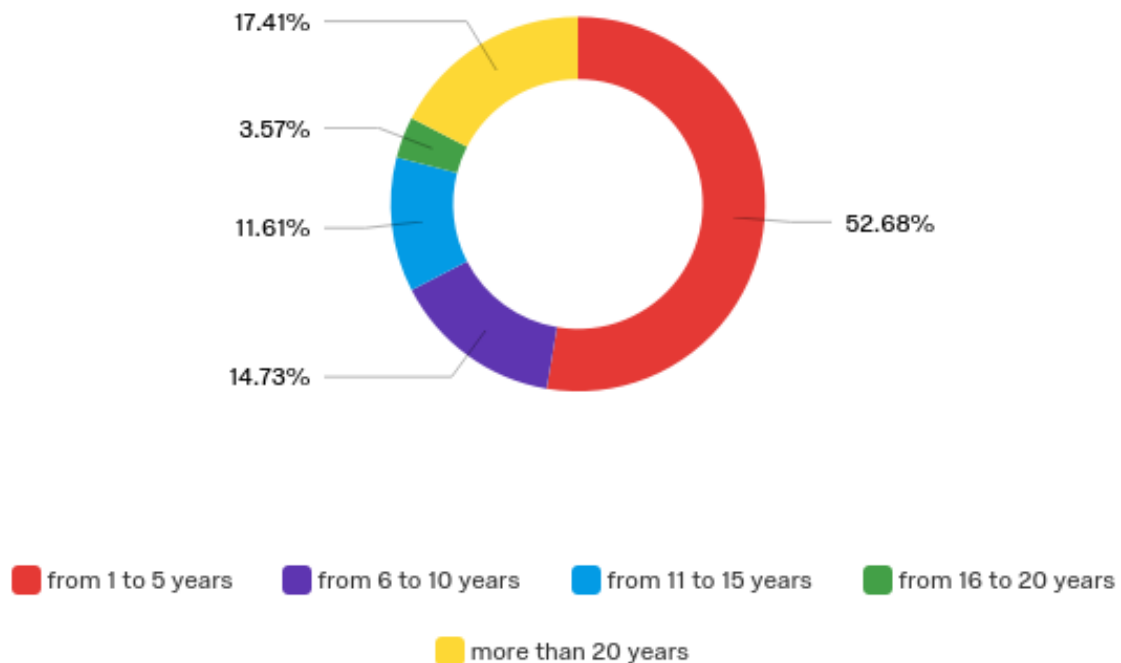
The most mentioned category of years of experience in the sample was from 1 to 5. The category includes fresh graduates and people at the beginning of their careers. The second and third categories of mid-careers (from 6 to 10 years of experience, and from 11 to 15) amounted to almost 25 % of the sample, followed by those with considerable seniority (more than twenty years):

| Overall years of experience | Percentage |
|-----------------------------|------------|
| from 1 to 5 years           | 52.68%     |
| from 6 to 10 years          | 14.73%     |
| from 11 to 15 years         | 11.61%     |
| from 16 to 20 years         | 3.57%      |
| more than 20 years          | 17.41%     |

**Table (5-10):** Respondents' years of experience

The following graph shows the five seniority ranges of the sample. Early career respondents are represented in red in the graph. Mid-career teachers

include two categories from 5 years of experience to 15 years of experience and late career professionals are those who have a teaching experience of 16 years or more:



**Figure (5-5):** Respondents' Years of Experience

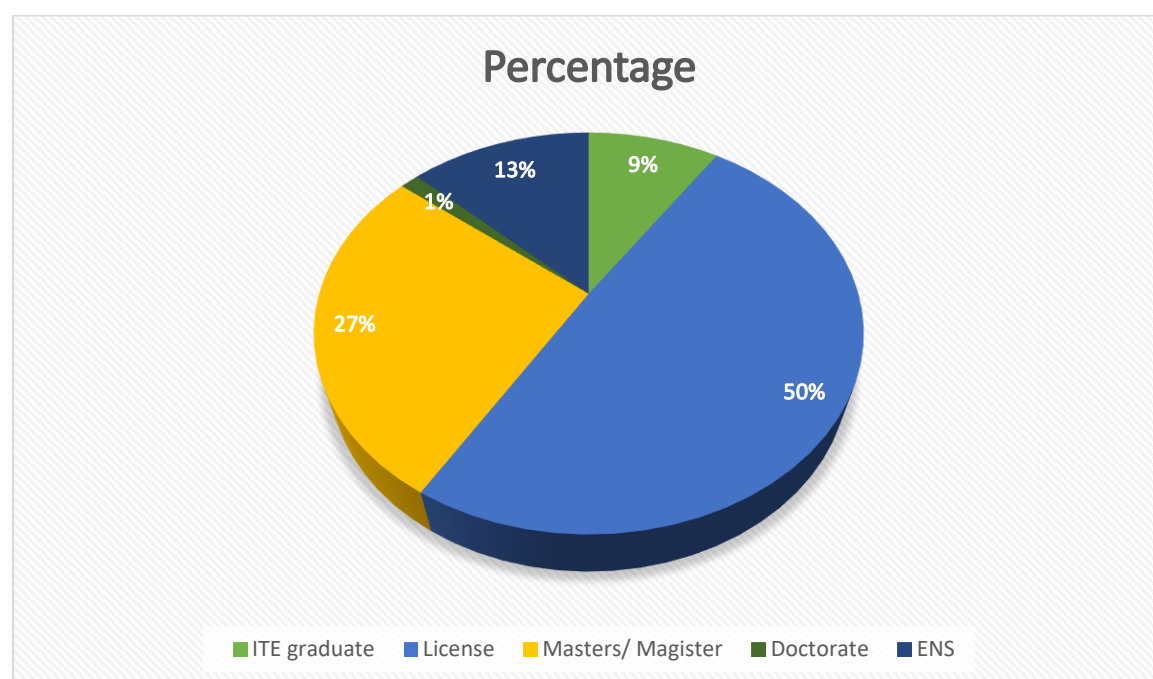
#### Q5 –Respondents' Education Background

In their answer to what is your education background, most of the respondents hold a Licence Degree (Bachelor of Arts). This includes a 4-year Licence Degree of '*ancien régime*' (before the LMD reform), or a 3-year Licence Degree of the LMD system. They represent nearly half of the sample by 49.33 %, followed by 12.89% for holders of a master's degree. The graduates of Ecole Normale Supérieure and ITE come next. Three respondents indicated they have a doctorate degree:

| What is your education background? - Selected Choice | Percentage |
|------------------------------------------------------|------------|
| ITE graduate: (Middle School Teacher Degree)         | 9.33%      |
| Licence (University)                                 | 49.33%     |
| Masters/ Magister (University)                       | 27.11%     |
| Doctorate (University)                               | 1.33%      |

|                                                 |        |
|-------------------------------------------------|--------|
| ENS (Secondary or Middle School Teacher Degree) | 12.89% |
|-------------------------------------------------|--------|

**Table (5-11):** Respondents' Education Background



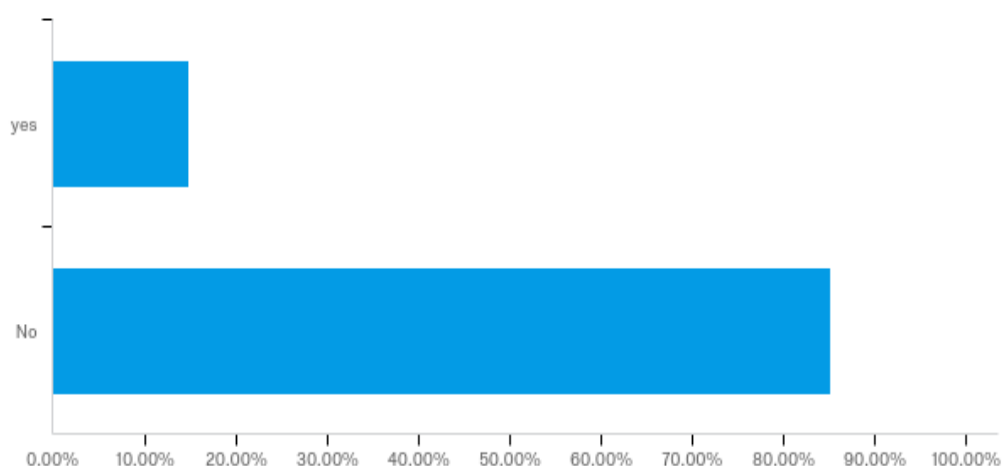
**Figure (5-6):** Respondents' Education Backgrounds

#### Q6. Training on Education for Citizenship

The respondents were asked whether they had any training on Education for Citizenship in the past. The vast majority answered they did not have any form of citizenship training. Only 14.8% of the respondents indicated that they were trained on CE in the past:

| Have you had any training of Education for Citizenship in the past? | Percentage |
|---------------------------------------------------------------------|------------|
| Yes                                                                 | 14.80%     |
| No                                                                  | 85.20%     |

**Table (5-12):** Training on Education for citizenship



**Figure (5-7):** Were you trained on Education for Citizenship?

**Q7 – If your answer to the previous question was ‘yes’, please describe the training**

Those who answered that they had a training on CE in the past were asked to describe the training and the body that provided it. Some of the respondents mentioned trainings by the British Council in different provinces and others cited the American Embassy’s trainings and workshops. Other respondents made mention to a program called ‘w2w’ and ‘NDI Youth Engagement’ (NDI stands for the National Democratic Institute, an INGO based in Washington D.C) without giving details on the training. Some others spoke of trainings organized by inspectors that partially or wholly tackled teaching values, citizenship and identity. Other teachers pointed out that their pre-service training have had some of the components of CE. Others stated they had it by university lecturers with whom they discussed topics related to teaching for citizenship and how to incorporate them in the classroom. One respondent elucidated that the university class was entitled “Issues in Culture”.

**5.6.2.1. Responses to Defining Education for Citizenship**

**Q8 - What does citizenship education mean to you? Please choose as many as you see appropriate**

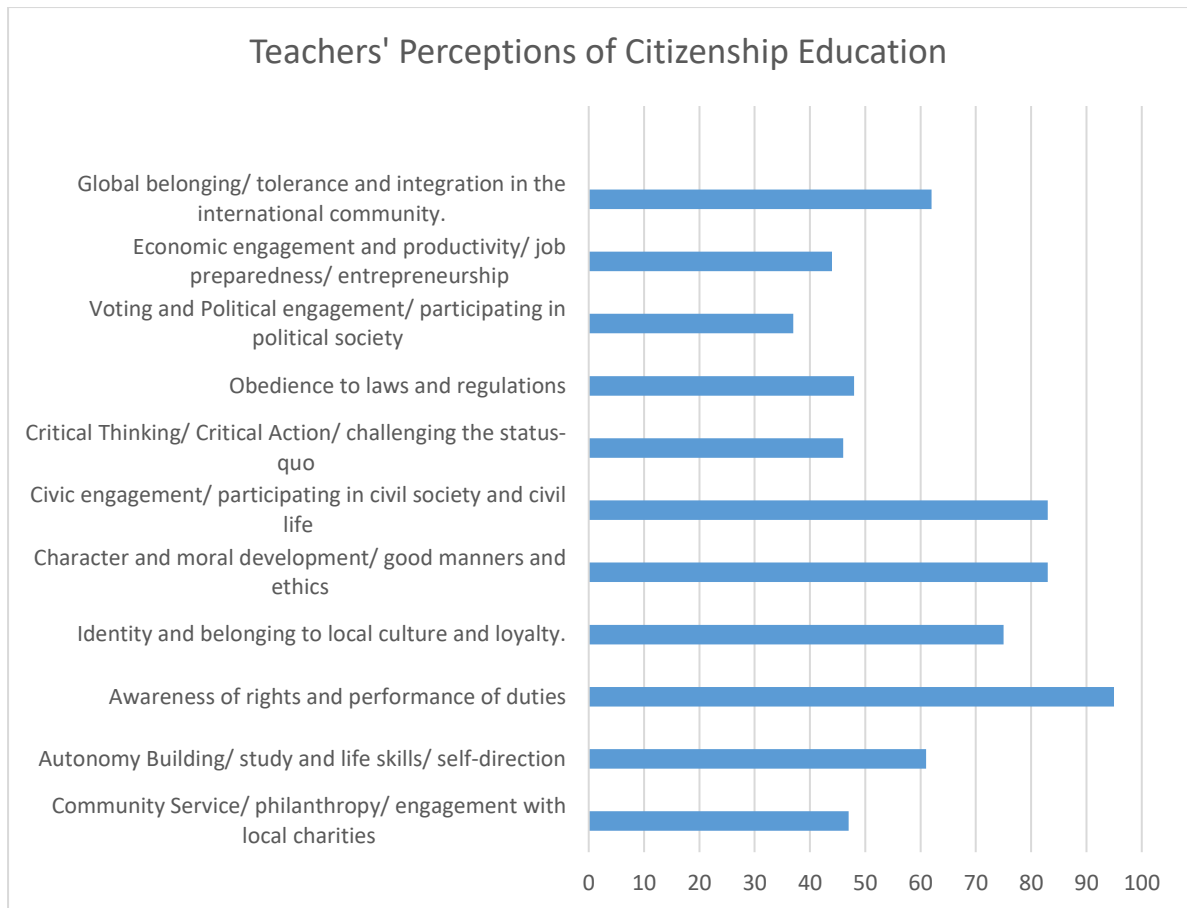
This question is similar to the one asked to the inspectors. The objective is to identify the trends, aspects and perspectives of citizenship in the light of which participants define the topic. Recipients were asked to choose from a checklist the aspects they think need to be developed in an Education for

Citizenship program according to their perception of what a CE program should look like. Respondents could choose as many categories as they wanted and could add their own definition of CE:

| <b>Answer</b>                                                               | <b>Count</b> |
|-----------------------------------------------------------------------------|--------------|
| Awareness of rights and performance of duties                               | 95           |
| Character and moral development/ good manners and ethics                    | 83           |
| Civic engagement/ participating in civil society and civil life             | 83           |
| Identity and belonging to local culture and loyalty.                        | 75           |
| Global belonging/ tolerance and integration in the international community. | 62           |
| Autonomy Building/ study and life skills/ self-direction                    | 61           |
| Obedience to laws and regulations                                           | 48           |
| Community Service/ philanthropy/ engagement with local charities            | 47           |
| Critical Thinking/ Critical Action/ challenging the status-quo              | 46           |
| Economic engagement and productivity/ job preparedness/ entrepreneurship    | 44           |
| Voting and Political engagement/ participating in political society         | 37           |
| If other, please add your own perception of citizenship education           | 8            |
| <b>Total Responses</b>                                                      | <b>689</b>   |

**Table (5-13):** Definitions of Citizenship Education as provided by the teachers

The overall count is 689 count which means that most of the respondents chose multiple answers. They do not think that EC is unidimensional. Some respondents chose up to five definitions highlighting the different aspects of citizenship. Only 8 respondents out of the 229 respondents chose to add their own definition to the list that was not available in the list.



**Figure (5-8): Definitions of Citizenship Education**

The figure above shows clearly that the most selected category is awareness of rights and duties are an important part of CE with a count of 95. The second most selected categories are civic engagement and character development. Identity comes fourth followed by global belonging and autonomy. Voting, political engagement and participation in political society (parties and lobbying and pressure groups...) score the lowest. Only 37 out of 229 (16 %) teachers thought students should be educated to participate in the political system.

Teachers gave numerous definitions to citizenship education. Some of them consider it teaching about problem solving for society. Many responses mentioned taking responsibility and behaving appropriately in social contexts. Other respondents mentioned solidarity, support and being a ‘helping hand’ to others. One respondent also mentioned respecting others and having respect to one’s own religion and beliefs.

### 5.6.1.2. Teachers Responses to the Likert-scale Section of the Questionnaire

For the Likert-scale section of the questionnaire, teachers were asked to rate twenty statements on Education for Citizenship according to their level of agreement with those statements. from strongly disagree to strongly agree. We attributed the following scores to the answers: strongly disagree 1, disagree 2, neutral 3, agree 4, strongly agree 5. Three statements were negative and thus we scored them in the opposite direction (strongly disagree 5, disagree 5...). These statements are: citizenship education should be an extra-curricular activity, teaching citizenship does not make a difference in students' later engagement, and teachers should not teach political issues or engage in political discussions with students. The statements are in random order and pertain to different aspects of CE.

A Likert-scale questionnaire can be used to identify the direction of the attitudes whether positive or negative and the levels of agreement. The following table shows the percentage of each degree of agreement for all twenty statements of the questionnaire:

#### Percentages of responses for each Degree of agreement

| # | Question                                                                        | Str disagree | Disagr | Neutr | Agree | Str agree |
|---|---------------------------------------------------------------------------------|--------------|--------|-------|-------|-----------|
| 1 | Citizenship should be integrated more into EFL curricula                        | 6.4%         | 4.3%   | 18.7% | 43.1% | 27.3%     |
| 2 | Citizenship Education should be an extra-curricular activity                    | 10.0%        | 13.8%  | 20.0% | 46.1% | 10.0%     |
| 3 | Teaching citizenship does not make a difference in students' later engagement   | 22.9%        | 48.8%  | 11.4% | 15.2% | 1.5%      |
| 4 | EFL curricula in Algeria educate for Citizenship                                | 13.7%        | 24.1%  | 24.1% | 32.2% | 5.6%      |
| 5 | Learners need to address global challenges such as environment and human rights | 3.1%         | 2.3%   | 5.4%  | 49.6% | 39.53 %   |
| 6 | Learners need to learn about their local culture and identity                   | 4.0%         | 0.8%   | 3.2%  | 36.0% | 56.0%     |

|    |                                                                                                       |       |       |       |       |       |
|----|-------------------------------------------------------------------------------------------------------|-------|-------|-------|-------|-------|
| 7  | Learners should be educated to obey the laws                                                          | 3.9%  | 7.0%  | 21.2% | 41.7% | 25.9% |
| 8  | Learners should be sensitized about their duties and rights                                           | 1.5%  | 3.9%  | 0.7%  | 47.2% | 46.4% |
| 9  | Teachers should not teach political issues or engage in political discussions with students           | 13.0% | 16.9% | 30.7% | 24.6% | 14.6% |
| 10 | Teachers should infuse students with patriotism and loyalty to the country                            | 0.8%  | 4.0%  | 16.0% | 52.8% | 26.4% |
| 11 | Students should actively participate in elections and voting inside the school                        | 0.7%  | 7.8%  | 25.2% | 43.3% | 22.8% |
| 12 | Community service where students volunteer outside school should be made part of the education system | 0.7%  | 5.4%  | 14.7% | 50.3% | 28.6% |
| 13 | The task of the school is to autonomize learners and boost their critical thinking                    | 0.7%  | 2.3%  | 10.1% | 45.3% | 41.4% |
| 14 | Students should be encouraged to challenge and change the status-quo rather than fit into it.         | 0.78% | 3.8%  | 22.4% | 44.9% | 27.9% |
| 15 | Teachers should form good citizens by teaching about values, morals and good manners                  | 1.5%  | 2.3%  | 3.1%  | 32.0% | 60.9% |
| 16 | Teachers should encourage students to be part of a committee, a civil society group or club           | 2.3%  | 1.5%  | 10.0% | 44.6% | 41.5% |
| 17 | Teachers should encourage students to take part in non-violent protest                                | 7.8%  | 9.3%  | 17.1% | 35.1% | 30.4% |
| 18 | Teachers should encourage students to join a political party in the future                            | 16.2% | 18.6% | 44.1% | 16.2% | 4.6%  |
| 19 | Teachers should train students as productive and engaged economic future actors                       | 0.7%  | 0.0%  | 16.4% | 53.9% | 28.9% |
| 20 | Social skills and the principle of living-together should be an important part of EFL teaching        | 0.7%  | 1.5%  | 5.5%  | 52.7% | 39.3% |

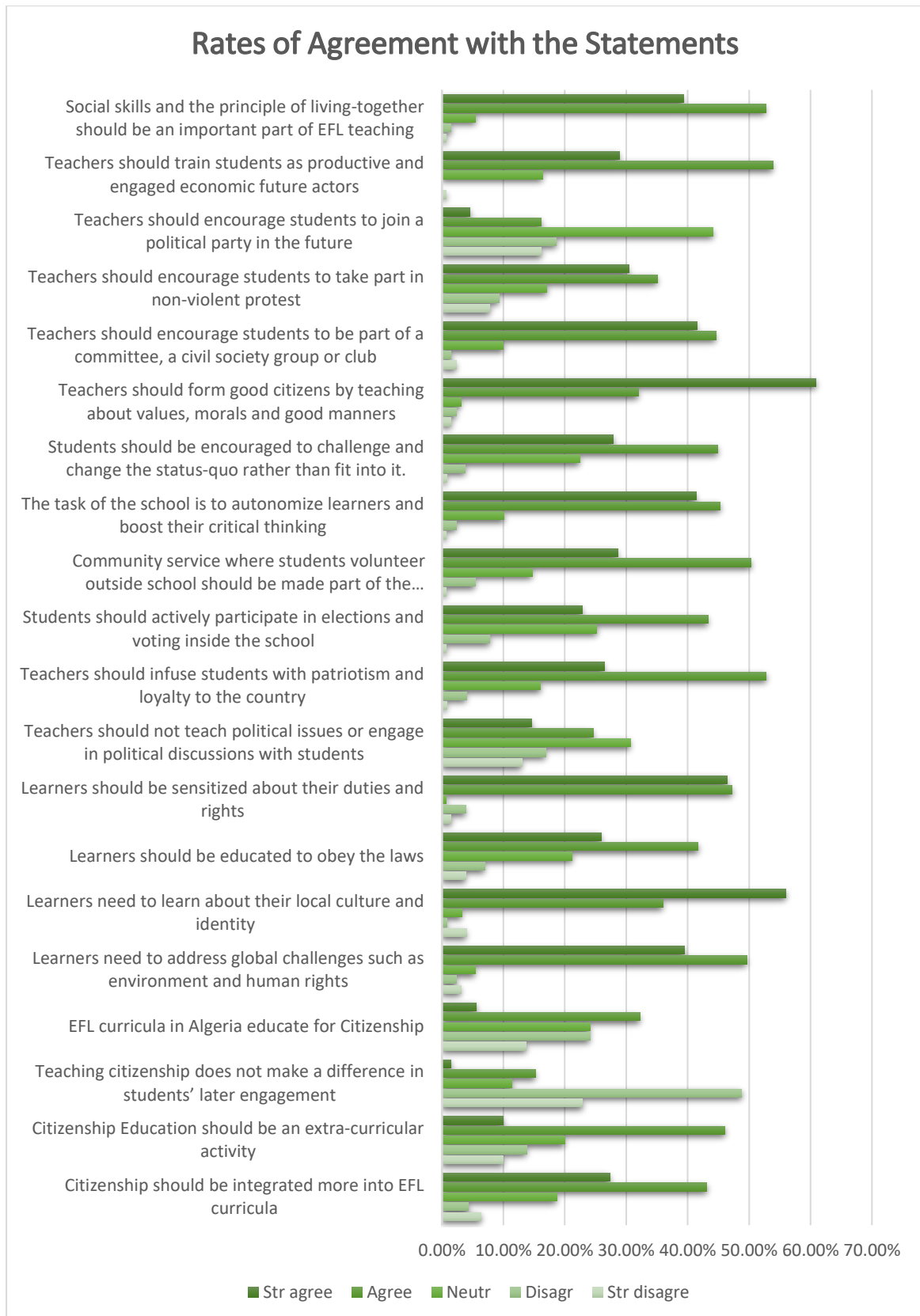
**Table (5-14):** Rates of agreement of all 20 statements presented in percentage of choice expressed by teachers

Table (5-14) shows that most respondents strongly disagree with the statement that ‘Teaching citizenship does not make a difference in students’ later

engagement' (22.9% express strong disagreement, and 48.8% express disagreement). A significant percentage of the respondents also strongly disagree (11.7%), and around (13%) disagree that EFL curricula in Algeria educate for Citizenship. We also notice that there is a striking percentage for agreement and strong agreement for statement n° 15: 'Teachers should form good citizens by teaching about values, morals and good manners', and statement n° 6: 'Learners need to learn about their local culture and identity'. A strong agreement is also marked for statement n° 10: 'Teachers should infuse students with patriotism and loyalty to the country', statement n° 20: 'Social skills and the principle of living-together should be an important part of EFL teaching', and statement n° 19: 'Teachers should train students as productive and engaged economic future actors'.

Teachers have a different perspective concerning statement n°18 'Teachers should encourage students to join a political party in the future'. This statement seems controversial for the respondents. 16% of them strongly disagree with the statement and 18.6% disagree while less than half of the respondents remain neutral whereas another 16.2 % agree with the statement and only 4.6% of them strongly agree with it. Teachers tend more to disagree with this issue of political engagement.

Teachers also tend to agree with statement n°8, 'Learners should be sensitized about their duties and rights'. Very low disagreement is scored for this statement. Teachers also tend to agree with statement n°7 that learners should be educated to obey the laws and statement n°5 that CE programs should educate about global challenges such as environment and human rights. The following diagram shows the degree of agreement with colors from dark to light (dark for agreement, light for disagreement):



**Figure (5-9): Rates of Agreement with the Statements of the Questionnaire**

## Degrees of Agreement with the Statements

There are four distances on a 5-points Likert scale because there are only four intervals (from 0 to 1 does not exist). The length of the distance is then  $\frac{4}{5}$  i.e. 0.8. This gives us the following table:

|   | <b>The Mean</b>                | <b>The General Tendency</b> |
|---|--------------------------------|-----------------------------|
| 1 | From <b>1</b> to <b>1.79</b>   | Strongly disagree           |
| 2 | From <b>1.8</b> to <b>2.59</b> | Disagree                    |
| 3 | From <b>2.6</b> to <b>3.39</b> | Neutral                     |
| 4 | From <b>3.4</b> to <b>4.19</b> | Agree                       |
| 5 | From <b>4.2</b> to <b>5</b>    | Strongly agree              |

**Table (5-15):** Means and their Corresponding Tendencies (Adapted from: Ezz 2008, p. 541)

Although categorizing levels of agreement is problematic as they do not exist in the mind of the respondent as intervals, these digits can serve as benchmarks for judgement. We coupled the categories with the Standard Deviation that served as an indicator of how spread out the data are. Thus, if the mean of the item or the subscale is between and 1 and 1.79, this signifies that the teacher strongly disagrees with the statement(s). The teacher disagrees if the mean of the item is between 1.8 and 2.59. The teacher is neutral with a statement that scores a mean between 2.6 and 3.39. Agreement is attributed to a statement if the mean is between 3.4 and 4.19. If the mean is more than 4.2, the teacher strongly agrees with the item.

| # | Items                                                                         | Mean | Std Deviation | Variance | Degree of Agreement |
|---|-------------------------------------------------------------------------------|------|---------------|----------|---------------------|
| 1 | Citizenship should be integrated more into EFL curricula                      | 3.92 | 1.04          | 1.09     | Agree               |
| 2 | Citizenship Education should be an extra-curricular activity                  | 3.41 | 1.11          | 1.23     | agree               |
| 3 | Teaching citizenship does not make a difference in students' later engagement | 2.18 | 1             | 1        | disagree            |
| 4 | EFL curricula in Algeria educate for Citizenship                              | 2.94 | 1.21          | 1.46     | Neutral             |

|    |                                                                                                       |      |      |      |                |
|----|-------------------------------------------------------------------------------------------------------|------|------|------|----------------|
| 5  | Learners need to address global challenges such as environment and human rights                       | 4.22 | 0.91 | 0.83 | Strongly Agree |
| 6  | Learners need to learn about their local culture and identity                                         | 4.39 | 0.98 | 0.96 | Strongly agree |
| 7  | Learners should be educated to obey the laws                                                          | 3.83 | 1.03 | 1.06 | Agree          |
| 8  | Learners should be sensitized about their duties and rights                                           | 4.33 | 0.83 | 0.69 | Strongly agree |
| 9  | Teachers should not teach political issues or engage in political discussions with students           | 3.2  | 1.19 | 1.43 | Neutral        |
| 10 | Teachers should infuse students with patriotism and loyalty to the country                            | 4    | 0.87 | 0.76 | Agree          |
| 11 | Students should actively participate in elections and voting inside the school                        | 3.89 | 0.88 | 0.77 | Agree          |
| 12 | Community service where students volunteer outside school should be made part of the education system | 4.05 | 0.81 | 0.65 | Agree          |
| 13 | The task of the school is to autonomize learners and boost their critical thinking                    | 4.23 | 0.8  | 0.63 | Strongly Agree |
| 14 | Students should be encouraged to challenge and change the status-quo rather than fit into it.         | 3.98 | 0.81 | 0.66 | Agree          |
| 15 | Teachers should form good citizens by teaching about values, morals and good manners                  | 4.49 | 0.83 | 0.69 | Strongly Agree |
| 16 | Teachers should encourage students to be part of a committee, a civil society group or club           | 4.18 | 0.93 | 0.87 | Agree          |
| 17 | Teachers should encourage students to take part in non-violent protest                                | 3.56 | 1.31 | 1.71 | Agree          |
| 18 | Teachers should encourage students to join a political party in the future                            | 2.78 | 0.98 | 0.95 | Neutral        |
| 19 | Teachers should train students as productive and engaged economic future actors                       | 4.1  | 0.71 | 0.51 | Agree          |
| 20 | Social skills and the principle of living-together should be an important part of EFL teaching        | 4.22 | 0.77 | 0.59 | Strongly Agree |
|    | Total                                                                                                 | 3.79 |      |      | Agree          |

**Table (5-16):** Degrees of Agreement with each statement

On the 5-point Likert-scale, the mean 3.79 for all the statements indicates that the sample agrees with them and has favorable stance vis-à-vis education for citizenship. The Standard Deviation oscillates in the statements. In some the variance is narrow which means the answers are not very much scattered between strong disagreement and strong agreement. In other cases, statements (2), (3) and (17), the answers seem to be divergent. The Standard Deviation shows variability of the answers and it is not an indicator of the quality of the answers. For further data on findings when breaking out the findings according to levels taught and gender of the respondents see (Appendix U).

For importance of Citizenship education answered by items (1), (2), and (3), respondents agreed with the necessity to integrate citizenship into EFL curricula but also agreed that citizenship should be an extra-curricular activity. They disagreed with statement (3) that teaching citizenship does not make a difference in students' later engagement. As far as the focus of Citizenship Education is concerned, teachers strongly agreed that global challenges such as environment and human rights should be addressed. Furthermore, we note strong agreement with the importance of local culture and identity. They agreed with statement number (10) concerning the importance of loyalty and patriotism to the country.

Type of citizenship is answered by responses to items (7), (8), (12), (13), (14), (15), (16) and (17). Teachers agreed with the three types of Citizenship education (Emancipatory Citizenship, Community Service and Moral Development). They believe that learners should be educated to obey laws and strongly agreed with the importance of teaching about morality agreeing with educating about rights and duties. They agreed also with the importance of Community Service and critical thinking. Surprisingly they remained neutral about political engagement while agreeing with the two other types of engaging namely economic and civic engagement.

### Reliability of the Likert-scale Tool

We measured reliability of the Likert-scale tool by exporting the Qualtrics data to SPSS and running Cronbach's Alpha reliability test. The test gauges internal consistency. The scales go from 0 to 1. The more the result converges to 1, the more consistent the items become, and that the instrument is testing the same underlying concept. Generally, a coefficient of 0.65 or higher is considered reliable. Our test resulted in 0.673 which is acceptable for us because the tool is by no means unidimensional.

Reliability Statistics

| Cronbach's Alpha | N of Items |
|------------------|------------|
| .673             | 20         |

**Table (5-17):** Cronbach's Alpha Reliability Test Result

#### 5.6.2. Analysis of the Qualitative Data from Teachers' Questionnaire

In part three of the questionnaire, teachers were presented with a number of open-ended questions that sought to elicit qualitative answers from teachers and triangulate the data obtained from inspectors

#### **Q10 - Can you think of examples where you taught citizenship in your classes if any?**

Content analysis of the qualitative data from the questionnaire yielded interesting patterns. In this section, I attempt to attribute the texts to the respondents accurately by using the correct pronouns of he/ she when the quotes are said by a person who indicates he/ she is male/ female. This was possible thanks to the breaking out of the text option according to gender, which was provided by Qualtrics platform. Teachers referred to many instances where they taught citizenship. A teacher called EFL programs as "citizen[ship]-oriented programs.

## **Rights, Duties and Moral Civic Conduct**

Many of the examples provided contain either moral instruction or discussion of rights and duties. A respondent gave an example and referred to teaching rights and duties in First year of Middle School. This instruction is often embedded in the teaching of grammar or lexis. A recurrent theme emerging from responses to this question is incorporating the discussion of rights and duties in teaching a grammatical lesson about modal verbs. Similarly, a teacher speaks of using appropriate tone and words and behaving morally as part of the linguistic materials she used to teach. He mentioned pride in belonging to Algeria was one of the themes he used to teach. A secondary school teacher spoke of a whole unit for second year students that is dedicated to charity and volunteering. The unit is entitled “No Man is an Island”, and another unit on the role of governmental and non-governmental organizations in making peace was also highlighted. Another teacher indicated she used activities related to establishing peace in the school. A female teacher indicated that she felt she was educating for citizenship when she taught her students about peace and conflict resolution. One respondent noted that she integrates the teaching of citizenship to reading, writing and listening lessons. She also attested that she gave in the form of ‘a situation of integration’. Another spoke about his implicit efforts to incorporate values into his lesson plans saying, “I tried my best to insert values and citizenship during my lessons indirectly”.

## **Practical Community Service and Environmental Projects**

Several teachers spoke of leading students in practical citizenship activities. One teacher said she personally encourages students to vote and choose their delegates. The following quote is from a teacher who said, “I am always encouraging my students to make their voice heard and providing opportunities to discover and enhance their leadership and communicative skills”. Leadership was mentioned at least three times in respondents’ answers. A female teacher hoped “a teacher, would be allowed to teach different aspects of leadership and self-development at the end of each unit. It would be even better if the official

curriculum would integrate such kind of life changing subjects giving the teacher the total freedom to select and [teach those topics]”. One respondent confessed his efforts of encouraging students to be ‘good’ citizens:

In fact, there were few times when I taught citizenship to my students. For example [I] encourage them to militate in associations that fight all kinds of corruption, bad manners... even if it's not an easy task to fulfil. Also, advise them to be volunteers outside school (I found some students who do a lot of work for charity). Moreover [I] raise the students’ awareness about human rights (especially children's rights) and to be compassionate...

In a similar vein, a teacher pointed out he taught citizenship in his class when selecting the delegate of the class. He added, “I made use of this chance as the learners seemed eager to know more about elections and politics in general”. A similar activity was mentioned by a teacher who said:

I have once remodeled local elections by encouraging students to act as candidates running for mayor, they [‘ve] prepared a short work plan and made their campaign for the purpose of convincing their fellow students to elect them as mayor, it was educating and fun.

Another interesting example for ecological citizenship was stated by a teacher who spoke of the unit: "Back to Nature" in the First Year Secondary Education textbook. He explains how he requires students to do a memo on ecological issues in their town and send it to the mayor. A teacher told an anecdote of how she dealt with the unit of ‘Waste not...Want not’. “I asked pupils to create their own garden inside the school using recyclable things”. Another respondent spoke of helping students design posters for the protection of animals and the environment. The following quote is from a teacher who designed “a lesson about being a future president and solv[ing] the nation's problems where the learners proved that they love their country and want to participate in the society's development”. Another teacher states that they taught students to stand against prejudice and write a poem against it.

### **Critical Thinking and Dialogue**

As far as critical thinking is concerned, one respondent commented that he boosts learners’ critical thinking so that they “do not accept anything blindly”.

Another speaks of organizing a debate between students who are for or against rules and regulations.

### **Content-based Teaching for Identity**

Many respondents mentioned content that revolves around national identity including historical events, national dishes and cultural elements. Another respondent states that she once asked her students, “I asked my students the following question: what do you like best about living in your country? What would you miss if you lived abroad?” In this concern, one of the respondents refers to the teaching of citizenship as theoretical in essence. Teaching them to be tolerant, forgiving, respectful, helpful, and reinforcing good behaviors

#### **5..6.2. Analysis of the Data from Inspectors’ Questionnaire**

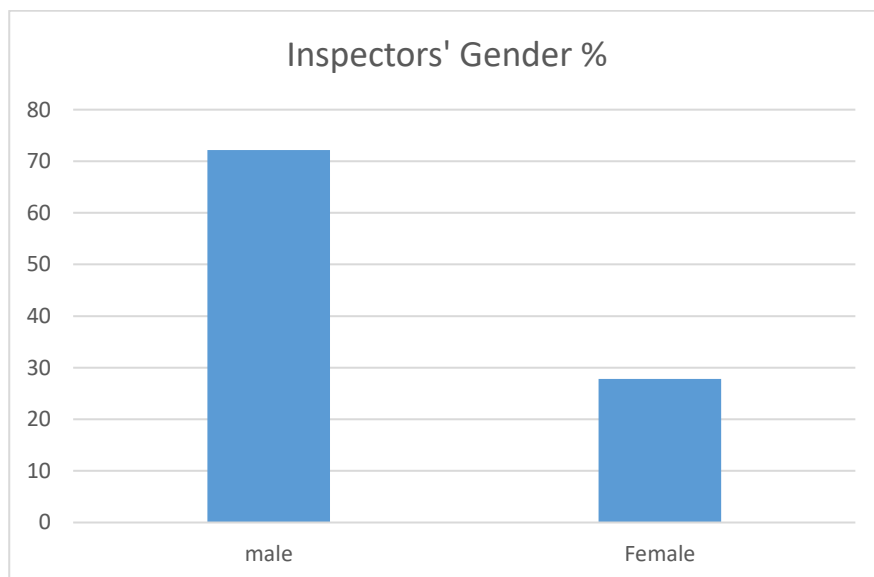
In Algeria, school inspectors are often curriculum designers and developers of learning materials; so, they can be considered as decision makers at macro and meso-levels. Although they do not enjoy large extents of autonomy, they do have some degrees of discretionary power concerning instructional design and learning objectives. They are generally the ones with a considerable professional experience and are continually updated about education policy issues thanks to that close contact with decision makers of the Ministry of National Education. The sample that we had access to is diverse in demographics. We strived for wide coverage although we experienced difficulties of access and low responsiveness rate. The following section reports the demographics of the sample.

**Respondents’ Gender:** By using the snowballing sampling strategies, i.e. getting initial respondents to identify and introduce us to their colleagues or other eligible respondents, we were able to collect answers from a total number of 18 inspectors. We strived for a balanced sample concerning gender. We were only able to have the following ratios:

| Gender | Count | Percentage % |
|--------|-------|--------------|
| Male   | 13    | 72.2         |
| Female | 5     | 27.8         |
| Total  | 18    | 100.0        |

**Table (5-18):** Gender of Respondents (Inspectors)

The majority of respondents is male inspectors. We tried to reach as many female inspectors as we could but only five female inspectors we could have to respond and returned to us the questionnaire (27.8 % of inspectors' sample). The following bar graph shows the percentage of participant male and female inspectors:



**Figure (5-10):** Male and Female Inspectors

### **Education and professional Backgrounds of the Respondents**

All inspectors have a considerable teaching experience which ranges generally from 15 years to more than 30 years as some of the respondents indicated. Most of the sample are teacher trainers in different programs and some amongst them manage training programs for novice teachers and fellow inspectors. Some reported being trainers with the British Council and other international programs. A few of them said they are participating lecturers in

some TEFL programs in Algerian universities and Teacher Training Institutes (Ecoles Normales Supérieures). Some reported having participated and led TEFL and TESOL professional development workshops in Algeria and abroad.

### **Responses to Research Question 3: Inspectors' Conceptualization of Citizenship Education**

The first part of the questionnaire asks inspectors to define citizenship. It presents them with a list of eleven options from which they can check as many as they see fit. These statements represent the major trends discussed in the theoretical part such as perceiving citizenship as awareness of rights/ duties, moral and character development or critical thinking and autonomy ...etc. The objective of this question is to gauge trends and perceptions. Inspectors are also given the chance to come up with their own definition of citizenship (see appendix A).

| <b>Answers</b>                                                              | <b>Count out of 18</b> |
|-----------------------------------------------------------------------------|------------------------|
| Global belonging/ tolerance and integration in the international community. | 16                     |
| Awareness of rights and performance of duties                               | 15                     |
| Character and moral development/ good manners and ethics                    | 15                     |
| Civic engagement/ participating in civil society and civil life             | 15                     |
| Identity and belonging to local culture and loyalty.                        | 14                     |
| Community Service/ philanthropy/ engagement with local charities            | 11                     |
| Obedience to laws and regulations                                           | 11                     |
| Critical Thinking/ Critical Action/ challenging the status-quo              | 10                     |
| Voting and Political engagement/ participating in political society         | 10                     |
| Autonomy Building/ study and life skills/ self-direction                    | 9                      |
| Economic engagement and productivity/ job preparedness/ entrepreneurship    | 9                      |

**Table (5-19): Inspector's Perceptions of Citizenship**

It is clear from the table (5-19) above that most inspectors (12/18) believe that citizenship is mostly linked with global understanding and belonging to the

international community. This pattern is followed by civic engagement/ participating in civil society and civil life, awareness of rights and performance of duties, and character and moral development. These three categories were chosen fifteen times. Identity and local belonging come fourth. Economic engagement and autonomy come last. We notice that the least chosen categories: "Autonomy Building/ study and life skills/ self-direction" and "Economic engagement and productivity/ job preparedness/ entrepreneurship" counted nine out of eighteen respondents, which is still a considerable number. Most of the respondents deemed most of the categories as relevant to citizenship. The twelfth item is a space that allows teachers to choose 'other definition' where they can write their own definition.

Many of the personal definitions provided restate some of the categories above with an emphasis on tolerance and open-mindedness. A substantive number of respondents conceptualize Citizenship Education as global citizenship and international understanding as well. One of the respondents gives the following definition to citizenship education: "readiness to share openly one's own views on social matters, national crucial issues and being open-minded to review one's convictions". CE focuses on inclusiveness by "developing justice and equity among society members including people with special needs in addition to promoting the preservation of nature". One of the respondents describe citizenship as "a strong personal commitment to [one's] own country and identity". According to him, it involves "practical actions to achieve the objectives". And another respondent stresses the importance of a "knowledge of the nations' institutions". Another inspector asserts that

citizenship education is an abstract concept that cannot be acquired unless the person learns what to do in different situations from early childhood to become clear-thinking and thus participates in taking decisions. It starts at home with parents and continues with the whole community. Citizenship is the sense of belonging to a family, a community or a country.

## **Inspectors' Perception of the Role of Schools in Educating for Citizenship**

In response to the questionnaire question n° 2, what is your perception on the role of the school in building civically/ politically minded learners? There is a consensus concerning the crucial role of the school in developing citizenship. All 18 inspectors believe the school has a decisive role in teaching citizenship. One of the respondents states that the school introduces the child to critical and reflective thinking, decision making, positive attitudes and value building. Similarly, another respondent speaks of the important role of “raising learners’ awareness on concept of good, informed and active citizenship”. The role of the school is also often identified as equipping “learners with the know, the know-how and the know-how-to-be so as to feel responsible members in the community and be able to cope with real-life situations they would encounter”. We notice the use of the word “to cope” rather than “change” or “challenge” the circumstances.

One of the respondents (1/18) speaks of the role of the school in instilling patriotism in learners: “the school has an important role in the awareness of rights and duties, teaching learners how to love their country and work for the sake of defending and developing it”. Another respondent states that “the current international events the world is witnessing like global warming, Palestinian cause, Rohingya holocaust” are important issues to be discussed and taught.

Another emerging theme is Participation and Community Service. An example of this is discussed by one of the inspectors as follows:

...opportunities for different students to be fully involved in school governance and make incessant attempts to raise awareness about civically-minded events in their local communities such as: neighborhood cleanups (bring members of a community together, discovering recyclable items), donor campaigns (creating multiple fundraising campaigns), and other volunteer opportunities. These learners also need to understand and see how government works (schools should teach civics to their students).

A similar notion that emerges from one of the responses is the ability of learners to voice up their opinions. Schools should be places for the expression of concerns and advocacy for issues learners believe in and are passionate about. In a similar vein, students should practice electing their representatives, voting and setting classroom rules; schools must be a space for free expression and critical thinking. The role of the school is also pointed out as that of nurturing the spirit of solidarity, collaboration and communication that come to being “through opportunities for working collaboratively on relevant and meaningful projects”. Only one respondent refers to the role of the school as political socialization and engagement in political debate. The respondent speaks of “personal responsibility, awareness of civic and political topics, and connecting classroom learning with real-world actions”.

### **How do you think citizenship can be developed in schools?**

#### **Religion, Morality and Service**

In responding to questionnaire question n° 3 related to the ways citizenship can be developed in schools, some of the recipients discuss the role of religion in citizenship and suggest “instilling the sense of moral responsibility and inculcating real Islamic values of tolerance, freedom, goodwill, co-existence and mutual understanding”. Another participant refers to “educative weeks on environmental issues” as an example for CE programs. The respondent goes on to suggest encouraging learners to “create campaigns, apply constructive criticism to existing policies, organize petitions and take part in discussions with the local authorities”. Another respondent speaks of service-learning activities and projects. This response was borne out by several other responses that suggest training learners “to take part in collective voluntary activities such as cleaning, planting trees, social charitable competitions and cultural and historical projects”. Another suggests organizing elections to vote on school regulations and engaging with local charity. Along the same lines, another response speaks of the necessity to present citizenship content across all disciplines. An interesting response speaks of the importance of evaluating citizenship by clearly

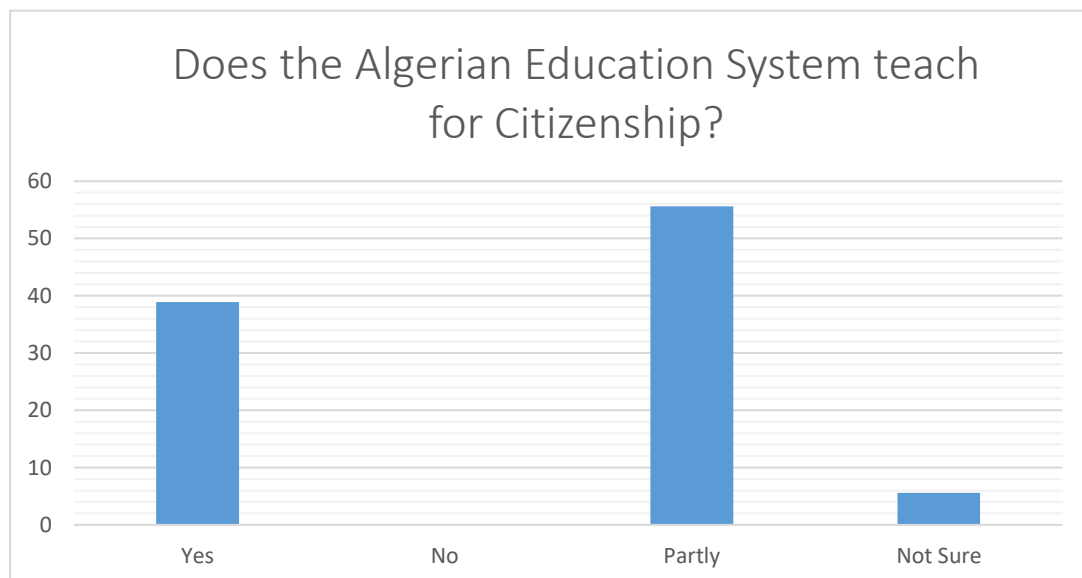
“stating behavioral objectives and [measuring attainability of] these objectives in the curriculum”.

### **Do you think the Algerian Education System Educates for Citizenship?**

Questionnaire question n° 4 asks respondents whether they think Algerian education system teaches for citizenship. Seven inspectors out of eighteen (7/18) consider that it does train for citizenship while ten respondents think that it only partially does.

| Answers  | Count out of 18 | Percentage |
|----------|-----------------|------------|
| Yes      | 7               | 38.9       |
| No       | 0               | 0.0        |
| Partly   | 10              | 55.6       |
| Not Sure | 1               | 5.6        |

**Table (5-20):** Does the Algerian Education System teach for Citizenship?



**Figure (5-11):** Does the Algerian Education System teach for Citizenship?

The majority of respondents (17/18) thinks that the Algerian education system does teach for citizenship. The following question asks respondents to provide some examples of the learning materials and instances where they felt or thought education teaches for citizenship.

### **Can you think of examples where EFL programs teach for Citizenship?**

We obtained some examples of activities that are pertinent to the topic of education for citizenship from answers to questionnaire question n° 5. One of them states, “Second Generation syllabi integrate positive values. Course thematic units involve learners in projects on diversity, global issues of poverty, solidarity, global warming, and ethics in business, etc.” Another participant refers to raising the national flag and singing the national anthem every day in all schools as one of the clearest activities in school that are geared towards the development of citizenship. The respondent adds that textbooks deal with civic education to a very large extent giving elections and lists of duties and rights as examples.

Two respondents (2/18) refer to the Orientation Law as evidence of the authorities’ tendency to teach citizenship. They quote the Orientation Law stating identity pillars of the Algerian nation and the objective of balancing openness to the world with respect for self. Most respondents (14/18) assert that citizenship is present in all syllabi at all levels. A respondent tells an anecdote in his response when his primary school daughter prepared a project about a topic related to citizenship. Mention is made also to titles of units and learning items as evidence of the plethora of materials on the topic. Among the topics stated, we can mention solidarity among people in hard times, voting for children’s rights in second year level of both Middle and Secondary Education, ethics in business for third year secondary education classes, preserving nature and heritage...etc. A respondent attests that other issues still need to be addressed especially those in the ‘know-how-to-be’ aspect of the curriculum. The respondent does not mention specifically which topics or skills are not addressed.

## Summary and Conclusion

Content analysis of official documents, curricula, support documents and textbooks yielded interesting findings. The data were analyzed across different axis and dimension among spectra of foci between local identity and global citizenship, between critical thinking and autonomy, moral development, awareness of rights and duties arriving to community service and engagement in addition to levels of engagement and type of participation.

With the exception of community service, all patterns discussed in the review of literature disproportionally exhibit themselves in the different documents. It is clearly remarkable from the official documents that education for citizenship is frequently articulated in the texts with variant conceptualization and scopes delineated and defined. However, none of the texts studied heretofore gives mention to community service. From the analysis above, we can clearly see that global citizenship is the most recurrent pattern and the dominant narrative in these documents. It is recurrently stated that universal values and national culture are two main guiding frameworks to Algerian citizenship. These aspects foster awareness of both local and global challenges. Global citizenship develops new forms of citizenship such as intercultural understanding, international solidarity, and ecological activism. Citizenship is frequently stated as the ability to integrate in the international community. The other frequent pattern is local identity and belonging. Although the studied texts are mostly EFL documents, there is a significant presence of Algerian culture and emphasis on local belonging. It seems that curricula writers attempt to strike a balance between the two belongings.

Regarding engagement, the three facets are present in differing degrees (political, civic, and economic). Political engagement is the lowest form in occurrence. Although many instances reveal that Algerian curricula encourage engagement in different issues, no frank instruction requires learners to engage and report back to the school for example. The same thing can be said of community service. No mention to community service was recorded in the

curricula. Teachers and other education participants will not be able to do service learning or community service as part of the schooling unless official texts authorize it, or policy makers put necessary structures in place to host such initiatives.

We also noticed that most of the content studied concentrate on civic knowledge rather than civic practice or civic participation. The studied content lack local case studies of real-life situations that are happening in the neighborhood and immediately relevant to learners' civic life. In addition, curriculum readers especially teachers find themselves unable to put some of the beliefs expressed in curricular materials into practice as the curriculum fails to give the authority or model ways of practicing citizenship in and outside the classroom setting.

The other thing to note is that good citizenship is presented in a rather a binary concept of good versus evil or decent versus indecent that seems to suggest that there is only one way for being a good citizen. Good citizenship is relative and can be many things and the ability to have some extent of moral autonomy will bear more relevance to the concept of autonomous citizenry capable of making moral decisions in accordance with the repertoire of values, skills and knowledge at their disposal.

The questionnaire instrument yielded interesting findings from inspectors and teachers. Although there is passivity towards politics in most of the answers, there was a strong tendency to include civic activism and moral development in the education system. The vast majority of both inspectors and teachers think that the system is geared towards citizenship and acknowledge there is much to be accomplished. Similar to content analysis of policy, pedagogical documents and textbooks, "global citizenship" seems the major issue when it comes to conceptualizing citizenship. Surprisingly, critical thinking and autonomy scored the lowest mention compared to obedience and awareness of rights and duties. There seems to be a tendency to link citizenship with being disciplined and well behaved. A notable number of inspectors also spoke of community service and

the importance of charity work without giving details on how they incite teachers or provide them with the administrative authority to do community work or outreach activities.

The majority of inspectors values morality and character development as a main aspect to be developed in the future citizens as well. Some of them mention the spiritual religious sources of this morality and are concerned about the globalizing trends that seem to threaten some of the types of upbringing. A considerable number of inspectors also express concern on the corrupt political system and what that means for Citizenship Education.

Both teachers and inspectors deemed Education for Citizenship absolutely essential and the role of school as pivotal in this concern. As we have seen, the most occurring trends emerged from the analysis of the questionnaire responses are ‘global citizenship’ and ‘awareness of rights and duties’. There is apparently a heavy emphasis on knowledge about rights and duties rather than developing autonomy and critical thinking.

A final note is that we should be careful when dealing with beliefs as they do not necessarily reflect practices. Concepts such as democratic, inclusive, egalitarian, skills-based, emancipating education are buzzwords that do not necessarily reflect practices. Chomsky (2003) spoke of totalitarian regimes of the old Soviet Union which called themselves people’s democracy while they are neither populist nor democratic. The official documents thus express the *de jure* (what ought to be), rather than the *de facto* state of affairs.

## *Chapter Six*

### ***DISCUSSION OF THE RESULTS, IMPLICATIONS AND RECOMMENDATIONS***

## *Chapter Six*

### ***DISCUSSION OF THE RESULTS, IMPLICATIONS AND RECOMMENDATIONS***

#### **Introduction**

This chapter aims to combine our understanding of the theoretical trends with the findings from this research study. The overall aim is to investigate curricula aims and decision makers' and takers' perspectives concerning Citizenship Education in Algerian EFL teaching, for we consider curricula and beliefs of paramount importance in shaping practices. In order to inform policy makers, educationalists, researchers, and teachers on the topic we reviewed most prominent literature on it and conducted the present field study to answer the questions that guided our work:

- **RQ1:** Are EFL curricula and textbooks in Algeria geared towards developing citizenship?
- **RQ2:** In case they are, what type of citizenship is formed and encouraged through these EFL curricula and textbooks?
- **RQ3:** What perceptions do decision makers and takers hold of citizenship education through these EFL curricula and textbooks?
- **RQ4:** Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?
- **RQ5:** To what extent do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural? Does it incorporate international values?

### **6.1. RQ1: Are EFL curricula and textbooks in Algeria geared towards developing citizenship?**

Many patterns, themes, subthemes, and challenges emerged from the quantitative and qualitative data analysis. Findings from both questionnaires and content analysis of the official documents and textbooks reveal that EFL curricula do teach for citizenship. There is ample evidence from official documents, textbooks, teachers' and inspectors' testimonies that Citizenship Education exists in different shapes and forms, some of which is systematic and well-defined. Most of the views discussed by teachers and inspectors attest that teaching should help learners play an active informed role in community life. Playing an active role in political life is slightly contested.

The issue of rights is a case in point. Learners discuss rights and duties from local to national rights arriving to human rights and from legal narrow duties to duties toward humanity and the planet, in the form of Ecological Citizenship. This connectedness of the aspects makes it a holistic endeavor where the development of one aspect leads to the other.

On the other hand, Service Learning and Community Service do not seem to be a priority for decision makers in Algeria. This practice does not exist in the studied official policy documents at all. It was mentioned only twice in the pedagogical documents but in the form of a rhetorical fashion, and not instruction in community service i.e. content spotted was mainly passive discussion of the importance of charity and service in general rather than actual community engagement. Similarly, at the level of textbooks, there exists a minute mention of it in the form of reading texts.

One other thing to note is that it is not always easy to say that school engagement or scholastic electoral activity will lead to later forms of engagement and this depends on whether reflective activities will lead to making that sort of connection. A longitudinal study will be very fruitful in tracing this link between school engagement activities and political engagement in particular.

From teachers' answers to the questionnaire, the study also found out that the 'armchair' curriculum designers can be far detached from classroom realities and daily practices. We can describe the curricula as ambitious with lofty goals and benign picture conjured up by policy makers that does not necessarily reflect the challenges expressed by the teachers and inspectors who expressed their concern of the bureaucratic and political context in which they teach for citizenship.

However good and well-intended the curricula may be, education for citizenship cannot work properly without aware and competent teachers who have the required skills and techniques to apply programs and produce citizens of the future. The endeavor is huge and so is the requirement. It takes a greater degree of autonomy and initiative on the part of both the system and willing teachers. If the teacher is incapable of self-directed teaching, then, how can he/she be providing opportunities for self-directed learning and initiative on the part of learners.

On the other hand, the political system and the dominant ideology have considerable ramifications. The context of which the educational system is part becomes most of the time captive of the political scene. Education for citizenship is highly politicized and thus reflects the model of governance, and political trends of the government. In addition, bureaucratic norms of schools also limit teaching practices and curricula contents. Questions of critical thinking and critical action become challenging to some types of governance if not all types of governance. How much or what type of autonomy and critical thinking is supported and tolerated by the political system. The type and strength of civil society in the country may inhibit or boost civic education as well.

## **6.2. RQ2: What type of citizenship is formed and encouraged through these EFL curricula and textbooks?**

From content analysis of the different documents, it was apparent that Competency-Based teaching poses both challenges and opportunities for Citizenship Education. The approach lends itself to education for civic instruction as it links what is taught and learnt to real life situations and issues and tries to prepare learners to what awaits them. Some CBA proponents may claim that it is a tool which can be used for any purpose determined by practitioners and thus has no inherent sociopolitical bias or agenda. However, many Critical Pedagogy specialists (Auerbach 1986; Freire, 1970; Kozol, 1980) point out that education is far from being neutral. They challenge the idea of the existence of 'objectively definable norms'. It is a challenge because it runs the risk of being "determinist in that it prescribes social roles for students; both the form and content of instruction prepare students to fit into the status quo in particular ways" (Auerbach, 1986, p. 417). Commodification and over-professionalization of education and knowledge also pose another challenge to citizenship as a set of ethos. This moves learners away from civic responsibilities and moral obligations to sheer instrumentation motives and mentality. In this case, professionalism, employability and vocational preparedness replace good citizenship and teaching leans more towards professional instruction than moral, intellectual and civic one.

Undoubtedly, citizenship is not one unidimensional construct. Analysis of the findings also probed that. The 'good' citizen can be the virtuous, loyal, proud, servant, industrious or critical. A more explicit and multi-disciplinary discussion of Education for Citizenship especially between educationalists is an urgent necessity. Many of the concepts of CE are unsystematic and ill-defined and appear to be in tension.

Community Service is part of the communitarian perspective on our topic. As we discussed in the theoretical part of this study, community is believed to develop sense of life-long social responsibility in addition to other outcomes

such as positive attitude, inculcation of moral values, learning of practical skills and intellectual capacity-building from experimenting and experiential knowledge. In this category, we attempted to account only instructional elements that include learning-by-doing that aim to infuse learners with a positive attitude and creating a life-long pattern of engagement and servitude. This includes practical projects and not content that tackles social problem solving or the responsibility of the citizen in the well-being of the community. For content related items, we discuss them in the Rhetoric of community service after this section.

Community service as citizenship is surprisingly lacking from the documents analyzed. Although it enjoys popularity in many countries in the West and the East as we discussed in chapter three, no mention was found in the Algerian official documents to actual community service. Students do not seem to be required to do community service as part of their required coursework at the different levels of EFL instruction. This situation may be due to the absence of a strong civil society that may collaborate with the school in order to implement community service projects or host students for their either compulsory or voluntary community service initiatives. On the one hand, teachers, if not given frank authority and legal mandate to do so, will not be allowed to send out students to perform community service unless this becomes part of school regulation for the liability issues related to it. On the other hand, decision makers and educationalists at the level of the ministry seem to neglect this component in the profile of the future/present citizen. Notwithstanding, there is some mention of community service in the form of rhetoric for charity and serving the community.

Volunteerism and Community service or service learning to prepare learners to become contributing citizens in the community has no mention in all documents analyzed except for one debatable mention. As we mentioned in chapter three, community service is actual volunteering activities that is mutually beneficial to the local community and the learners and where systematic or

unsystematic, implicit or explicit learning can be reaped. We distinguish environment protection campaigns or projects that are discussed in a separate section. However, there was one reference to a conference that students can organize (Arab and Riche, 2011) in the textbook of Middle School Year four where students are asked to collaborate (not clear whether fictional or real) with the local scout boys or girls and plan for a study day. The theme of the conference is Young Friends of Earth Society where students organize learning and entertainment activities and plans for environment protection. The project is on environment protection and includes no service delivery. However, with the certain autonomy teachers may enjoy, and in case teachers are encouraged to collaborate with the local scouts' section, the initiative may evolve to a community service project. Students do not perform community service as mentioned in the literature and practiced elsewhere but the task sets the stage for students to arrange for a conference with the help of local civil society groups (local boy or girl scouts in this case) (*see On the Move*, Middle School Year four, conference Arrangement, Arab and Riche, 2011, p. 85).

There is no mention whether the conference will really take place at some small scale as organized by students or it is just the planning that is required, most probably the latter, but the project is a good initiation to preparation phase of a community service project. Again, community service in its common sense that means service delivery is totally absent from all the documents that we analyzed.

We can consider that community service and practice of volunteerism is part of the null curriculum. As we discussed in Chapter two, null curriculum includes all the items and notions that students are not learning. The absence of notions from the curriculum indicates their place of importance and whether their exclusion is purposeful, accidental or reflects a lack of awareness of value of the topic in education policy debate. Community involvement and public service are highly needed to develop understanding of the necessity for active agency. It helps learners become informed about the needs of their local communities and

develops skills for action needed to play an effective role. It also exposes them to the experience of volunteering as part of their schooling experience as we discussed in Chapter three.

As far as engagement is concerned, three types of it were identified. There was ample discussion of economic and civic engagement, but political engagement was scarcely talked about in all the findings from both documents analyzed and the questionnaires. Political socialization aims to produce informed citizens and empower learners with a political voice in public life. It is any type of instruction that prepares them to have more access to political arena. It focuses generally either on political content or political processes such as electoral activities. In the studied documents, political engagement comes most of the time in the form of political content more than process i.e. political knowledge rather than political skills of voting, campaigning, lobbying, and decision making...etc. Political engagement is closely linked to civic engagement because the skills developed are most of the time similar or transferable. They also tend to correlate as we previously discussed (*see* Knoke, 1990) i.e. civic engagement leads to more political engagement at present or subsequently. The opposite is also possible. More politically engaged learners or citizens tend to engage more in civic life as well. We distinguish between the two in the power seeking and/or power sharing nature of politics. Thus, the category involves any education that aims to development engagement towards the question of governance and seeking of power.

Again, there is a very thin line between civic and political engagement and community service. Sometimes one activity may be considered as pertaining to all three. It all depends on the layers added to the activity. This issue will be further discussed in the co-occurrences section. On the other hand, socio-political acculturation and indoctrination are not all the time empowering. Hedtke (2013) deals with the opposite effect when these activities become geared towards securing the functioning and acceptance of the ruling political, societal or economic system.

In many instances, EFL curricula emphasize the importance of job preparedness and the development of professional skills. This type of instruction is undoubtedly part of economic engagement but fitting into the job market rather than creating new jobs through entrepreneurship and vocational training and economic participation is just a small segment of it. As is the case with political functionalism, economic functionalism is described by Hedtke (2013) as the one that educates individuals to competently play their economic roles as designated by the market rather than creatively acting out of the economic box as it were.

Although there are relatively fewer occurrences of political discussion in the documents studied, the discussion does exist. One of the problems of political socialization however is that it aims at increasing politically activism in a system that already exists. Hedtke, (2013) calls this "political functionalism" making yet-to-be citizens fit the respective polity and function within the limits defined by power structures.

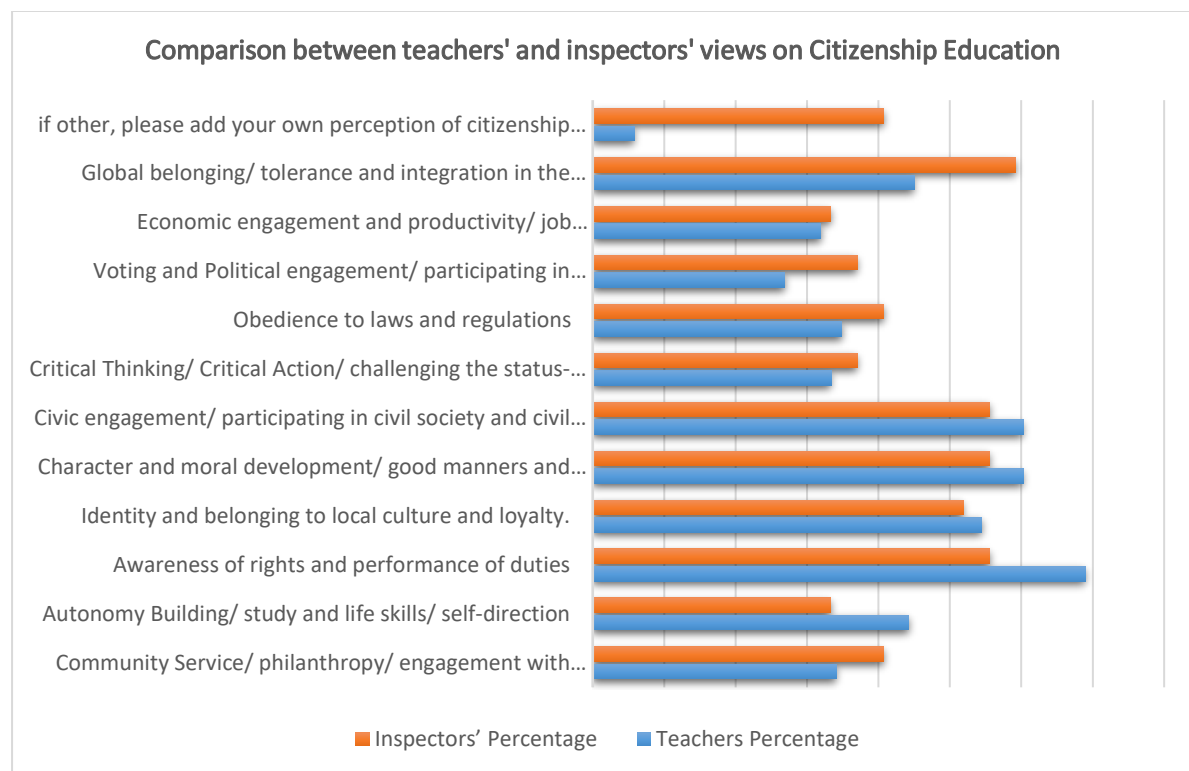
### **6.3. RQ3: What beliefs and practices do decision makers and takers hold of citizenship education through these EFL curricula and textbooks?**

The questionnaire results yielded interesting findings concerning the beliefs of practitioners. Although having different sample size, we compare the percentage of choice of the total number of choices. This comparison yielded interesting similar figures:

| <b>What does citizenship education mean to you?</b>              | <b>Teachers Percentage</b> | <b>Inspectors' Percentage</b> |
|------------------------------------------------------------------|----------------------------|-------------------------------|
| Community Service/ philanthropy/ engagement with local charities | 6.82%                      | 8.15%                         |
| Autonomy Building/ study and life skills/ self-direction         | 8.85%                      | 6.67%                         |
| Awareness of rights and performance of duties                    | 13.79%                     | 11.11%                        |
| Identity and belonging to local culture and loyalty.             | 10.89%                     | 10.37%                        |
| Character and moral development/ good manners and ethics         | 12.05%                     | 11.11%                        |
| Civic engagement/ participating in civil society and civil life  | 12.05%                     | 11.11%                        |

|                                                                             |       |        |
|-----------------------------------------------------------------------------|-------|--------|
| Critical Thinking/ Critical Action/ challenging the status-quo              | 6.68% | 7.41%  |
| Obedience to laws and regulations                                           | 6.97% | 8.15%  |
| Voting and Political engagement/ participating in political society         | 5.37% | 7.41%  |
| Economic engagement and productivity/ job preparedness/ entrepreneurship    | 6.39% | 6.67%  |
| Global belonging/ tolerance and integration in the international community. | 9.00% | 11.85% |
| if other, please add your own perception of citizenship education           | 1.16% | 8.15%  |

**Table (6-1):** Comparing Teachers’ and Inspectors Views Concerning the Definition of Citizenship



**Figure (6-1):** Comparing Teachers’ and Inspectors Views Concerning Citizenship

Table and figure (6-1) above show an interesting similarity between the views of teachers and inspectors concerning citizenship education. For most categories, there is not a very significant difference between the choices concerning identity, moral and character development and civic engagement they scored high for both teachers and inspectors. However, inspectors chose more obedience to laws and regulation as a form of citizenship than teachers did.

The same thing can be said about global belonging which was favored by inspectors. On the contrary, teachers chose awareness of rights and duties more than inspectors did, but inspectors opted to give their own definition of citizenship more than teachers when comparing ratios.

As far as decision makers are concerned, content analysis of different official documents and textbooks, we can clearly see that citizenship is heavily present in the discourse and is considered as an ultimate objective of schooling. However different types of citizenry have different presence in the texts. As previously discussed, moral political engagement remains relatively excluded from the discussion and community service remains enacted.

#### **6.4. RQ4: Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?**

To answer the fifth research question, the questionnaire instrument was used. Both inspectors and teachers are asked to identify the main challenges that stand in the way of Citizenship Education endeavour and practice. Many patterns of challenges and constraints are stated in their responses. The following headings are the patterns of challenges that could be identified from their responses:

**Hard Material and Economic conditions:** Responses indicate that material conditions and lack of resources for teaching citizenship is one of the main challenges. Hardships that large segments of people are living in may contradict citizenship values as well.

**Political Constraints:** Citizenship Education requires risk-taking on the part of both students and teachers as it involves challenging consistent conditions. Others included corruption of the political regime, a phenomenon that is described by the respondent as “making shadow”, which is explained as an Algerian idiom which means “preventing people from seeing light”. “The main challenges standing in the way of citizenship are unethical commitments of some political executives and the non-respect of peoples' social rights. One

respondent explains this by saying that “the school alone cannot work on citizenship education”. A holistic vision is needed that includes “government and the civil society to develop and ensure best practices of the whole issue of citizenship in Algeria”. Similarly, an inspector states that “absence of collaboration between school and community» and the “withered willingness from the decision makers to sustain and improve the content quality of citizenship education” is a main concern.

**Bureaucratic Constraints:** One of the recurrent patterns was bureaucratic obstacles facing teachers’ innovation. Others also stated large classrooms as a big challenge to meaningful citizenship activities. An issue that emerged from this pattern is heteronomy. Some bureaucratic hindrances that are related to the national and local authorities of education policy in Algeria are also stated. One of these challenges that are described include lack of “involvement from the part of practitioner’s in decisions making”. They explained that although their positions entitle them to involvement in debates on the topic, they do not feel they are included in decision making. Some inspectors state that they are not involved in the formulation of citizenship policies whatsoever. Some mention that these policies are imported and do not fit learners’ culture and the country’s realities. Others complain about a lack of objectivity in programs evaluation and others accuse the programs of being too much demanding and too much ambitious. On the other hand, instability in educational programs are also presented as an issue hindering the success of CE in Algeria.

**Teacher Quality and Teacher Education:** one of the recurrent themes in response is teacher education and teacher quality. “Educator’s lack of awareness about the philosophy or the ideology behind such programs” threatens their successes. “The lack of expertise in citizenship topics, specifically referring to the lack of trained teachers and qualified curriculum developers” are two main issues for the topic.

**Lack of Parental Engagement and Involvement:** an important issue that was raised is the lack of parental involvement and engagement. An inspector speaks of poor contribution from stakeholders and parents in conveying some core values in '[children]'s minds'. The respondent calls for a real partnership between all stakeholders.

**Social and Cultural Constraints:** Some respondents referred to ethnic and tribal mentality as the main challenge to national citizenship. Other spoke of the tension between the two cultures inside and outside schools. Social disparity can inhibit citizenship development. Chauvinistic perceptions of the concept of belonging may impede its extension of the concept to include the other. The respondents stress the critical tensions between conflicting local/religious values with citizenship issues and conflicting human rights issue with citizenship.

**Globalizing Factors:** Globalization was mentioned by some teachers as a source of tension for local values. Others mention that social media is full of messages that downplay and undermine the regime and the love of the country in the heart of young people by calling Algeria with negative names". The teacher cites some examples of negative names that we do not have necessarily to cite here.

**Lack of time:** Some teachers indicated that they lack time to discuss citizenship in the classrooms because they are overloaded with work. One said they are stuck with the curriculum. One teacher says, "for me it's difficult to find enough time and space for cross-curricular themes as well as I've a limited experience... also, students have the perception that the themes of citizenship are an addition, and therefore not really relevant". Another teacher added, "overcrowded program doesn't allow us as teachers to go deep in citizenship theme; we teach citizenship through cross curricular competency not as a series of lessons or project works".

**Learners' motivation:** students' level of awareness, unmotivated learners, with some who said, "Students don't take [citizenship] seriously. A teacher

confessed, “The new generation has no will to change something in their lives”. Some teachers spoke of the spirit of pessimism that is prevailing learners. They said learners do not like living in this country. They are always thinking of immigrating.

**Learners’ Level of English:** One teacher described a dilemma she is trying to grapple with:

My students are lagging in terms of oral performance. I have tried more than once to devote some classes to help them developing their speaking competency and how they perform in public confidently. Unfortunately, my inspector warned me not to waste time on public speaking, as they will not be examined in such areas of language when passing their Bac exam. My aim behind teaching such concept is to invest in them, it's for a long term, to make of them successful tomorrow leaders. Looking for alternative choices, I founded a club in which they can practice public speaking and other important skills for self-development.

**Linking Theory to Practice:** a few teachers discussed the problem of passive content (content that does not require learners to take initiative). One teacher points out that topics suggested in the curriculum are not designed for real life situations. Linking theory to practice was one of the discussed concerned. As educational literature strongly suggests, actual participation inside the classroom is a very important issue. Passivity and lack of engagement inside the classroom affects negatively the type of citizenship developed in school. In spite the fact that curricula and textbooks are abundant with citizenship preaching and substantive content, classroom practices as declared by both teachers and inspectors seem to be lagging behind. The content includes very lofty goals. These lofty goals require primarily leadership to be practiced by all stakeholders. Active learning and creative teaching techniques can only be developed through systematic and purposeful training. There should be a congruency between the content being taught and the way in which the content is delivered. An example of this is teaching democratic ethos in undemocratic way. This congruency should foster a sense of connectedness of the ideals. The challenge of the failure of the pragmatic realities to model the way for practice was declared by many teachers in this study

Walking the talk is thus states as highly important. One teacher claimed, “honestly I'm not much [entitled]to teaching citizenship because I think I cannot convince students to be actively engaged and be responsible in society while personally I'm not!” The other challenge stated is the corruption and ‘the immorality’ of the political system that disillusion students. Another teacher incites teachers to be good role models for their students. One response included a mistrust that is threatening society.

**6.5. RQ5: To what extend do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural Coherence? Does it incorporate international values?**

From content analysis of the different documents, we can clearly see that both dimensions of Citizenship Education exist substantively across the three types of documents.

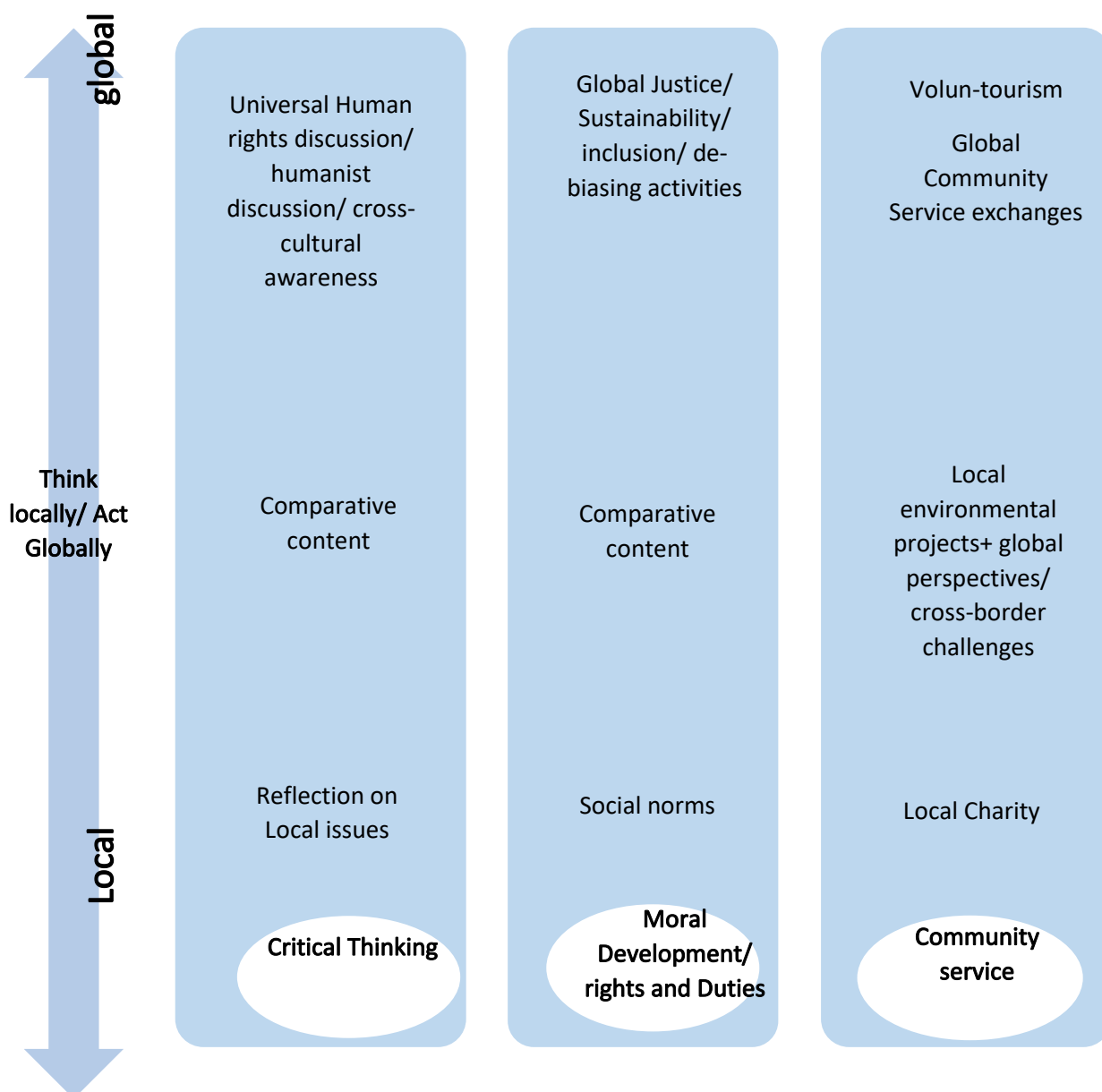
|                    | <b>Policy Documents</b> | <b>Pedagogical Documents</b> | <b>Textbooks</b> | <b>totals</b> |
|--------------------|-------------------------|------------------------------|------------------|---------------|
| Global Citizenship | 50                      | 157                          | 316              | 523           |
| Local identity     | 39                      | 59                           | 126              | 224           |

**Table (6-2):** Comparison between occurrence of Global vs. Local Perspective

A balance between basic values and attitudes necessary for belonging and openness to the world was apparent from the analysis of the policy documents as is clear from table (6-2) above. However, textbooks and pedagogical documents leaned more towards global values and culture than local identity. Mention was three times as more. This seems justifiable for foreign language classes as these are the students are exposes to local culture in the other different courses taught in the mother tongue. Curricula and particularly English language curricula provide an overview on the globe and open doorways for international belonging. Algerian EFL learners are encouraged to think globally while acting locally where their feet are solidly entrenched in the local culture and their gazes

are widely open to see the world and interact with it. This includes seeing all aspects of citizenship education at different levels.

Our understanding of the different approaches to Citizenship education exist in complex overlapping and interesting continua. The following diagram shows tentatively that any content or pedagogic practice can be somewhere in a spectrum between local and global. Moral values can be local social norms or a comparison between cultural differences or a discussion of universal documents of humanist ethics or declarations. Community service is another example where it can be organized at different levels from local charities to local environmental or humanitarian campaigns that may have international implications or perspectives such as helping refugees and sustainable living. An international example of community service would be voluntourism and international exchange programs that have a community service component to them:



**Figure (6-2):** Global and Local perspectives of the dimensions of Citizenship

### 6.6. Implications for Educational Theory, Policy and Practice of EFL in Algeria

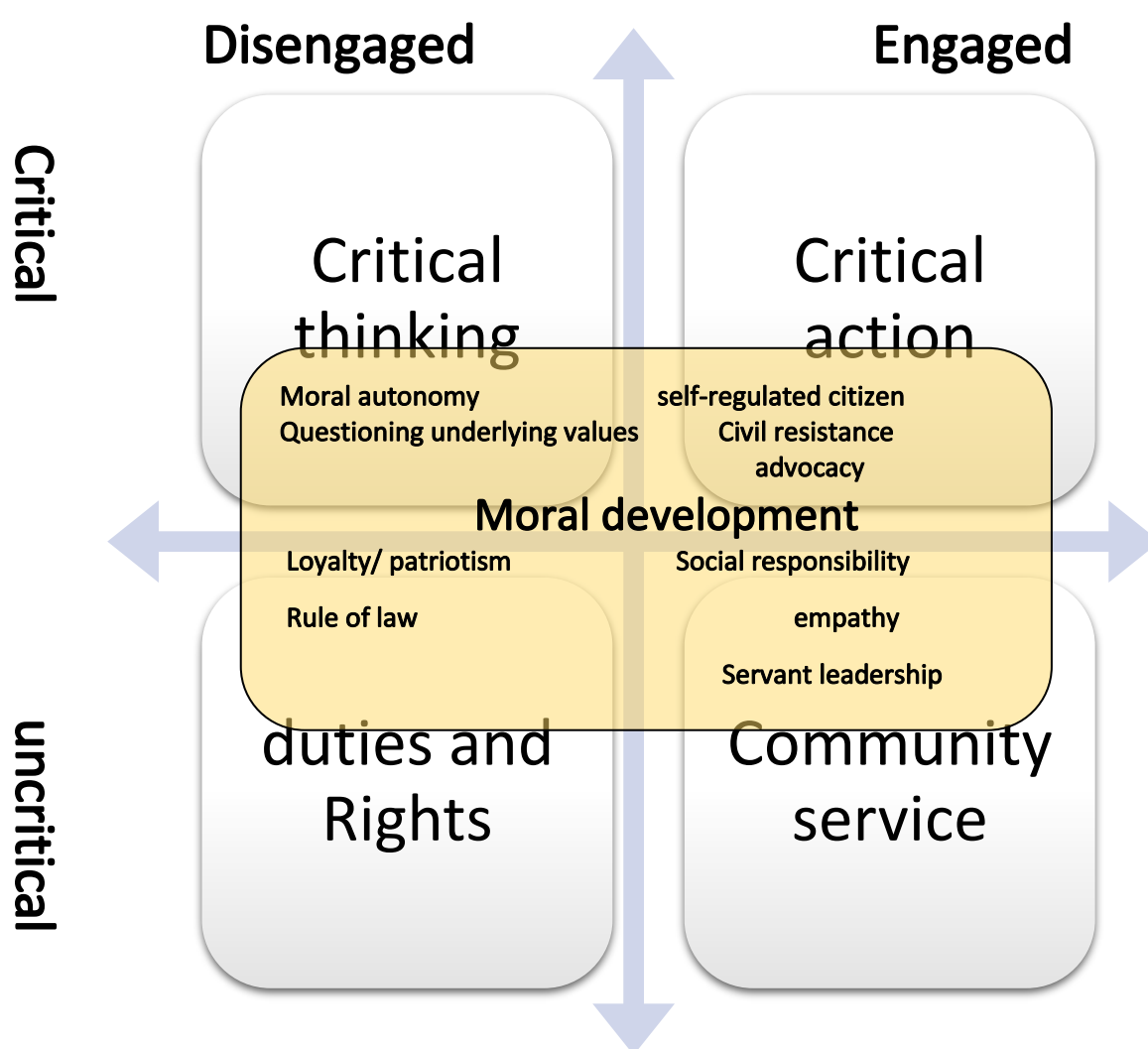
The following recommendations can be set forth for education research, policy and practice:

For education theory, the conceptualization of citizenship in the light of the three theoretical approaches discussed in Chapter One can be understood to be highly overlapping. They are not distinct as they seem. Community service is

in itself a moral education in the sense that it entrenches in the participant the value of giving others one's time, care and money. If coupled with critical thinking and reflection, community service experience becomes an emancipatory one. Community service is not necessarily depoliticized and it can be rendered so. Participants can develop skills simultaneously. They can work in service delivery and still be informed about political processes and criticize the system that led to societal stratification and poverty.

I developed the following diagrams to show the intersections between critical thinking approach, the Moral development approach, and community service approach to citizenship education. All the approaches and practices we discussed overlap rather than exist in separation and discontinuity. The first dimension is that they go from total disengagement and passivity to genuine engagement and participation. On the other hand, they are in a spectrum between criticality and absence of criticality. Let us take the advocacy as a citizenship education activity. Advocacy for a particular cause by organizing campaigns to push policy makers to adopt certain positions to change an issue is an example of a critical action that is both critical and engaged. Non-violent protests and other forms of civil resistance are all citizenship practices that fall in the quadrant of engaged critical action. Community service programs that are commonly practiced fall in the fourth quadrant uncritical engaged action. If the learners or instructor decides to add a reflection or questioning of societal stratification and the systematic causes of the problem, the activity moves upward toward critical action as aforementioned. Critical thinking is disengaged critical action where the learning activity is passive but taps intellectual aspects of citizenship. In fact, coupling critical thinking with community service can be interesting in the sense that mixing the two practices takes the learners beyond service delivery to transformational impact and gaining agency. The service implementer is enabler to others. This is summed up by saying that it is necessary "to make education more experiential and make experience more educational" (Barber 1997, p. xii).

Awareness of rights and duties is both disengaged and uncritical if the discussion or the content does not have a layer that discusses the justice or inclusion of the laws and the charters for example. Moral development is central in the process of education for citizenship. As we can see in the diagram, all the four quadrants develop attitudes and values of the learner. Moral development when coupled with critical thinking generates moral autonomy and self-regulated moral action. Community service does develop morality as we discussed previously in developing empathy, sense of service and selflessness:



**Figure (6-3):** Four Quadrants of Levels of Engagement and Degrees of Criticality

Moreover, participating in extra-curricular activities such as clubs and sports provide rich and powerful frameworks for the development of civic

conduct. Both school by-laws allow the creation of what they call ‘green-corners’, clubs and associations that can be active inside the school and outside probably. Teachers can play different roles as mentors in these initiatives. An effort to explain to the different stakeholders that this is possible, legal and desirable is recommended to make more students engaged in these scholastic civil society groups that incubate for later engagement.

The discussion of class rules and norms in addition to the objectives can be agreed upon from the beginning of the school year are useful ways of training learners on the explicit discussion of the ‘social contract’ and develop peaceable group dynamics. Learners can participate in the creation of those rules and critically discuss them. This can serve as a familiarizing procedure for students to accept, participate and negotiate norms and engage as a social being (Hachelaf, 2011).

Citizenship awareness, knowledge and practice should be assessed as part of the assessment procedures. Hours of community service as a requirement or reflective journals of experiences can be good tools to start having this type of assessment in practice. Not only the quantity of engagement by gauging hours of engagement but the quality of engagement can be assessed using different other qualitative tools. Being able to scaffold learners’ participation to attain higher levels of participation and re-evaluate engagement programs to empower learners to do more autonomously and interdependently is also required.

Democratizing the school through altering seating arrangements to more dialogic ones, varying options and diversifying tools as make learners aware of differences and options rather than a one and only unique way of thinking and doing tasks. Academic engagement is the first step towards civic engagement. If the student is disengaged inside the school setting or along his schooling time, how can we expect him/her to be fully engaged in real life problems. Voting in schools for positions of representative of class or voting for positions in clubs inside the school can serve as a training on necessary skills for CE.

Teacher training programs and professional development opportunities should be provided to teachers and inspectors. The quality of teachers was mentioned in most responses as a primary concern. Teachers' and inspectors' understanding of citizenship is also crucial in CE. These two factors influence the type of citizen we get out of the process of educating. Teachers can be role models and sources of inspiration for leadership they are entitled to play. The training of teachers has to be geared towards the development of new teaching practices that aim at civic participation and enhanced citizenry. We recommend that service learning and civic education courses as defined earlier (*see pp. 51-61*) should be part-and-parcel of teacher preparation curricula both in-service and pre-service in the Ecoles Normales Supérieures (Teacher Education Institutes). Volunteering and community service, internships for students also provide practical skills training and develop responsible and caring citizens. These can bridge the gap mentioned between theory and practice.

We recommend also a national board affiliated to the Ministry of National Education to oversee programs of citizenship education and administer the link that should exist between the schools and the different civil society groups and civic life of students. This board can also lead interdisciplinary conversations around citizenship in Algeria. Citizenship is one of the most interdisciplinary concepts and thus needs multifaceted debate.

Civic education initiatives realized by NGOs and other civil society and groups are of paramount importance and complement and support the schools' mission. Education for citizenship across the curricula and through all subjects including English should reach out to a strong civil society. Civil society that embraces initiatives and serves as a testing ground for theory on CE and a practice terrain for initiative will not lead to the successful implementation of practical programs.

## **6.7. Directions for Future Research**

As aforementioned, citizenship is a trans-disciplinary field that should be approached by transdisciplinary university departments or multi-disciplinary research teams to yield fruitful results. This research which focuses on EFL curricula and on English as a school course may hopefully set the stage to more in-depth studies on the topic. Many neighboring areas that merit further investigation may relate to issues such as how lasting and effective Citizenship Education is in subsequent political and civic life. What role do recent technologies play in learners' citizenship? what role do in-school associations have in increasing students' citizenship and engagement in the 21<sup>st</sup> century? Is there correlation between autonomy, civic education and service learning? There is a need for more qualitative and quantitative studies for each level and each subject matter separately and large-scale joint research projects and comparative studies are recommended.

***GENERAL CONCLUSION:***

## ***GENERAL CONCLUSION***

The present research study examines Citizenship Education in the Algerian education system with special reference to EFL curricula and textbooks. The objective is to investigate and compare the views of the decision makers and takers and identify the intersections between beliefs and practices. The study raises five main research questions:

**RQ1:** Are EFL curricula and textbooks in Algeria geared towards developing citizenship?

**RQ2:** In case they are, what type of citizenship is formed and encouraged through these EFL curricula and textbooks?

**RQ3:** What beliefs and practices do decision makers and takers hold of citizenship education through these EFL curricula?

**RQ4:** Are there external challenges to the type of citizenship transmitted through EFL curricula and textbooks in Algeria?

**RQ5:** To what extent do the national EFL curricula and textbooks in Algeria aim at strengthening national identity and cultural coherence? Do they incorporate international values?

A long time ago, humans found it necessary to educate, and to shape this education to suit the needs of their local societies and increase defensiveness of nations. Schools prepare the next generation of adults. Today, it is not only about the local needs but also about the international issues. Enabling the learners to understand the world and engage in it is challenging for national and global citizenship. Education at all levels, and of all forms, shapes the face of our future to the better or to the worse. Educators have the mission of empowering the learners with the necessary predispositions, values, skills, and information to cope with or possibly the world. This mission, however, has been complicated by many factors as life becomes more and more interdependent and tumults utterly shredding political systems and conventional wisdoms. Most importantly, ideas and identities are coming into strong clash and cultural and intellectual trends cross borders. The nature of the world we live in today is nebulous. Some American leadership development specialists refer to it as VUCA world. VUCA

is originally a military term that stands for: Volatile , Uncertain , Complex and Ambiguous situations where soldiers in battles usually find themselves in. In fact, almost all situations of today's world are VUCA. With the recent war for talent in the global labor market, learners are required to master skills that go beyond conventional thinking and basic vocational skills. The assumption is that this demandingness will increase in scale and scope in the next few years. The reason for this lies in the fact that creativity and proactivity is a frequent level at which we need to think and function when faced with such situations.

In the context of the 21<sup>st</sup> century and the agitating political and economic events, citizenship becomes the subject of numerous interpretations and schools become a space for ambivalent conceptualization of what a good citizen should be like. In addition, for the deluge of information we receive, and the complex social and political issues we face, more creative, reflective and mindful thinking is required. Most importantly, the ability to discern and evaluate the deluge of information we get and take decisions with maximum mindedness is highly needed. On the other hand, questions of morality and identity keep reshaping and changing. The individual is required to negotiate, create, theorize and evaluate alternatives constantly from small family issues to complex inter-state conflicts. New conceptualizations of the development of thinking will have to appear reflecting these constant changes. Moral autonomy also requires higher intellectual skills and mental integrity.

The study concluded with several notes, recommendations and challenges. Drawing from the literature review, content analysis of official policy and pedagogical documents and the textbooks in addition to teachers' and inspectors' responses to the questionnaire, the study discussed the different stakeholders' perceptions and analyzed the aspects of citizenship education. The study found out abundant mention of citizenship in Algerian EFL curricula. Both direct and indirect forms of instruction on citizenship appear in different documents studied. Beliefs of decision makers and takers differed in terms of the type of citizenship that should be educated to Algerian learners. However, most

focus was on global dimensions of universal values and planetarian belonging in all documents analyzed be they textbooks, policy documents or pedagogical ones, in addition to teachers' and inspectors' definition of citizenship. Global values and culture, environmental citizenship, peace education and democratic ethos were extensively mentioned and discussed at different levels. Promoting national identity appears to be one of the main themes of Algerian Citizenship formation but seemingly with an awareness that this upbringing should not be done in a way that promotes chauvinism or biased attitudes.

Levels of engagement were contested. While civic and economic was substantially discussed in the data, political engagement remains controversial. Community service and service learning seem to be ill-defined and unsystematic as well. Although there is a discussion of community service in teachers' and inspectors' questionnaire, the practice of community service as the actual delivery of service to the community is totally absent in school regulatory frameworks and practices and in textbooks' activities other than rhetoric of community service where acts of kindness and solidarity are encouraged without direct instruction on how to link actual service to classroom activities. As discussed in Chapter Two, concepts that do not appear in the curriculum become part of the hidden or null curriculum. Not including something sends a message to the students either that these topics are not important or inappropriate, or even that it is acceptable at times based on practitioners' interpretation of the exclusion of items.

It was apparent from the discussions that the Competency-Based Approach currently in use for Algerian EFL education, poses both challenges and opportunities to citizenship. The approach is value-laden and imbued at times with skewed ideals and cultural elements that contradict local norms and values in some instances. On the other hand, the approach lends itself to civic training for the skills-based instruction and links to real life situations. It was also emphasized by teachers and inspectors. We also noticed that most of the content studied concentrate on civic knowledge rather than civic practice and participation.

Numerous challenges that stand in the way of citizenship Education were also identified. Both teachers and inspectors listed similar constraints. The most prominent one is the political challenge and the failure of the political system to epitomize citizenship. Other challenges were linked to social, economic and cultural context. Although the study answered the main research questions, several other questions remain unanswered. A robust line of research should be established to inform research, policy and practice on this pivotal issue.

One of the issues is that education prepares for the future while we do not know even what the future will look like. The growthiness of technology represent both a challenge and an opportunity. Social media has provided podia for youth who are often silenced in life or do not feel they are listened to. These virtual spaces and platforms become the alternative personal space where people can express thoughts with relatively more safety and less boundaries. They also expanded the environments in which youth live. Thanks to technological advances, the world has shrunk to become a big metropolitan city-state rather than a village. This metropolitan city-state, like any modern metropolitan, is full of injustices, societal stratification, marginalization, and exclusion with all its ethnic ghettos and disadvantaged neighborhoods. This situation calls for an educational revival to teach our universal values to our global kids born in a global atmosphere; educating them to appreciate our commonalities and integrate our differences and transcend rivalries of the past, live productively in the present and take care of a fragile and volatile future.

Should an Algerian citizen be concerned with the dangers threatening tropical trees in Ghana, or rather pre-occupied with national concerns or even sub-national and local ones? Does local citizenship and loyalty contradict 'global citizenship' or complements it? Where does the role of identity building begin and end in education? How much are participatory educational experiences transferable to modes of collaborative governance? How can we reconcile rule of law and critical action in a pedagogy for 'good citizenship'? Tensions between national identities and global citizenship, community-service and transformative and critical pedagogies, liberal communitarian approaches, religious and secular

education... all seek reconciling some reconcilable and engaging in academic debates to advocate for one or the other or the 'right mixture' of many if that is the case. Tensions between global and local values discussed in both theoretical and practical parts require deeper reflection. If globalization and the development of global character is a necessity and an inevitability, so be it. Nevertheless, it should comprise the gist of human experiences on the planet, the whole planet. It should incorporate the best values of all worlds: The Western and the Eastern, the North hemisphere and the South hemisphere, so that it deserves the appellation of 'global'. This goes along with the preservation of local experiences and narratives, local expressions of conventional wisdom and communal practices that make our world a wonderful mosaic. Global citizenship if it is equivalent to westernizing the world, or Americanizing it, is a sad practice of putting people into one mold, that of middle-class Western societies. This would be a catastrophic attempt to render the world a conformist boring place.

The ideal global citizenship would be a mixture of the values and the best practices of the Western societies and the Eastern cultures. In our case, being North African is a complex and unique identity as we discussed in chapter one. Schools are entrusted to support this identity with a global attitude of openness and integration. We advocate for a global character marked by the following local values of spirituality vs materialism, family values as opposed to individualism, common good and altruism as opposed to self-interest, humility as opposed to excessive self-confidence, rational consumption vs consumerism...etc. On the other hand, this global character should have the Western values of civism as opposed to tribalism, productivity and independence as opposed to dependence, innovation vs reproduction, critical thinking vs rote learning. Global citizenship in this sense excludes no culture or specific form of polity that can be named the one and only model. Good citizenship, good governance, good society and good education is a relativistic concept that no single party could pretend to be its father. Goodness should be measured by the outcome of the process; outcomes such as the ability to create peaceable, just, and productive society along with other social forces that synergize together.

Many important questions remain to be answered in an intellectually demanding topic such as citizenship. One thing is sure, however. The idea of agency i.e. citizens as change agents and the call for creativity and proactivity rather than merely reactivity and conformism are issues of consensus in the midst of this heated issue. Educating people is not something we do for the students but with them in ways that challenges established thoughts and practices. There is also a risk that education for citizenship becomes a process of indoctrination with values, ideas and attitudes without critically questioning them. The desired result is having empowered citizenry which participates in governance and public life both productively and critically.

The study concludes by suggestions for educational reforms that range from the inclusion of citizenship education in teacher preparation programs to the shaping of curriculum content and methodology of EFL and other subjects with the most recent advances in the field of Citizenship Education including learning to serve, learning from service and learning from service coupled with reflection and critical thinking and action.

Another important concept in Citizenship Education is that of leadership. The ultimate goal of education should be bringing up leaders who practice their leadership in a productive way. The goal at the end should not be coping with the demands of the world, because any creature in this world can do that; we are driven by our instinct for survival. Rather, the goal should be changing and challenging that world, aspiring to make the world a better place. Educators need to take the lead and direct youth by setting exemplary leadership.

The moment schools shy away from their primary mission of schooling for global citizenship and focus on imparting dogmatic ideologies and transmitting information, they cease from being educators and agent of change in the largest sense of the word and become the mere reproducers of old practices; or even worse, when schools become places for indoctrination or radicalization of any sort, the panacea becomes a deadly poison. Education as a change force participates in reforming the world in an incremental manner as

opposed to revolutionary approach to change. It is my belief that democratic conduct, the rule of law, good governance and personal freedoms, respect for human rights, and social justice can only thrive in societies where schools not only teach about these issues but also practice them by walking the talk. These values cannot merely be preached but practiced in the school settings through dialogic, inclusive and critical teaching, where diversity is celebrated, and everyone is included in day-to-day classroom practices.

At the end, ‘good’ citizenship is a life-long process that starts at home, refined at school and completed later in life. It is with a strong identity, a sense of volunteerism, and empowerment, and continuous experiential learning that generations will be capable to survive and thrive in a 21<sup>st</sup> century that is constantly changing and challenging in a pursuit to be tentatively good. We cannot deny that EFL curricula and schooling in general are one element amongst others in the preparation of the citizen. It should synergize with other factors such as civil and political society for the upbringing of present and future generations. The study argues in favor of a multidimensional balanced citizenship that ensures learners’ participation. This includes balanced focus between local and global citizenship. Balance between obedience to the rule of law and critical thinking and action and engagement in civic, political and economic issues at an early age so that they become active contributors to the development of the society, the economy and the political system.

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## ***APPENDICES:***

## Appendix A:

### Education for Citizenship in Algeria: *Inspectors' Questionnaire*

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for this research purposes.*

#### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

#### **Personal Information:**

Please, briefly describe your professional experiences

- **Overall Years of Experience:**
- **Levels:** middle ☐ secondary ☐
- **Gender:** male ☐ female ☐
- **Training Background**.....  
.....  
.....

#### **Part A:**

**Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☐ Awareness of rights and performance of duties
  - ☐ Identity and belonging to local culture and loyalty.
  - ☐ Character and moral development/ good manners and ethics

- ☐ Civic engagement/ participating in civil society and civil life
- ☐ Critical Thinking/ Critical Action/ challenging the status-quo
- ☐ Obedience to laws and regulations
- ☐ Voting and Political engagement/ participating in political society
- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☐ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

**Part B: Please answer the following questions:**

- a) What is your perception on the role of the school in building civically/  
politically minded learners?
- b) How do you think citizenship can be developed in schools?
- c) Do you think the Algerian Education system educates for Citizenship?
  - a. Yes ☐                      No ☐                      partly ☐                      Not sure ☐
  - b. Can you think of examples?
- d) What challenges stand in the way of citizenship education?
- e) Do you have any additional comment or insights that I have not included in  
the questionnaire? If so, please express them below

**Thank you very much for your time**

**Please return to [ahachela@syr.edu](mailto:ahachela@syr.edu) or [ahmedhachelaf@gmail.com](mailto:ahmedhachelaf@gmail.com)**

**Please leave your email address here if you want the findings to be  
communicated to you:**

## **Appendix B: Teachers' Questionnaire**

### **Education for Citizenship in Algeria: Teachers' Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, i.e. education that aims to produce the 'good citizen' by educating learners on different aspects of civic life. My focus is on English as a Foreign Language Programs. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

#### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

#### **Personal Information:**

Please, briefly describe your professional experiences

- **Overall Years of Experience:**
- **Levels:** middle ☐ secondary ☐
- **Gender:** male ☐ female ☐
- **Training/ education Background**
- **Did you have any training on citizenship :** yes ☐ no ☐
- **If yes, the training was:** Pre-service ☐ In-service ☐ **Name the courses of the training**

#### **Part A:**

**Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction

- ☐ Awareness of rights and performance of duties
- ☐ Identity and belonging to local culture and loyalty.
- ☐ Character and moral development/ good manners and ethics
- ☐ Civic engagement/ participating in civil society and civil life
- ☐ Critical Thinking/ Critical Action/ challenging the status-quo
- ☐ Obedience to laws and regulations
- ☐ Voting and Political engagement/ participating in political society
- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☐ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own perception of citizenship education:*

### **Part B:**

Please rate the following statements by marking only one response per item by placing an “X” in the box that best matches your level of agreement with the statement.

|   | Item                                                                                        | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|---|---------------------------------------------------------------------------------------------|-------------------|----------|---------|-------|----------------|
| 1 | Citizenship should be integrated more into EFL curricula                                    |                   |          |         |       |                |
| 2 | Citizenship Education should be an extra-curricular activity                                |                   |          |         |       |                |
| 3 | Teaching citizenship does not make a difference in students’ later engagement               |                   |          |         |       |                |
| 4 | EFL curricula in Algeria educate for Citizenship                                            |                   |          |         |       |                |
| 5 | Learners need to address global challenges such as environment and human rights             |                   |          |         |       |                |
| 6 | Learners need to learn about their local culture and identity                               |                   |          |         |       |                |
| 7 | Learners should be educated to obey the laws                                                |                   |          |         |       |                |
| 8 | Learners should be sensitized about their duties and rights                                 |                   |          |         |       |                |
| 9 | Teachers should not teach political issues or engage in political discussions with students |                   |          |         |       |                |

|    |                                                                                                       |  |  |  |  |  |
|----|-------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| 10 | Teachers should infuse students with patriotism and loyalty to the country                            |  |  |  |  |  |
| 11 | Students should actively participate in elections and voting inside the school                        |  |  |  |  |  |
| 12 | Community service where students volunteer outside school should be made part of the education system |  |  |  |  |  |
| 13 | The task of the school is to autonomize learners and boost their critical thinking                    |  |  |  |  |  |
| 14 | Students should be encouraged to challenge and change the status-quo rather than fit into it.         |  |  |  |  |  |
| 15 | Teachers should form good citizens by teaching about values, morals and good manners                  |  |  |  |  |  |
| 16 | Teachers should encourage students to be part of a committee, a civil society group or club           |  |  |  |  |  |
| 17 | Teachers should encourage students to take part in non-violent protest                                |  |  |  |  |  |
| 18 | Teachers should encourage students to join a political party in the future                            |  |  |  |  |  |
| 19 | Teachers should train students as productive and engaged economic future actors                       |  |  |  |  |  |
| 20 | Social skills and the principle of living-together should be an important part of EFL teaching        |  |  |  |  |  |

(statements 1,2 and 16 are adapted from Zaman, H. (2006). Teachers' perceptions of citizenship and citizenship education: A comparative study)

**Part C: Please answer the following questions:**

- Can you think of examples where you taught citizenship in your classes if any?
- What challenges stand in the way of citizenship education? Can you think of challenges that faced you personally in teaching for citizenship?

- Do you have any additional comment or insights that I have not included in the questionnaire? If so, please write them in the space provided

**Thank you very much for your time**

**Please return to [ahachela@syr.edu](mailto:ahachela@syr.edu) or [ahmedhachelaf@gmail.com](mailto:ahmedhachelaf@gmail.com)**

**Please leave your email address here if you want the findings to be communicated to you:**

## Appendix C: The Questionnaire on Qualtrics, Researcher interface- screenshot

Education for Citizenship in Algeria: Teachers' Questionnaire

This survey is currently LOCKED to prevent invalidation of collected responses! Please [unlock](#) your survey to make changes.

Default Question Block Block Options

Q1 Are you?

male

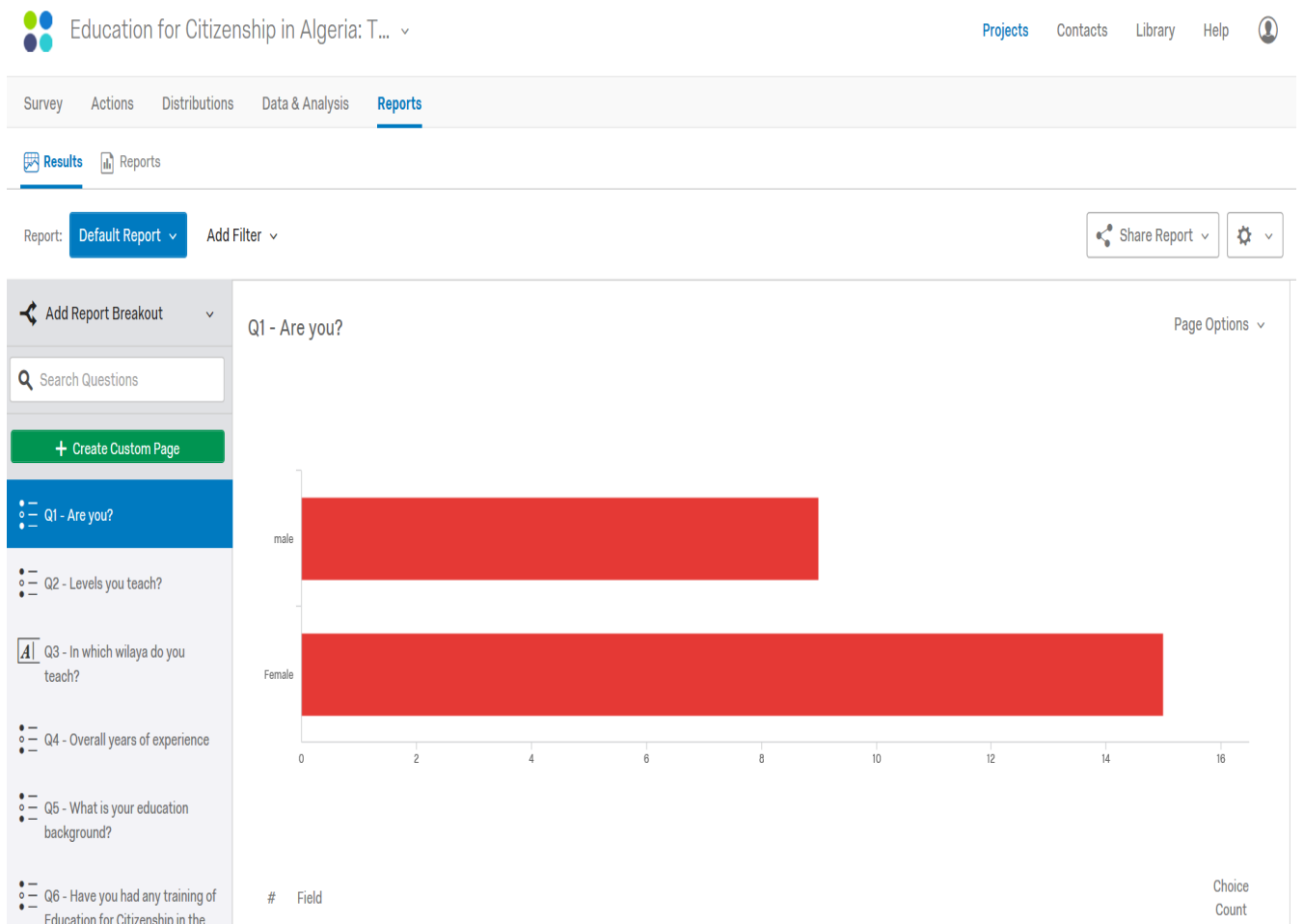
Female

Q2 Levels you teach?

Middle School

Secondary School

Q3 In which wilaya do you teach?



## Appendix D: The Questionnaire on Qualtrics, respondent interface- screenshots



# SYRACUSE UNIVERSITY

---

**Q1. Are you?**

☐ male  
☐ Female

---

**Q2. Levels you teach?**

☐ Middle School  
☐ Secondary School

---

**Q3. In which wilaya do you teach?**

☐ Voting and Political engagement/ participating in political society  
☐ Economic engagement and productivity/ job preparedness/ entrepreneurship  
☐ Global belonging/ tolerance and integration in the international community.  
☐ If other, please add your own perception of citizenship education

---

**Q9. Please rate the following statements by marking only one response per item according to your level of agreement with the statement.**

|                                                                                             | strongly disagree     | Disagree              | Neutral               | Agree                 | Strongly agree        |
|---------------------------------------------------------------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Citizenship should be integrated more into EFL curricula                                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Citizenship Education should be an extra-curricular activity                                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Teaching citizenship does not make a difference in students' later engagement               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| EFL curricula in Algeria educate for Citizenship                                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Learners need to address global challenges such as environment and human rights             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Learners need to learn about their local culture and identity                               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Learners should be educated to obey the laws                                                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Learners should be sensitized about their duties and rights                                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Teachers should not teach political issues or engage in political discussions with students | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Teachers should infuse students with patriotism and loyalty to the country                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

## Appendix E: AtlasTi Content Analysis- screenshot

P-Docs P45: Fourth Grade AM.pdf (0) Quotes 45:14 There is no food more delici Codes 21st Century Education (2-0) Memos

**PDF Bookmarks** P45: Fourth Grade AM.pdf

**Primary Documents**

Search

| Id  | Name                                            |
|-----|-------------------------------------------------|
| P22 | AFTABLE.pdf                                     |
| P23 | INTROtoAEF.pdf                                  |
| P26 | 2-AS-FINAL-VERSION.doc                          |
| P27 | 3AS-FINAL-VERSION.doc                           |
| P28 | 2 AM BOOK.pdf                                   |
| P29 | teacher_s_book_-_3_am.pdf                       |
| P30 | teachers_guide_ms1_-_2016.pdf                   |
| P31 | The new English book 1MSY (2nd. Generation).pdf |
| P32 | anglais_3av_2.pdf                               |
| P33 | AT THE CROSSROADS.pdf                           |
| P34 | SE2-Teachers-book.doc                           |
| P36 | teachers_guide_1_as.pdf                         |
| P37 | teachers_guide_2_as.pdf                         |
| P38 | teachers_guide_3_as.pdf                         |
| P41 | Curriculum .pdf                                 |
| P42 | SE2-SYLLABUS.doc                                |
| P43 | SE1-Syllabus.doc                                |
| P44 | 2AS Student Book.pdf                            |
| P45 | Fourth Grade AM.pdf                             |
| P46 | The book 3rd AM.pdf                             |

**Codes**

Search

Name

- civic engagement
- communication
- Community Service
- Critical Thinking/ Action
- democratic ethos: human rights, inclusion, social justice and particip...
- economic productivity
- environmental citizenship
- General good citizenship statements
- global perspective
- identity/ belonging
- leadership
- obedience compliance to regulations
- Patriotism Loyalty/ faithfulness to the country
- Peace/ Conflict Resolution
- political engagement
- Rhetoric of Community Service
- social skills and cognition
- tolerance
- values and character development
- warning from dangers of Acculturation

**Fish and Chips Corner? (§1)**

Come and enjoy delicious, spicy, nutritious seafood and friendly fast service at the most convenient restaurant in London. (§2)

Where will you find us? Take the tube to Picadilly Circus. Turn right into Haymarket Street when you go out of the Picadilly Circus tube station. We are at the corner of Haymarket Street and Panton Street, next to the Barclays bank. (§3)

But the service wasn't fast, was it?

Customer A: I agree with you, but it takes a long time to prepare quality food, doesn't it?

Customer B: I guess so.

**PROJECT ROUND-UP**

**Write it out**

① Read the sentences below and match letters a-g with numbers 1-7 to get a coherent paragraph which completes the advertisement on the previous page.

| Numbers | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------|---|---|---|---|---|---|---|
| Letters | a |   |   |   |   |   |   |

a. Our opening times are from 10.30 a.m. to 6.30 p.m.  
b. And we are open seven days a week all year round.  
c. Book now and pay later.  
d. We, at Jack's Fish and Chips Corner, are looking forward to welcoming customers old and new.  
e. Call us on 01715 889223.  
f. We accept all credit cards.  
g. Your enjoyment is our pleasure!

② Fill in the invitation card below.

(Name of your guest)

You're invited

Occasion: \_\_\_\_\_

Date: \_\_\_\_\_

Time: \_\_\_\_\_

Place: \_\_\_\_\_

Directions: \_\_\_\_\_

R.S.V.P (your name, phone number and your e-mail)

It should include three of the following items:

- the name of the restaurant and the date when it was established
- an advertising blurb, e.g.,  
Come and enjoy, etc., ...
- "Where to find us" (a map with verbs in the imperative giving directions)
- a typical menu including the chef's speciality
- the recipe of a local dish
- the names of some famous people who have eaten there
- quotes from customers' appreciation in guest book e.g.,  
"I don't think I've ever had such a nice meal at such a charming restaurant...."  
Fay Mashler, Evening Standard, 2006
- a short interview of a customer aimed at eliciting her/his opinion of the restaurant (using tag questions; e.g., 'You've liked the food, haven't you?')
- information  
Then call us at ...  
Phone/Fax

my work ATlasti - ATLAS.ti

Project Edit Documents Quotations Codes Memos Networks Analysis Tools Views Windows Help

P-Docs P40: Arab, S.A et al. (2013), Spotlight Quotations Codes \*civic engagement & political enga Memos

### Codes-Primary Documents Table

Counts quotations or words in quotations. Using the >>> and <<< buttons include codes or code families and primary documents or primary document families.

Codes:

| Name                  | Gro... |
|-----------------------|--------|
| global perspecti...   | 435    |
| identity/ belong...   | 208    |
| leadership~           | 3      |
| obedience compl...    | 5      |
| Patriotism Loyalt...  | 22     |
| Peace/ Conflict ...   | 13     |
| political engage...   | 14     |
| Rhetoric of Com...    | 9      |
| social skills and ... | 50     |
| tolerance~            | 6      |
| values and char...    | 108    |

Code Families:

| Name                      |
|---------------------------|
| autonomy                  |
| community service         |
| community Service N       |
| engagement                |
| global citizenship        |
| moral development         |
| Global Citizenship N      |
| Emancipatory Citizenship  |
| In-group identity or bias |

Selected Codes/Families:

| Name              | Qu.. |
|-------------------|------|
| Moral Developm... | 159  |

Include:

☒ Row Totals

☒ Column Totals

☒ Header Info

Count:

☒ Quotations

☐ Words

Primary Documents:

| Id  | Name               | M  |
|-----|--------------------|----|
| P 1 | Referential do...  | Ri |
| P 2 | referential do...  | Ri |
| P 3 | Commission N...    | Pl |
| P 4 | referential 200... | Ri |
| P 5 | MNE (2005), D...   | Pl |
| P 6 | Sous Direction...  | Pl |
| P 7 | Direction deen...  | Pl |
| P 8 | Benarbia, Z et ... | Pl |
| P 9 | Direction de l'... | Pl |
| P10 | MNE (2005), D...   | Ri |
| P11 | Direction de L'... | Ri |

Primary Document Families:

| Name               | Size |
|--------------------|------|
| practical docs     | 20   |
| Practice           | 4    |
| Secondary School   | 2    |
| secondary scho...  | 23   |
| Secondary Scho...  | 11   |
| Secondary Scho...  | 2    |
| Secondary Textb... | 3    |
| Syllabi Materials  | 2    |
| teacher Guide      | 6    |
| Textbooks          | 4    |
| Theoretical docs   | 15   |

Selected PDs/Families:

| Name                | Qu.. |
|---------------------|------|
| Pedagogical Do...   | 417  |
| all textbooks an... | 558  |
| Policy Documents    | 130  |

Orientation

☒ Codes = Rows

☐ Codes = Columns

Send report to:

☒ Excel

☐ Text Editor

Create Report

(0 codes + 1 code families) x (0 primary documents + 3 pd families) = 3 cells

S.A. ARAB B. RICHE  
H. AMEZIANE N. KHEDJAS K. LOUADI

We are grateful to Mr. Hani Hamdi for his help.

**Appendix F:** Respondents' Provinces- word count generated by online-utility.org

Unfiltered word count:

| Order | Unfiltered Word Count | Occurrences | Percentage |
|-------|-----------------------|-------------|------------|
| 1.    | Djelfa                | 31          | 14.4186    |
| 2.    | Algiers               | 16          | 7.4419     |
| 3.    | Batna                 | 15          | 6.9767     |
| 4.    | Msila                 | 15          | 6.9767     |
| 5.    | Ghardaia              | 11          | 5.1163     |
| 6.    | Laghouat              | 9           | 4.1860     |
| 7.    | Medea                 | 8           | 3.7209     |
| 8.    | Biskra                | 7           | 3.2558     |
| 9.    | Elbayadh              | 7           | 3.2558     |
| 10.   | Boumerdes             | 6           | 2.7907     |
| 11.   | Aindefla              | 6           | 2.7907     |
| 12.   | Setif                 | 5           | 2.3256     |
| 13.   | Constantine           | 5           | 2.3256     |
| 14.   | Blida                 | 5           | 2.3256     |
| 15.   | Saida                 | 4           | 1.8605     |
| 16.   | Tiaret                | 4           | 1.8605     |
| 17.   | Mila                  | 4           | 1.8605     |
| 18.   | Tebessa               | 4           | 1.8605     |
| 19.   | Tiziouzu              | 4           | 1.8605     |
| 20.   | Annaba                | 3           | 1.3953     |
| 21.   | Adrar                 | 3           | 1.3953     |
| 22.   | Oran                  | 3           | 1.3953     |
| 23.   | Bouira                | 3           | 1.3953     |
| 24.   | Mascara               | 3           | 1.3953     |
| 25.   | Relizane              | 3           | 1.3953     |
| 26.   | Oumelbouaghi          | 3           | 1.3953     |
| 27.   | Jijel                 | 3           | 1.3953     |
| 28.   | Bejaia                | 2           | 0.9302     |
| 29.   | Mostaganem            | 2           | 0.9302     |
| 30.   | Sidibelabbes          | 2           | 0.9302     |
| 31.   | Tlemcen               | 2           | 0.9302     |
| 32.   | Chlef                 | 2           | 0.9302     |
| 33.   | Tipaza                | 2           | 0.9302     |
| 34.   | Eloued                | 1           | 0.4651     |
| 35.   | Bordjboureridj        | 1           | 0.4651     |
| 36.   | Tissemsilt            | 1           | 0.4651     |

|     |                 |   |        |
|-----|-----------------|---|--------|
| 37. | Khenchla        | 1 | 0.4651 |
| 38. | Boumerdess      | 1 | 0.4651 |
| 39. | Guelma          | 1 | 0.4651 |
| 40. | Tamanrasset     | 1 | 0.4651 |
| 41. | Khenchela       | 1 | 0.4651 |
| 42. | Bordjbouareridj | 1 | 0.4651 |
| 43. | Aintemouchent   | 1 | 0.4651 |
| 44. | Naama           | 1 | 0.4651 |
| 45. | Skikda          | 1 | 0.4651 |

Generated using [online-utility.org](http://online-utility.org)



### The Good Society

The good society, the type of society where the welfare of all citizens is ensured, accepts the basic market system and its managers, but there are some things the market system either does not do well or does badly. In the good society, these are the responsibility of the state.

Some areas of state action are evident. In no country does the market system provide low-cost housing. This is a matter of prime importance and must everywhere be a public responsibility. Health care is also a public responsibility in all civilized lands. No one can be condemned to illness and death because of poverty.

The state has many other essential functions. It must also be borne in mind that many of these - parks and recreational facilities, police, libraries - are more needed by the underclass than by the affluent. Those who attack the services of the state are those who can afford to provide similar services for themselves.

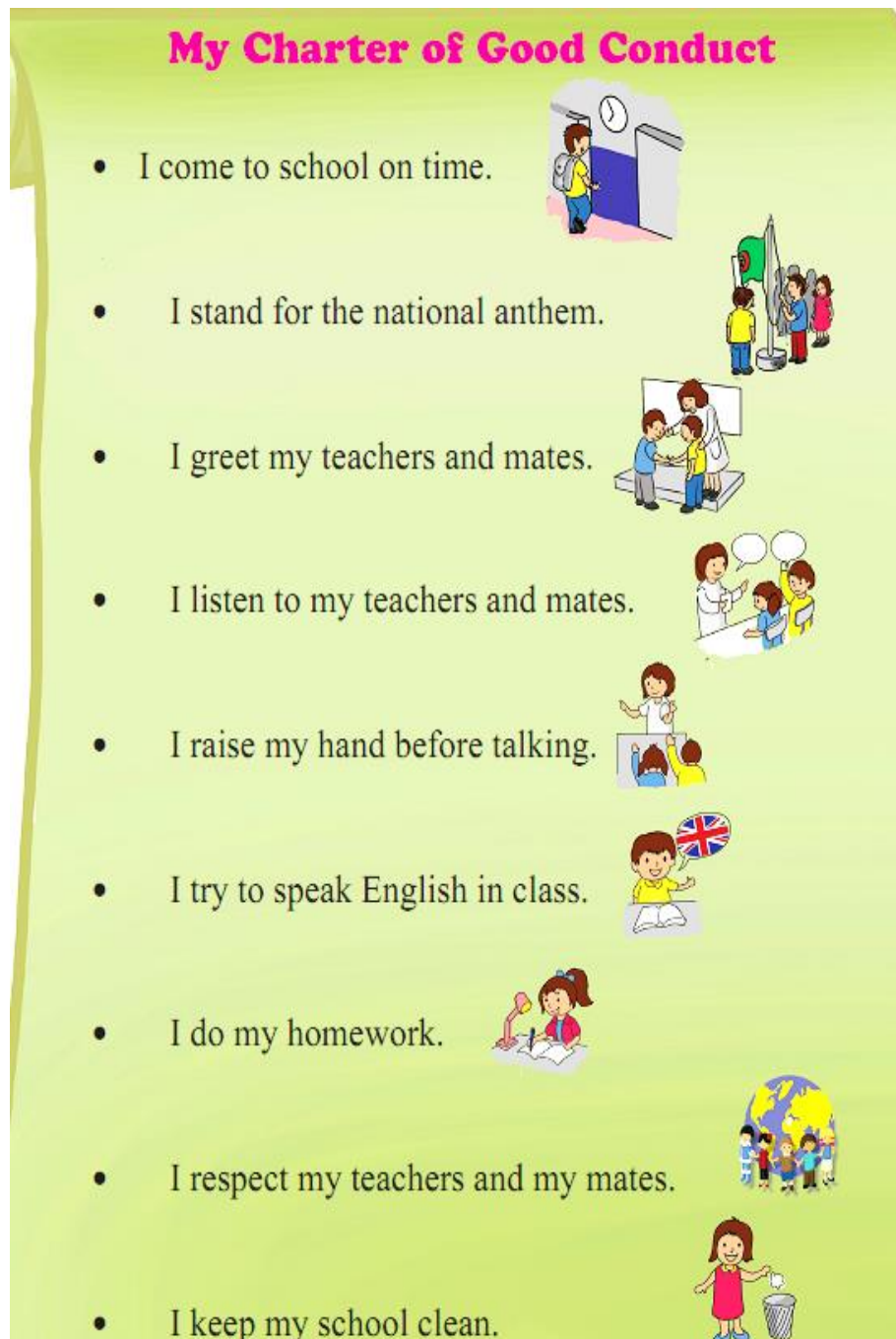
In the good society, there must also be attention to a range of activities that are beyond the time horizons of the market economy. This is true in the sciences, not excluding medical research. The market system invests for relatively short-run returns. To support science is pre-eminently the responsibility of the state.

Some of the truly important industrial achievements of recent generations - the great improvements in agricultural productivity, modern air transport, advanced electronics -- have depended heavily on such public investment.

(From *New Statesman and Society*, January 28, 1994)

(Riche et al. 2013, p. 176)

## Appendix H: Rights and Duties



My Charter of Good Conduct: My New Book of English Year One (Tamrabet et al., 2013p. 10)

## I DON'T



I don't eat food or bring my cellphone to the classroom.



I don't chew gum in class.



I don't arrive late.



NO !!!! I don't throw litter on the floor.



I don't write on the walls and the tables.



I don't shout in my classroom.

*My New Book of English Year One (Tamrabet et al., 2013p. 103)*

**Task 1.** I match each sign with its corresponding text. An example is given.

1. No tree cutting in this area!

2. No littering in this area!

3. No swimming in this area!

4. No fishing in this area!

5. No hunting in this area!

6. No flower picking in this area!

7. No throwing of matches, cigarette butts or glass bottles in this area!

*Spotlight on English: Middle School Year Three (Arab. S.A et al. 2013, p. 133)*



## Convention on the Rights of the Children

*Adopted and opened for signature, ratification and accession  
by General Assembly resolution 44/25 of 20 November 1989*

**ENTRY INTO FORCE:** 2 September 1990, in accordance with article 49

*This is a simplified version of the Convention on the Rights of the Child. The Convention has 54 Articles in all. Some of them have been left out here.*

**Article 1:** Everyone under 18 has all these rights.

**Article 2:** You have the right to protection against discrimination. This means that nobody can treat you badly because of your colour, sex or religion, if you speak another language, have a disability, or are rich or poor.

**Article 3:** All adults should always do what is best for you.

**Article 10:** If you and your parents are living in separate countries, you have the right to be reunited and live in the same place.

**Article 12:** You have the right to an opinion and for it to be listened to and taken seriously.

**Article 13:** You have the right to find out things for yourself and say what you think, through making art, speaking and writing, when this does not infringe upon the rights of others.

**Article 16:** You have the right to have a private life. For instance, you can keep a diary that other people are not allowed to see.

**Article 17:** You have the right to collect information from the media – radios, newspapers, television, etc – from all around the world. You should also be protected from information that could harm you.

**Article 23:** If you are disabled, either mentally or physically, you have the right to special care and education to help you develop and lead a full life.

**Article 24:** You have a right to the best health possible, and to medical care.

**Article 27:** You have the right to a good enough standard of living. This means you should have food, clothes and a place to live in .

**Article 28:** You have the right to education.

**Article 31:** You have the right to play and relax by doing things like sports, music, etc.

**Article 32:** You have the right to protection from work that is bad for your health or education.

**Article 37:** You have the right not to be punished in a cruel or harmful way.

**Article 38:** You have the right to protection in times of war. If you are under 15, nobody can enlist you in an army or get you to take part in a battle.

**Article 42:** All adults and children should know about this Convention. You have the right to learn about your rights, and adults should learn about them too.

To find out more about the Convention on the Rights of the Child and UNICEF, please write to  
9A, Emile Payen Street, Hydra, Algiers 16035 Algeria.

**UNICEF**  **ALGERIA**

Phone: 021. 69. 21. 35  
021. 60. 85. 58  
Fax : 021. 60. 86. 92  
Email : [algiers@unicef.org](mailto:algiers@unicef.org)



I listen and do.

**Task 1.** I look, listen and repeat.



### MY RIGHTS

1. A good and free education
2. A safe environment
3. Equal opportunities in class
4. Play in the schoolyard
5. Express my opinions

### MY DUTIES

1. I stand for the national anthem.
2. I obey and follow school rules.
3. I respect the opinions of my classmates.
4. I take care of my school materials.
5. I do my best in class.



4. Amel and her group members are discussing their rights and duties.



I have duties and rights at school. I want to add more rights about: exams, break, homework, computer room, class council, school website...

## القانون الداخلي للقسم



3. أحترم أستاذي و زملائي



2. عندما يتكلم زميلي، أستمع و أنتبه لكلامه



تجمع و أنتبه إلى السبورة عندما يشرح الأستاذ الدرس



7. لا أتكلم مع زميلي داخل الصف



6. اعتمد على نفسي في الجاز التمارين و لا أغش



4. ألتزم باتخاذ واجباتي المنزلية



10. أحافظ على أدواتي و دفاتي



9. لا أكل و لا أشرب في القسم



8. أحافظ على نظافة القسم

(Op. Cit., p. 120)

# ***Thank You My School !***

*I know my right and duty  
Now I have a smart mind  
Life in my school is a beauty  
With my friends I am kind*

*I ask questions and answer  
To learn and explore  
With the help of my teacher  
My brain grows more and more*

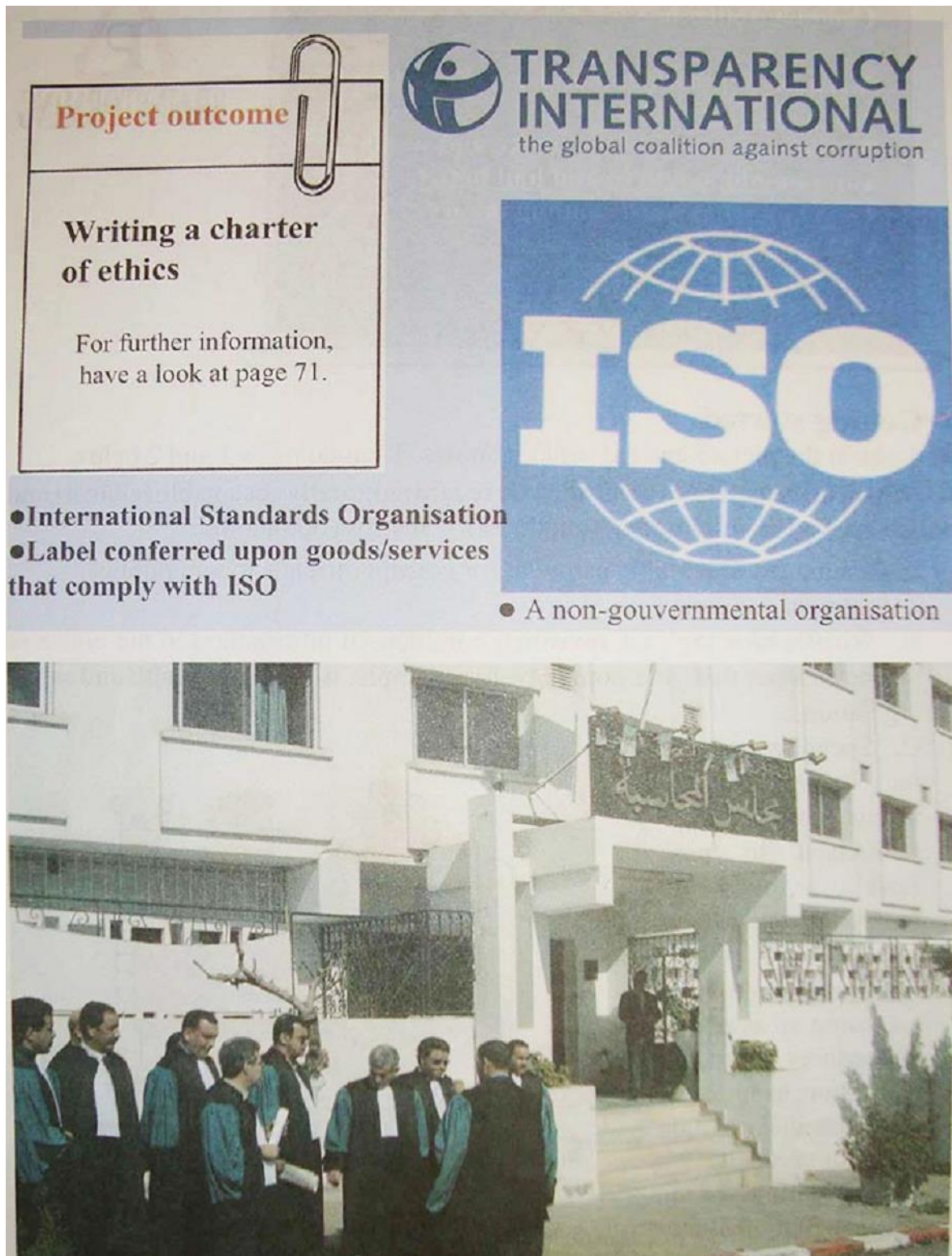
*I know how to listen  
In class, calm and well  
My teacher's great lesson  
To mum and dad I tell.*

*My school is work and fun,  
With my teacher and friend  
We read, learn and run  
My lessons I comprehend.*

***The Coursebook Authors***

(Tamrabet et al., p. 123)

## Appendix I: Examples of Moral Development Content



*New Prospects*, Third Year Secondary School textbook (Arab et al, 2013, p. 45)

### Skills and strategies outcomes

- Listening for gist
- Listening for detail
- Responding to opinions
- Defending opinions/points of view
- Writing an argumentative speech



### ► Before listening

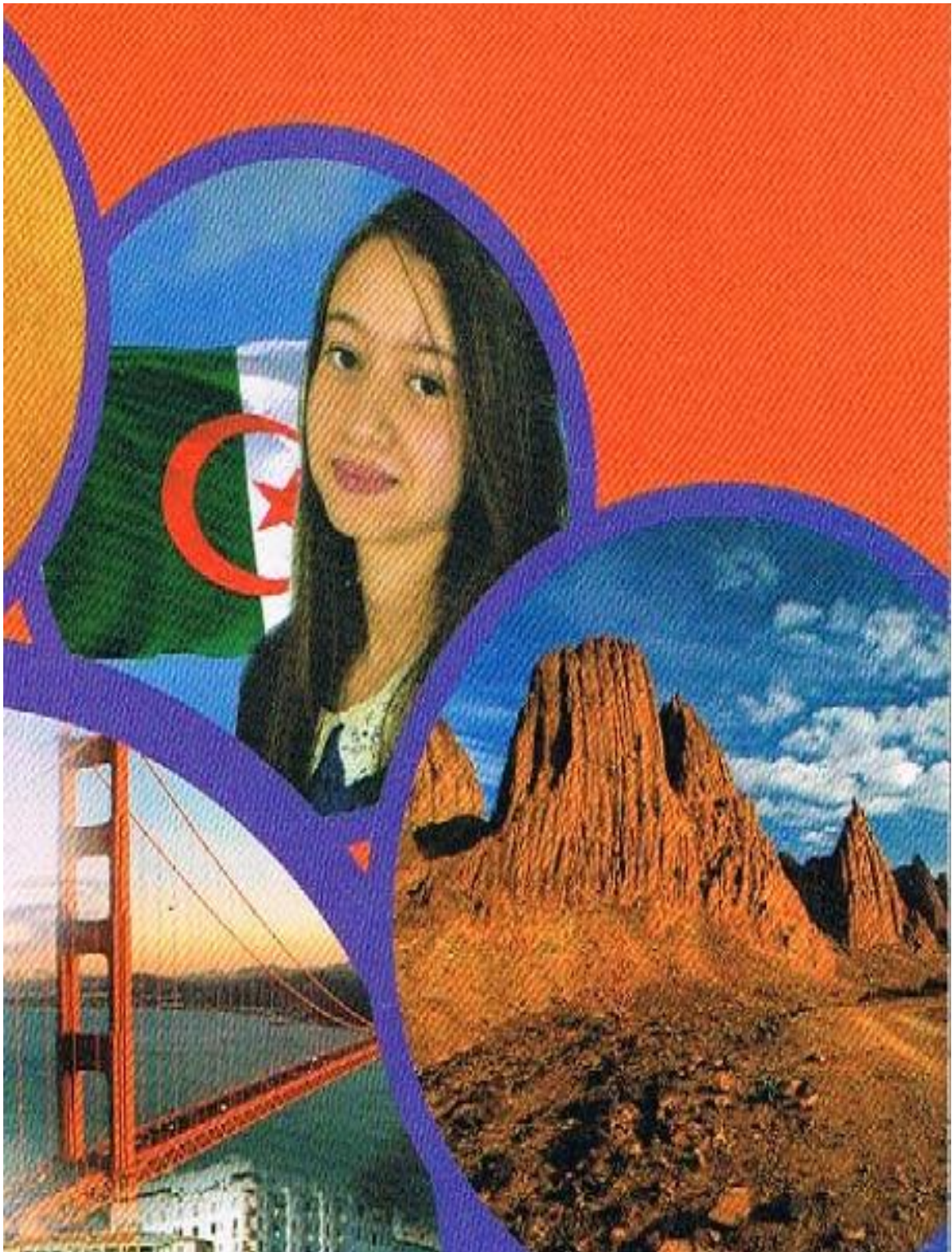
- Discuss the following questions.

1. What is ethically wrong with the businessman's behaviour in the picture ?
2. Do you think that there are too many or too few business regulations in your country ?
3. What effect, do you think, this has on the economy ?
4. Do you believe that businesses in your country comply with health, safety, and environment regulations? Why or why not ?
5. Which of the statements below better describes the practice of businesses in Algeria ? Justify your point of view.



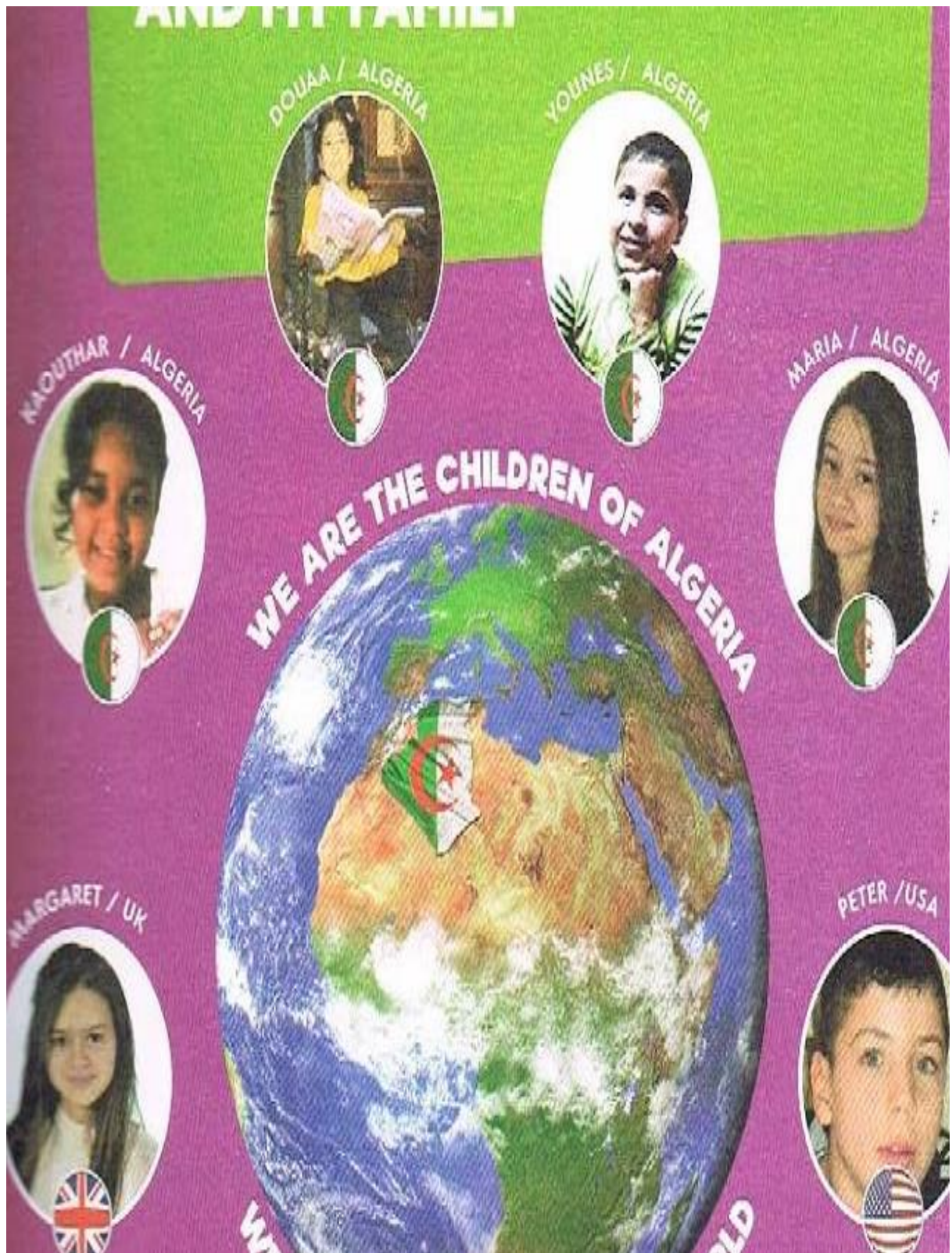
- A. The activities of private companies generate profits only for their owners and shareholders, i.e. those who invest money in the companies.
- B. The activities of private companies are beneficial not only to the owners and shareholders but also to their employees and their stakeholders, i.e. people who have interest, a say in the matter.

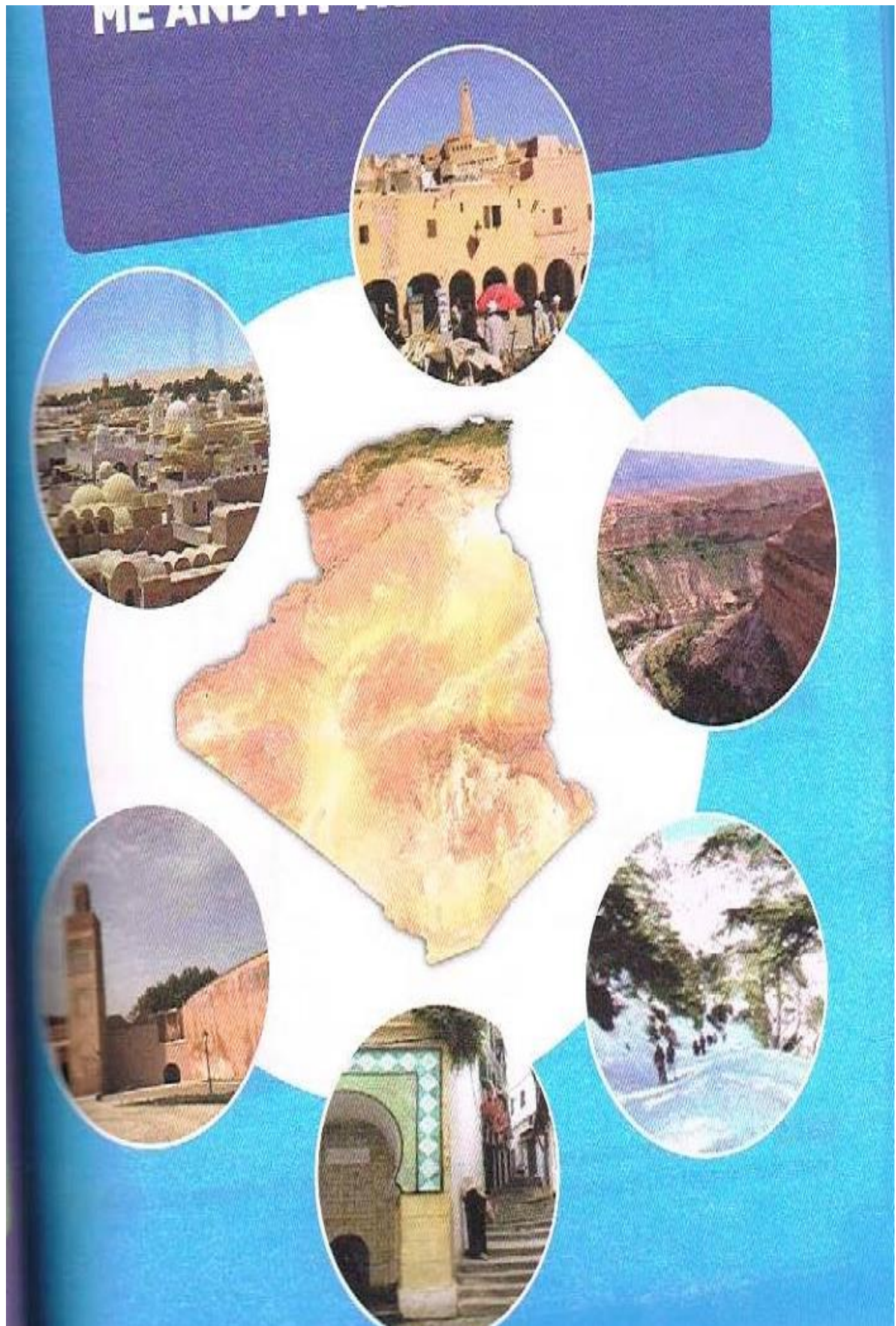
**Appendix J: Local vs. Global Identity Content**



MNE (2013, cover page): *My book of English: Second Year Middle School*

**Appendix K: Identity and Belonging in the Textbooks**





Tamrabet et al. (2013, p. 76)

## Traditional Algerian Crafts

**Task 1.** I match each picture with its corresponding traditional craft museum. Sometimes, there are many pictures that can match the same museum.



Traditional Rug & Leather Crafts Museum



Traditional woodwork Museum



Traditional Jewellery Museum



Traditional Pottery Museum



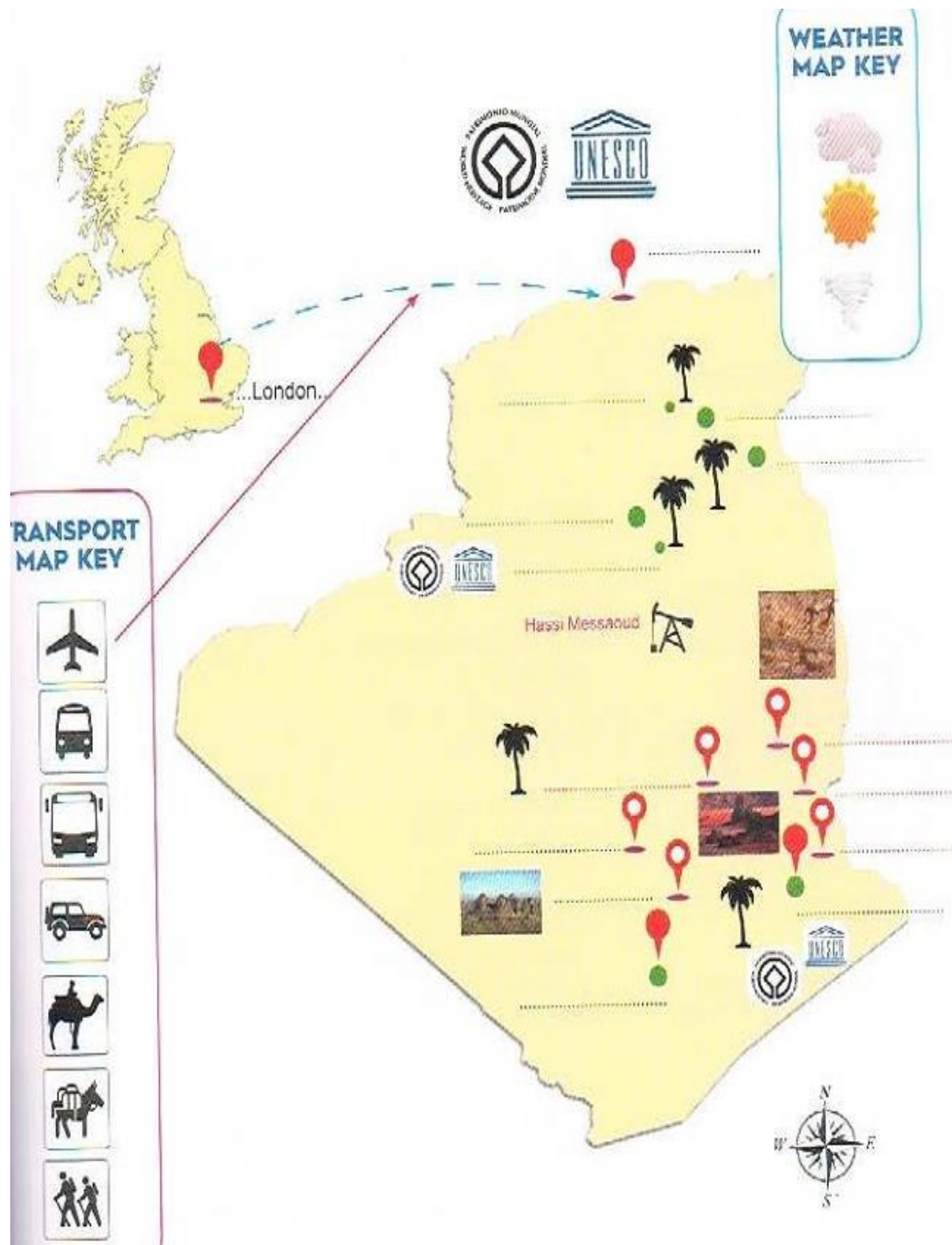
Traditional Brass and Copperware Museum



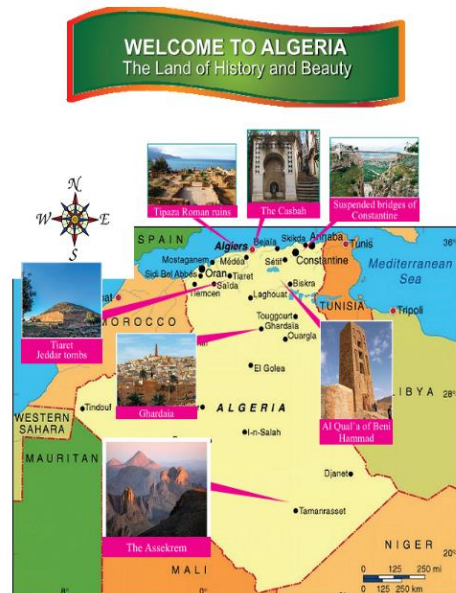
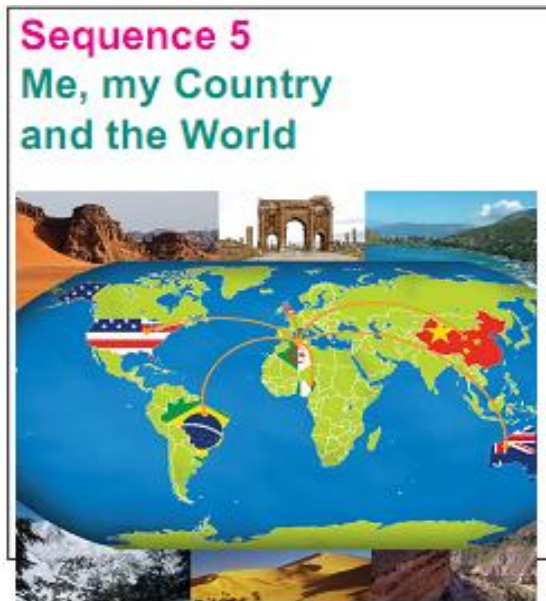
Traditional Wickerwork Museum



Tamrabet et al. (2013, p. 124)



Tamrabet et al. (2013, p. 137)



(Tamrabet Et Al. (2013), Middle School Year One, P. 2, right picture p. 127)

### Task 3. I look, listen and repeat.

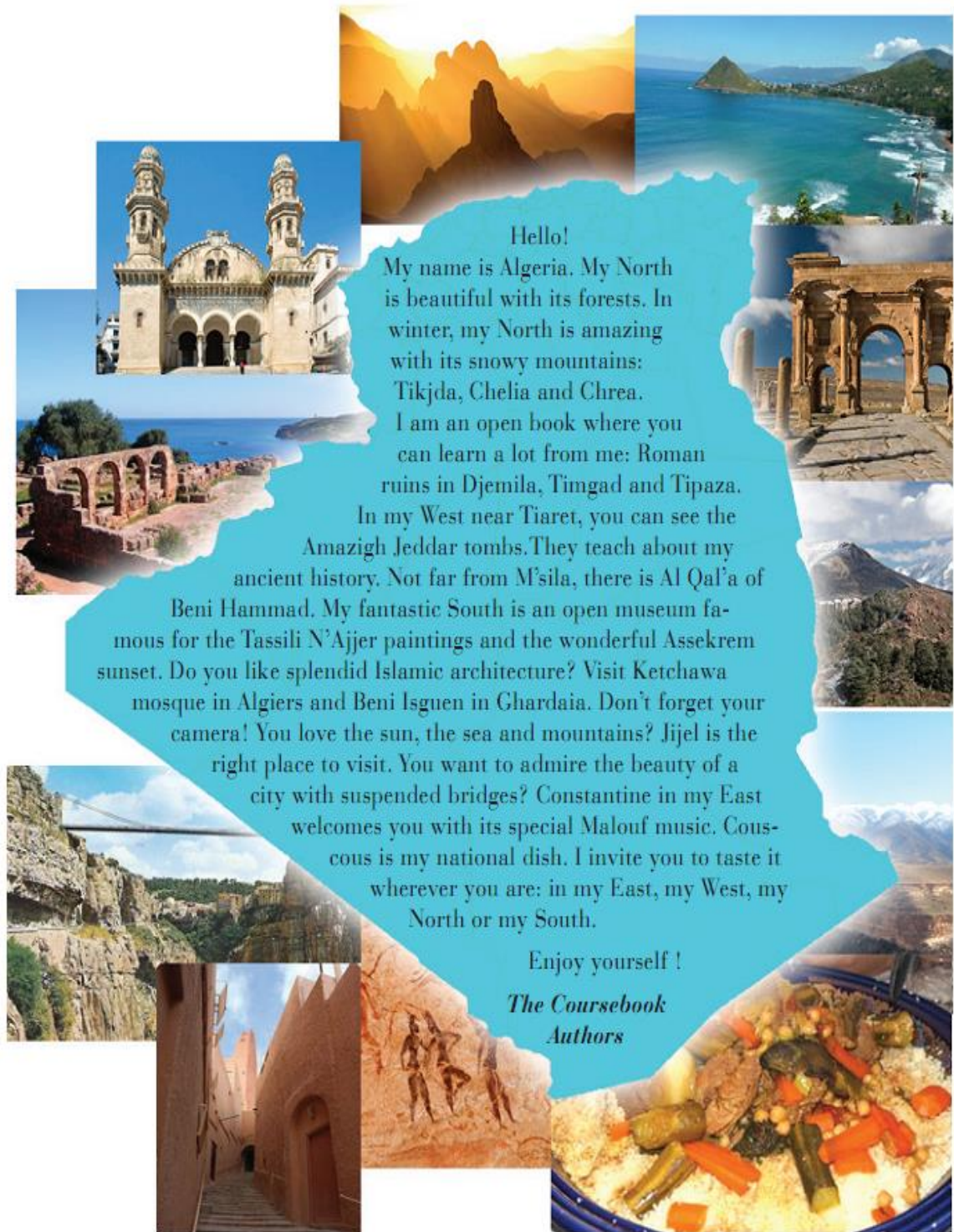


Hi, I am Amine from Algeria.  
My national currency is the  
Algerian Dinar. My national dish  
is Couscous. One of my national  
celebration days is the 5th of July  
1962. Eid El Fitr is one of my  
religious celebration days.



Tamrabet et al. (2013, p. 130)

## Discover my wonders



Tamrabet et al. (2013, p. 139)

## Algerian Scenery and Weather

**Task 11.** This is the draft of a report to my class about my last winter holidays. I work with my partner and ask him/her to help me write the correct form of the verbs in brackets.

### My Winter Holiday Class Report

I (spend) .....**spent**..... my last winter holidays in Tikjda National Park. It is situated south of Djurdjura National park. I (go) ..... there with my family. We (rent) ..... a lovely chalet and (stay) ..... there for a week. The weather (be) ..... cold. It (snow) ..... a lot for the first two days. On the third day, it (stop) ..... snowing but old cedars, pines and oak trees (be) ..... covered with snow. It (be) ..... sunny again and the mountains (be) ..... beautiful in the morning sunlight. So, we (take) ..... our lunch packages and (ski) ..... all day. We (not go) ..... back to the chalet until late in the afternoon. I also (do) ..... some hiking in the mountains and (see) ..... a jackal and a falcon. I (not forget) ..... this wonderful week in Tikjda. I (remember) ..... it for the rest of my life.





In the ninth century the Arabs became the chief standard-bearers of science and philosophy. The golden age of Arab science lasted for about two centuries, from roughly 900 A.D to 1100 A.D. The world owes a great debt of gratitude to the Muslim caliphs for their support for learning during this period.

The Arabs made important contributions to mathematics. The most outstanding work in Arabic in this field was probably the *Arithmetic* of the Persian Al-Kwarizmi (ninth century). In this treatise the author introduced a striking innovation – the number system that we use today and that we call ‘Arabic numerals’. The Arabs called them *gobar numbers*. In this system, which Al-Kawarizmi derived from the Hindus, the value of a digit depends upon its position in a series of digits. Thus 2 by itself stands for two; in the series 21, it stands for 20.

Al-Kawarizmi also wrote a treatise entitled *On Algebra*. It was based to a certain extent on Hindu sources. The name ‘algebra’ is of Arabic origin; it comes from ‘al-jabr’, meaning ‘the union of broken parts’.

The Arabs were greatly interested in astronomy. Caliph Ma'mun built a splendid observatory in Baghdad in the year 829, and his astronomers made regular observations of the heavens.

One of the greatest among the Arab astronomers was Al-Battani (died 929). Al-Battani revised many false notions in Ptolemy's book *Great Composition*, which was translated into Arabic under the title of the *Almagest*.

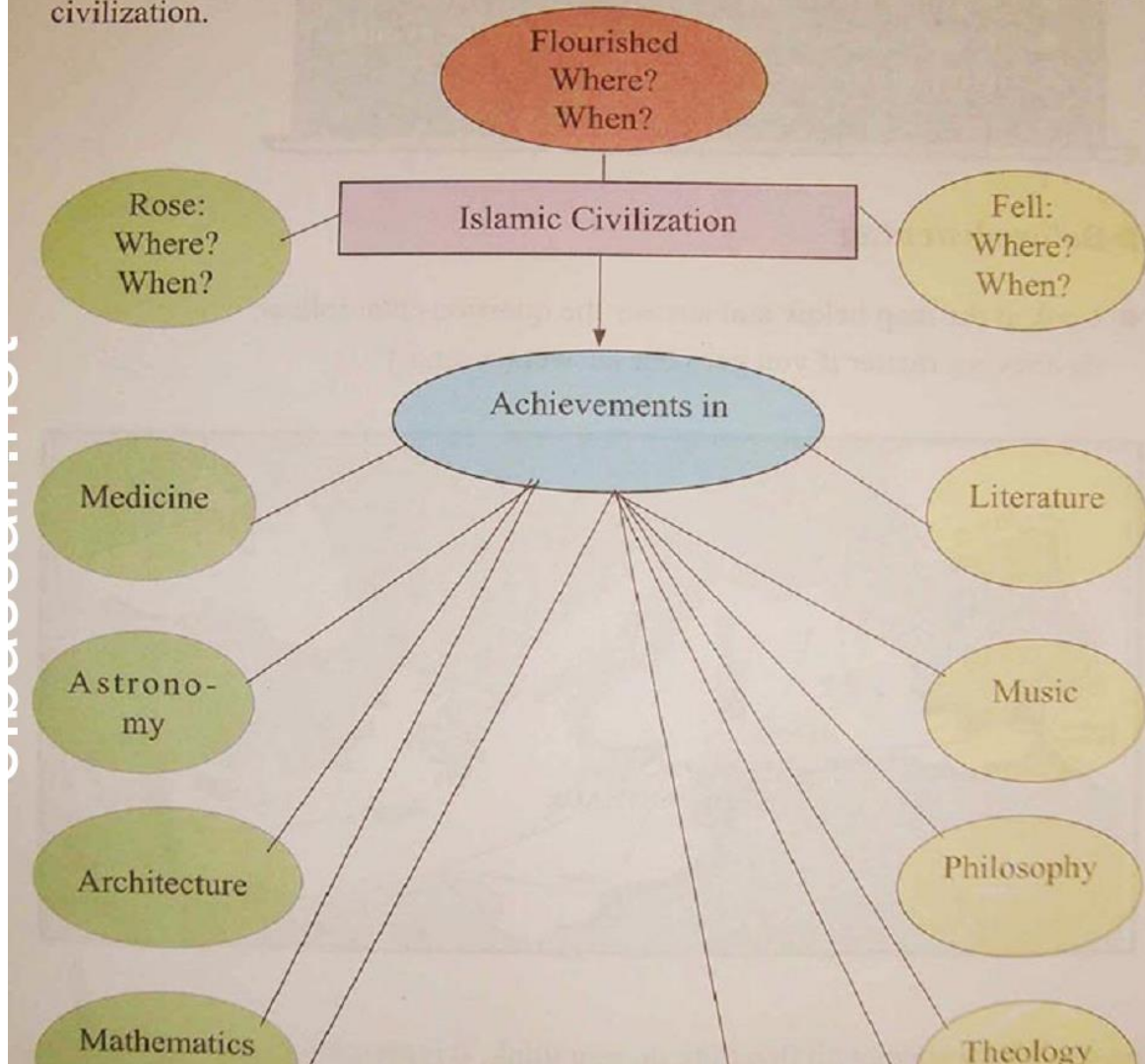
Alchemy had many devotees among the Arabs. The word *alchemy* itself is of Arabic origin. The most famous Arab alchemist was Jabir or Jaber, a Syrian physician who lived in the eighth or ninth century. Jabir perfected new methods of evaporation, filtration and crystallization and he was able to prepare a number of chemical substances, such as alums, alkalis, saltpetre and mercuric oxide. The Persian-born physician Rhazes (865?-925) also contributed to literature with his *Book of the Art*.

The most famous Arab physicist was Alhazen (965 A.D ? –1038 A.D) of Basra. His chief works were the *Treasury of Optics* and *On the Burning Sphere*. Alhazen worked out the laws of reflection; he experimented with spherical and parabolic mirrors and with magnifying glasses.

(*The Book of Popular Science* v.2, pp.299-301)

(Riche. B et al. 2013, p. 96)

- Carry out research to fill in the spidergram below with relevant information. Then present your findings to the class.
- Enliven your spidergram by including pictures of achievements in Islamic civilization.





*Tamina*

:

Joha and the pots



## Appendix L: Local Role Models



(Tamrabet et al. (2013, p. 15)



Arab et al, 2013, p. 166)



I remember the great thinker  
**Abdelhamid Ben Badis**  
My school is preparing  
a big party  
to celebrate the day of knowledge, April 16 th.

## Appendix M: Developing Knowledge, Skills and Attitudes through Cultural Content

| KNOWLEDGE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | SKILLS                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | ATTITUDES                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>■ Lexis related to amenities, tourist sites, scenery and landscape, animals and trees</li> <li>.....</li> <li>■ Lexis related to location and direction</li> <li>.....</li> <li>■ Lexis related to traditional handicrafts and architecture</li> <li>.....</li> <li>■ Lexis related to weather and means of transport</li> <li>.....</li> <li>■ Lexis related to leisure activities and preferences</li> <li>.....</li> <li>■ Future simple tense (intention/planning) and time markers</li> <li>.....</li> <li>■ Past simple tense (past actions/events) and time markers</li> </ul> | <ul style="list-style-type: none"> <li>■ Describing amenities, places of interest, architectural characteristics of places and dwellings, handicrafts</li> <li>.....</li> <li>■ Describing environmental sites (national parks: fauna, flora, landscape, outdoor activities, weather)</li> <li>.....</li> <li>■ Map using: reading and interpreting location, direction, map key and map icons (amenities, outdoor activities, weather, transport, historic sites, national parks, etc.), map scale, compass</li> <li>.....</li> <li>■ Planning and interpreting itineraries (location, direction, distance, means of transport, planning sightseeing or outdoor activities, using weather forecasts)</li> </ul> | <ul style="list-style-type: none"> <li>■ Valuing environmental and ecological resources and their preservation</li> <li>.....</li> <li>■ Valuing Algerian cultural and natural heritage and its preservation</li> <li>.....</li> <li>■ Valuing universal human heritage and its preservation</li> <li>.....</li> <li>■ understanding that Algerian culture and history are also parts of this universal human heritage</li> <li>.....</li> <li>■ Valuing the past: traditional and even prehistoric culture</li> <li>.....</li> <li>■ Valuing and sharing national cultural diversity with its regional cultural differences</li> <li>.....</li> <li>■ Valuing travelling as a</li> </ul> |

MNE (2013, p 138)

| knowledge                                                                                                                                                                                                                                                                                                                             | Skills                                                                                                                                                    | attitudes                                                                                                                        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>•Lexis related to greetings :</li> <li>.....</li> <li>•Auxiliary to be in the present simple with I : .....</li> <li>•Present simple tense : .....</li> <li>•Personal pronoun : .....</li> <li>•Possessive adjectives : ....</li> <li>•Prepositions : .....</li> <li>•Numbers .....</li> </ul> | <ul style="list-style-type: none"> <li>•Greeting :</li> <li>.....</li> <li>•Introducing oneself :</li> <li>.....</li> <li>.....</li> <li>.....</li> </ul> | <ul style="list-style-type: none"> <li>•Being polite :</li> <li>.....</li> <li>•Respect</li> <li>.....</li> <li>.....</li> </ul> |

## Appendix N: Conflict Resolution Skills

|                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|---------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Theme                                       | Peace/conflict resolution: in the classroom/family/community/world<br>1                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Project outcomes                            | <ul style="list-style-type: none"> <li>• design a bulletin board on responsibility at school, with family, in community</li> <li>• keep journals on daily behaviours</li> <li>• write a charter on an ideal class</li> <li>• have a class debate on a peaceable class</li> </ul>                                                                                                                                                                                                                         |
| Learners' outcomes                          | <ul style="list-style-type: none"> <li>• understand the source of conflict</li> <li>• learn how to work together for conflict resolutions, participate in the negotiation and compromise to solve classroom, school and community disagreement</li> <li>• recognise that the others may have a different point of view</li> <li>• give constructive criticism</li> <li>• follow democratic procedures in helping to make group decisions</li> <li>• observe the action of the others</li> </ul>          |
| Language outcomes<br>6.                     | 2 SEE TABLE B BELOW                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Skills and strategy outcomes                | -- recognise bias and prejudice <ul style="list-style-type: none"> <li>• speak confidently to groups</li> <li>• present an argument</li> <li>• express thoughts and feelings</li> <li>• make decisions through consensus</li> <li>• manage conflict/ understand democratic principles</li> <li>• seek feedback to improve</li> <li>• make inferences</li> <li>• draw conclusions</li> <li>• provide feedback to others</li> <li>• take turns</li> </ul>                                                  |
| Intercultural outcomes<br>Technology skills | 3- understand that being different is not being inferior or superior <ul style="list-style-type: none"> <li>• become aware that peace culture is a national and international matter</li> <li>• become strong through conflict resolution</li> </ul><br><ul style="list-style-type: none"> <li>• websearch / use search engines for poems/songs that favour peace in the world</li> <li>• send emails to people in conflict</li> <li>• email decision makers in the world (U.N., Europe, USA)</li> </ul> |

(DEST, 2006, n.p.)



Think it over



## WORDS TO SAY



**UNESCO** (United Nations Educational Scientific & Cultural Organization)  
/ju:'neskəʊ/

**WHO** (World Health Organization)  
/ˌdʌblju: eɪtʃ 'əʊ/  
also /hu:/

**UNICEF** (United Nations International Children's Emergency Fund)  
/'ju:nɪsef/

**FAO** (Food and Agriculture Organization)  
/ˌef eɪ 'əʊ/



**UNCTAD** (United Nations Conference on Trade and Development)  
/'ʌŋktæd/

**UNO** (United Nations Organization)  
/'u:nəʊ/



**IMF** (International Monetary Fund)  
/ˌaɪ em 'ef/

**AMF** (Arab Monetary Fund)  
/ˌeɪ em 'ef/



**OAU** (Organization of African Unity)  
/əʊ eɪ: 'ju:/

**AMU** (Arab Maghreb Union)  
/ˌeɪ em 'ju:/

(Riche et al. (2013, p. 37)

### Before you read

Look at the picture and answer the following questions.

1. What are the soldiers in the tanks called?
2. For which organization do they work?
3. Where are they from?
4. Why are the buildings destroyed?
5. What's the chief duty of these soldiers?
6. Would you like to be one of the soldiers?  
Why or why not ?



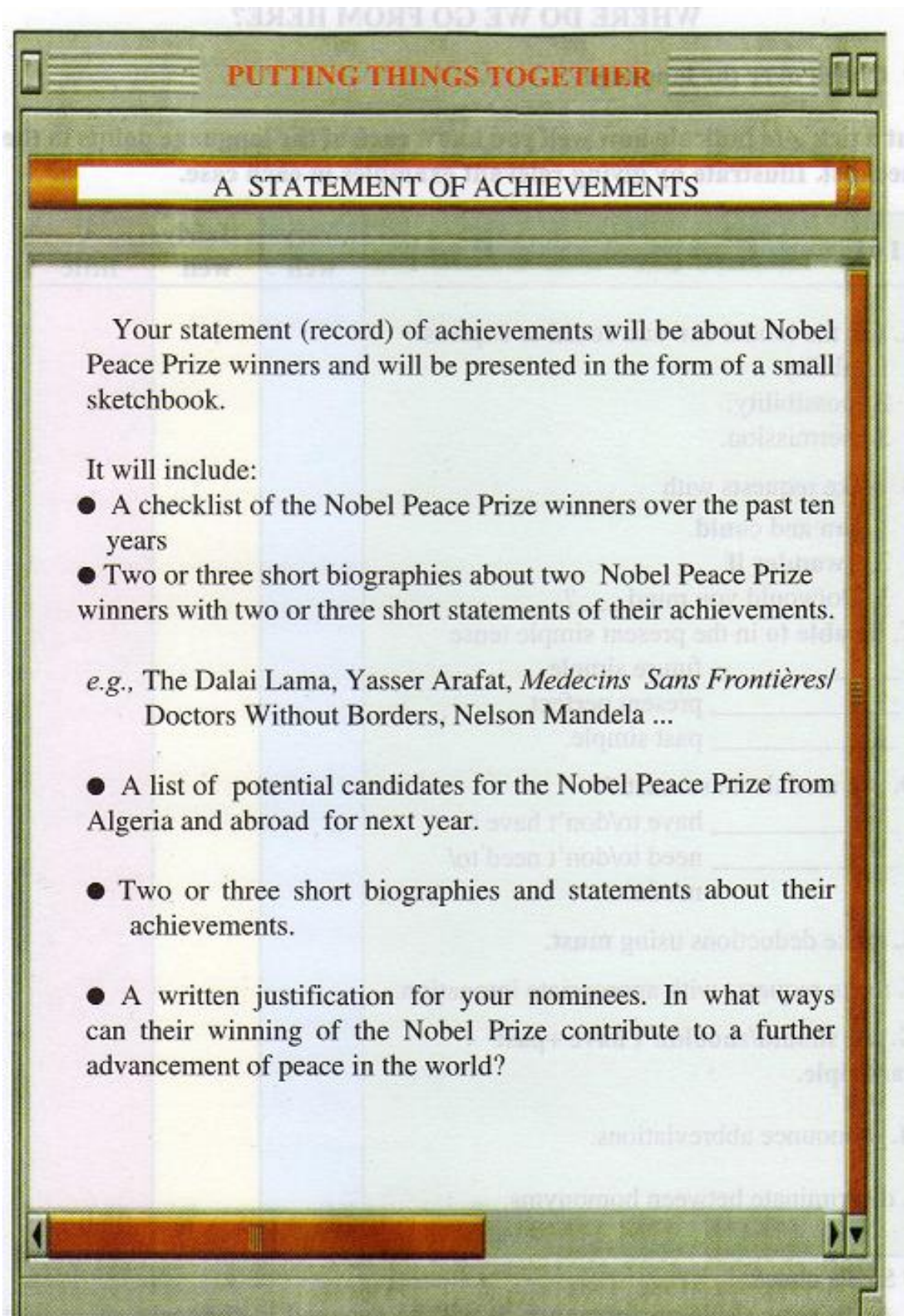
### As you read

Read the text and check your answers to the questions above.

The horrors of modern warfare have made Man think about ways of preserving human life. In 1920, the League of Nations was formed to keep international peace after World War I. The League of Nations was able to resolve some conflicts around the world. But it could not oppose the rise of totalitarianism in Germany, Italy and Japan. Hitler and Mussolini were able to start World War II because the League of Nations could do nothing about it simply because it had not enough power of its own.

The United Nations replaced the League of Nations in 1945, just after the end of World War II. Today, most of the world's independent nations are members, and each has one vote in the General Assembly. Every member state can refer its disputes with its neighbours to the United Nations Security Council. The UN Security Council is the body of the United Nations which can take political, economic or military action to settle international disputes. It has 15 members five of which are permanent (Britain, China, France, the Russian Federation and the US). It can thus get member states to contribute contingents of soldiers from their own armies to constitute a UN Task Force. These soldiers, called 'Blue Helmets', are entrusted with keeping peace in hot spots of the world.

(Op. Cit., p. 38)



(Riche. B et al. (2013, p. 51)

## UNIT FIVE : BACK TO NATURE



A bird's nest



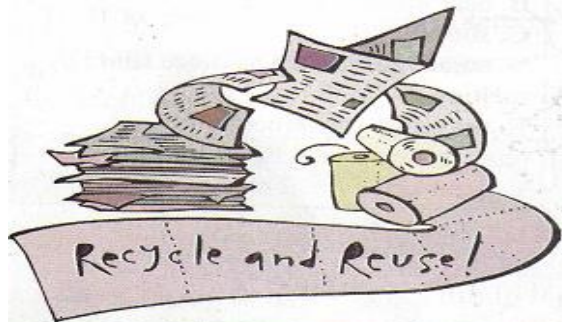
Air pollution

Back to Nature, (Rich et Al. 2013, p.138)

## WORK IT OUT 1

1 Read the text below and answer these questions:

- What solutions to the problem of rubbish are suggested?
- Would you buy drinks packaged in glass bottles or in ~~plastic~~ bottles? Why?
- Which of the solutions suggested suits you best? Justify.



### Don't be a litter lout!

Think about the item you plan to throw away. Maybe there's an alternative to disposal. It's true there is no solution to the problem of rubbish, but there are three things you can do to make less of it: reduce, re-use and recycle it.

We **reduce** the amount of rubbish we generate when we use fewer disposable items. For example, we can select products that have as little packaging as necessary. If we use these products, we will have less rubbish to dispose of.

When we **re-use** an item again and again, we also cut down on the volume of trash we discard. Pour yourself a glass of juice instead of drinking one from a juice box which you will throw away once it is empty. You can wash that glass and use it many times over.



When we **recycle**, we collect and separate items which we generally throw away. These items are then used to make new products. For example, we can recycle used aluminium into new cans... We can also recycle used plastic bottles and old newspapers. Recycling not only reduces the amount of trash we throw away, but it also protects the environment and conserves natural energies.

(Rich et al. 2013, p. 158)

## A CONSERVATION PLAN

Your conservation plan will be presented in the form of a prospectus. It will include:

A. a fact sheet synthesizing the main conservation measures that have already been taken by the Algerian government.

### Conservation Fact Sheet

#### Natural resources:

- a. Soil : e.g., A "green" dam was built to stop desertification in ...
- b. Water: \_\_\_\_\_
- c. Wild life and open spaces (e.g, forests, animals...): \_\_\_\_\_
- d. Mineral Resources: \_\_\_\_\_
- e. Monuments: \_\_\_\_\_

#### Human resources:

- a. Health: \_\_\_\_\_
- b. Education: \_\_\_\_\_
- c. Culture: \_\_\_\_\_
- d. Economy: \_\_\_\_\_



B. diagrams with presentations of how the public amenities and waste disposal systems work in your town. (Use sequencers and the present simple passive).

C. a country code and a town code ( Use modals with the passive).

### The Town Code

e.g., Energy saving resources must be used.

D. a map of an ideal (future) town with symbols and a small presentation.  
e.g., My ideal town will be built ....



## Daddy, what did you do in the war against pollution?

Of course you always try to change the subject.

But one answer you can't give is that you weren't in it. Because in this war, there are no 4F's and no conscientious objectors. No deferments for married men or teenagers. And no exemptions for women.

So like it or not, we're all in this one. But as the war heats up, millions of us stay coolly uninvolved. We have lots of alibis:

What can one person do?

It's up to "them" to do something about pollution - not me.

Besides, average people don't pollute. It's corporations, institutions and municipalities.

The fact is that companies and governments are made up of people. It's people who make decisions and do things that foul up our water, land and air. And that goes for business-

men, government officials, housewives or homeowners.

What can one person do for the cause? Lots of things - maybe more than you think. Like cleaning your spark plugs every 1,000 miles, using detergents in the recommended amounts, by upgrading incinerators to reduce smoke emissions, by proposing and supporting better waste treatment plants in your town. Yes and throwing litter in a basket instead of in the street.

Above all, let's stop shifting the blame. People start pollution. people can stop it. When enough Americans realize this we'll have a fighting chance in the war against pollution.



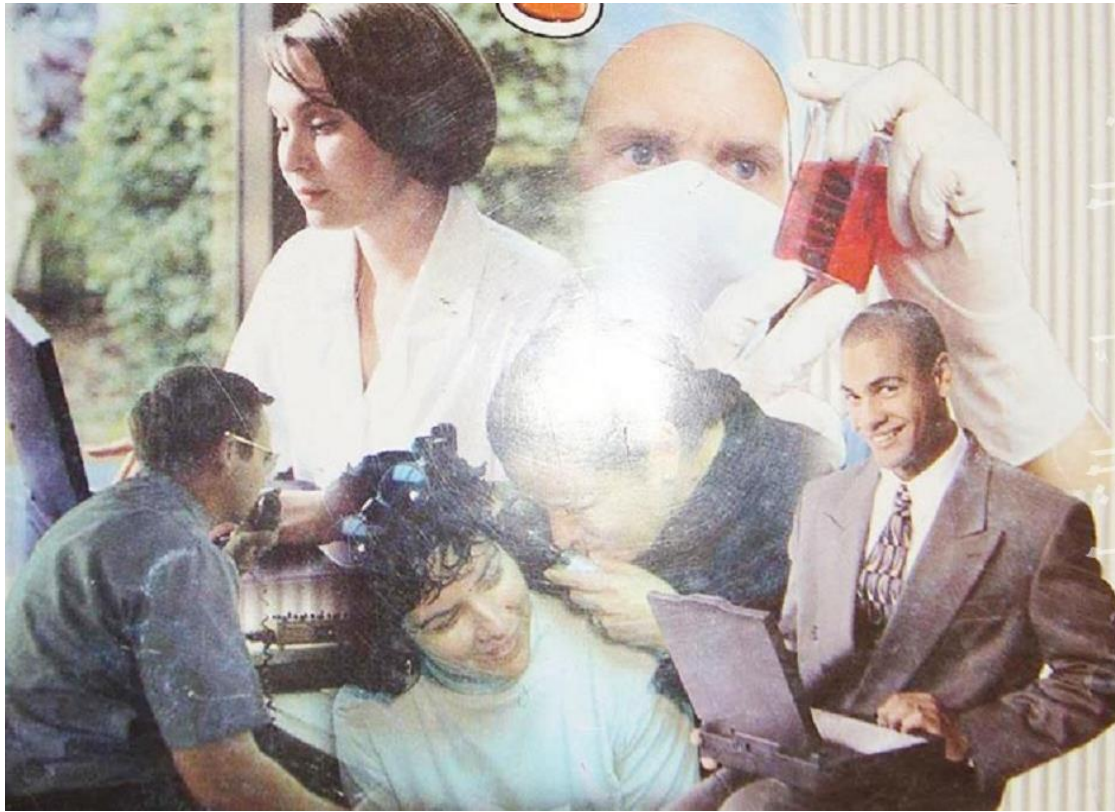
Keep America Beautiful



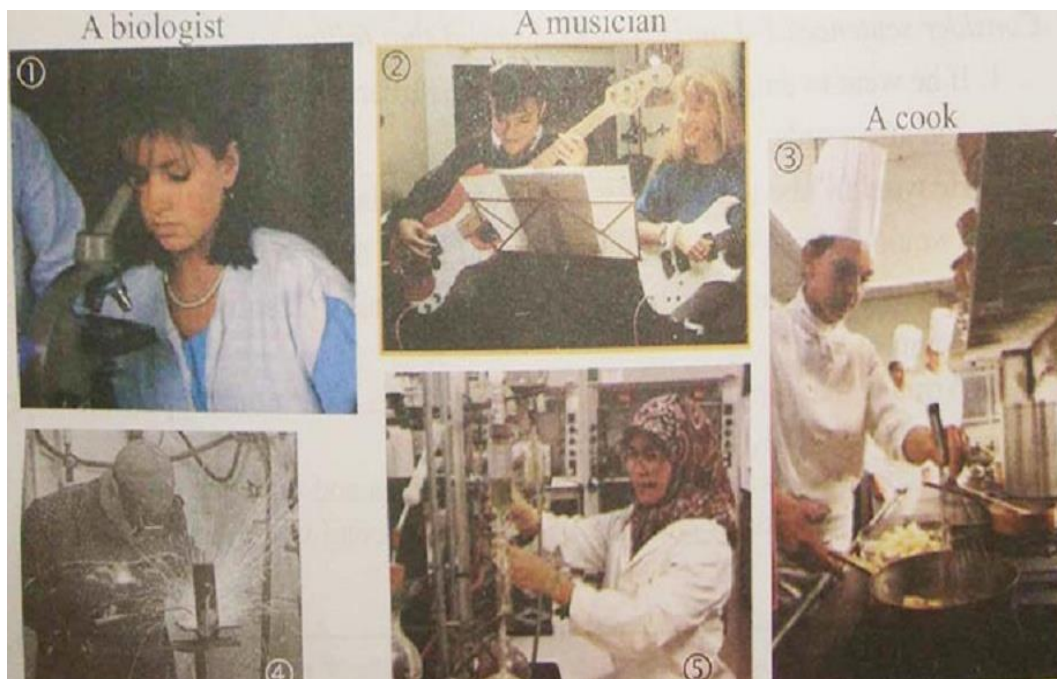
## People start pollution. People can stop it.

(Riche et al. 2013, p. 54)

## Appendix P : Economic Engagement



In page 75, the book (Op. Cit.) shows different professionals:



## Appendix Q: Civic Engagement

### Arranging a conference

(of boy or girl scouts or local branch of Young Friends of the Earth Society/ Club)



It could take the form of a folder that may include three of the following items:

- a picture of camp site and/or youth hostel,
- a How to Get There map,
- a schedule of activities including
  - ☐ lectures
  - ☐ workshops
  - ☐ excursions
  - ☐ entertainments
- recommendations  
*e.g., Go straight to the Registration Office as soon as you arrive.*
- contingency plans  
*e.g., If the youth hostel is fully booked, we'll accommodate you in tents.*
- a poster with
  - ☐ a drawing illustrating the theme of the conference,
  - ☐ the title of the conference,
  - ☐ the dates,
  - ☐ the logos of the sponsors.



International Youth  
Hostels Federation

(Conference Arrangement, Arab. S.A and Riche. B, 2011, p. 85)

## Appendix R: Critical Thinking

| Expanding notes                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Useful language                                                                                                                                                                                                                                                                                                                                                                                    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>A. Ethics has nothing to do with business.</b></p> <ul style="list-style-type: none"><li>● You need money to make money.</li><li>● People start business to become wealthy.</li><li>● People do business with each other for profit.</li><li>● The world of business is a jungle.</li><li>● Moral issues are a diversion.</li><li>● Respect of an ethical code may limit production and competition.</li><li>● Ethics can undermine the values of hard work and freedom.</li></ul> | <p><b>Stating options</b></p> <ul style="list-style-type: none"><li>● There are several ways we could deal with this.</li><li>● We have a number of options.</li></ul> <p><b>Balancing arguments</b></p> <ul style="list-style-type: none"><li>● Let's discuss the point by _</li></ul>                                                                                                            |
| <p><b>B. Ethics has everything to do with business.</b></p> <ul style="list-style-type: none"><li>● Business is a human activity and should, therefore, comply with moral standards.</li><li>● Some businessmen abuse work/safety regulations.</li><li>● Some business activities endanger the environment.</li><li>● Greed may result in unfair competition and exploitation.</li><li>● Business activities should have a code</li></ul>                                                | <p><b>Making concessions</b></p> <ul style="list-style-type: none"><li>● Point taken</li><li>● Admittedly/certainly</li><li>● It is true that...</li><li>● This being said, we must</li></ul> <p><b>Discussing possible effects</b></p> <ul style="list-style-type: none"><li>● Let's think about the consequences of ...</li><li>● If we accept this...</li></ul> <p><b>Making a decision</b></p> |

(Arab et al, 2013, p. 64)



## Appendix S: The Rhetoric of Community Service

### Charities

Charities are independent organizations that help the poor, the homeless, children, old people and animals. They are involved with human rights, education, medical research and the conservation of the environment.

In 1997 there were about 180, 000 charities in Britain, with a total income of £18 billion. Many charities that are now well known throughout the world, such as **Oxfam** and **Amnesty International**, began in Britain. Americans are also enthusiastic supporters of charities. In 1995 they gave over \$ 116 billion.

**Oxfam** has aid programmes to help poor people overseas, especially the victims of natural disasters. Other well-known charities working in Britain include **Barnado's**, which helps children, and **Age Concern** and **Help the Aged** which support old people. **Shelter** provides food and a place to stay for the jobless and the homeless.

The traditional method of raising money is to organize a **flag day**. Volunteers stand in busy streets asking members of the public to put money in a **collecting tin**. In exchange they are given a **sticker** to be put on coat lapels.

Nearly every town in Britain has at least one charity shop. These are run by volunteer staff and sell second-hand clothes, books and household goods at low prices in aid of charity. At Christmas, people often buy **charity cards**, i.e., Christmas cards sold in aid of charity.

In recent years, the **telethon** has proved an effective method of fund-raising. During an evening of popular television programmes, television stars ask the public to telephone and pledge (= promise) money to the charities involved. Other fund-raising activities include **fêtes** (= outdoor sales for craft work, plants, etc.,) and **jumble sales** (= sales of second-hand clothes). Sponsored walks, cycle rides, even parachute jumps are also popular.

At Christmas or Thanksgiving, schools organize collections, called **food drives** in the US, for the elderly and the poor. In America, the custom of Hallowe'en has changed, and now some children ask for money to give to UNICEF, a charity for children run by the United Nations.

*(Adapted from Oxford Guide to British and American Culture, p.100)*

(Op. Cit. p. 136)

## Appendix T: Inspectors' Responses to the Questionnaire

### Education for Citizenship in Algeria: Doctoral Research Questionnaire

Dear Madam/ Sir,

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

#### Instructions:

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

#### 1) Personal Information:

Please, briefly describe your professional experiences [Click or tap here to enter text.](#)

- **Overall Years of Experience:** more than 20 years
- **Levels:** secondary
- **Gender:** male
- **Training Background**  
*Secondary school teacher for more than 15 years.*  
*Teacher Trainer for about 10 Years.*  
*British Council TKT Training.*  
*A Professional Development Program for Teachers*

#### 2) Please express your own perceptions concerning the following questions:

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ✓ Community Service/ philanthropy/ engagement with local charities
  - ✓ Autonomy Building/ study and life skills/ self-direction
  - ✓ Awareness of rights and performance of duties
  - ✓ Identity and belonging to local culture and loyalty.

- ✓ Character and moral development/ good manners and ethics
- ✓ Civic engagement/ participating in civil society and civil life
- ✓ Critical Thinking/ Critical Action/ challenging the status-quo
- ☐ Obedience to laws and regulations
- ☐ Voting and Political engagement/ participating in political society
  - ✓ Economic engagement and productivity/ job preparedness/ entrepreneurship
  - ✓ Global belonging / tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

- **Developing justice and equity among society members including the people with special needs.**
- **Promoting the preservation of nature, environment and living beings.**
- **Maximizing the use and benefits of the ICT's**

- What is your perception on the role of the school in building civically/ politically minded learners?

*The school introduces the child to critical and reflective thinking, decision making, positive attitudes and value building*

- How do you think citizenship can be developed in schools?

*Citizenship can be developed by helping learners to acquire Commitment, Tolerance, Reflection, Respect, Co-operation, Solidarity and Responsibility:*

- Do you think the Algerian Education system educates for Citizenship?

✓ Yes ☐      No ☐      partly ☐      Not sure ☐

Can you think of examples?

*The Algerian Education system promotes citizenship according to the principles cited in the “The Law of Orientation” (Loi d’Orientation); the prime document that projects the essence or the spirit of the constitution in the field of education, the guideline of the Algerian Education System of 2008.*

*The Algerian Education System fully integrates the four missions of school: **education , training, socialization and qualification** and subscribes to the official educational guidelines .*

*The purpose of this law is to lay down the fundamental provisions governing the national education system.*

*The Algerian school aims to train a citizen with indisputable national benchmarks, deeply attached to the values of the Algerian people, able to understand the world around them and open up on universal civilization.*

*As such, the purpose of education is:*

*\* to root in our children the feeling of belonging to the Algerian people; to elevate them in the love of Algeria and the pride of belonging to it as well as in the attachment to national unity, territorial integrity and representative symbols of the Nation;*

*\* to strengthen the consciousness, both individual and collective, of national identity, cement of social cohesion, by promoting values in relation to Islam, Arabity and Amazighity;*

*\* To impregnate the rising generations of the values of the Revolution of November 1, 1954 and its noble principles; to contribute, through the lessons of national history, to perpetuate the image of the Algerian nation by strengthening their attachment to the values represented by the historical, geographical, religious and cultural heritage of the country;*

*\* to train generations imbued with the principles of Islam, its spiritual, moral, cultural and civilizational values;*

*\* to promote republican values and the rule of law;*

*\* to lay the foundations for the establishment of a society committed to peace and democracy and open to universality, progress and modernity, by helping students to appropriate the values shared by Algerian society, based on knowledge, work, solidarity, respect for others and tolerance and by promoting positive values and attitudes in relation, in particular, to the principles of human rights, equality and social justice.*

*\* To promote universal values*

*\* To develop critical thinking, tolerance and openness to the world*

*\* To contribute to the shaping of a good citizen, aware of the changes and challenges of today and tomorrow*

*\* To give every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation*

- What challenges stand in the way of citizenship education?

There may be many challenges that hinder the development of citizenship education around the world but I can cite:

- \* *the impact of the hard economic conditions and changing patterns of work*
- \* *the effect of a revolution in information and communications technologies*

- Do you have any additional comment or insights that I have not included in the questionnaire?

//

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **3) Personal Information:**

Please, briefly describe your professional experiences:

*Teacher of English in the secondary school for more than 30 years – Inspector of national education since 2009* Click or tap here to enter text.

- **Overall Years of Experience:** more than 20 years
- **Levels:** Middle ☐ Secondary ☒
- **Gender:** Male ☒ Female ☐
- **Training Background**

*Teacher trainee in an institute in Oran in 1977 – Four years in Oran university  
-- Inspectors' & Teacher Trainers' Assembly in Tlemcen with the British Council.*

### **2) Please express your own perceptions concerning the following questions:**

What does citizenship education mean to you? Please choose as many as you see appropriate:

- ☐ Community Service/ philanthropy/ engagement with local charities
- ☐ Autonomy Building/ study and life skills/ self-direction
- ☒ Awareness of rights and performance of duties
- ☒ Identity and belonging to local culture and loyalty.
- ☒ Character and moral development/ good manners and ethics
- ☒ Civic engagement/ participating in civil society and civil life
- ☒ Critical Thinking/ Critical Action/ challenging the status-quo

- ☒ Obedience to laws and regulations
- ☐ Voting and Political engagement/ participating in political society
- ☒ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition:*

*Participatory democracy, freedom of expression and acquisition of civic behaviour*

- What is your perception on the role of the school in building civically/ politically minded learners?:

*We should create opportunities for different students to be fully involved in school governance, and make incessant attempts to raise awareness about civically-minded events in their local communities such as: neighborhood cleanups (bring members of a community together, discovering recyclable items ), donor campaigns (creating multiple fundraising campaigns) , and other volunteer opportunities. These learners also need to understand and see how government works (schools should teach civics to their students).*

- How do you think citizenship can be developed in schools?

*The school has a role to play in planting the seed of active citizenship. It can organize educative weeks on environmental issues, for instance. Learners should be encouraged to create campaigns, apply constructive criticism to existing policies, organize petitions and take part in discussions with the local authorities. Do you think the Algerian Education system educates for Citizenship?*

Yes ☐ No ☐ partly ☒ Not sure ☐ Can you think of examples? *As stated in The Orientation Law on National Education No. 08-04 23 (January 2008), the Algerian Education system aims at meeting the following objectives:*

- make the learner values the three dimensions of his identity ( Arab , Islamic , Amazigh )
- promote national and universal values
- develop critical thinking, tolerance and openness to the world
- contribute to the shaping of a good citizen , aware of the changes and challenges of today tomorrow

- What challenges stand in the way of citizenship education?  
*Seeking for the appropriate forms of school curriculum to address **21st century globalization** and its **impact** on citizenship.*
- Do you have any additional comment or insights that I have not included in the questionnaire?  
//

**Thank you very much for your time**

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **4) Personal Information:**

Please, briefly describe your professional experiences Click or tap here to enter text.

- **Overall Years of Experience:** Choose an item.
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☒ female ☐
- **Training Background** Click or tap here to enter text.

### **5) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☒ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☒ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☐ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☒ Obedience to laws and regulations
  - ☐ Voting and Political engagement/ participating in political society

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Click or tap here to enter text.

- What is your perception on the role of the school in building civically/ politically minded learners?  
Build up learners' awareness of the dangers environment is facing, of the destruction of moral values and of the current international events the world is witnessing like global warming, Palestinian cause, Rohingya holocaust which is a true ethnic cleansing and gay marriage.
- How do you think citizenship can be developed in schools?  
By instilling the sense of moral responsibility and inculcating real Islamic values of tolerance, freedom, goodwill, co-existence and mutual understanding.
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☒ No ☐ partly ☐ Not sure ☐  
Can you think of examples?  
Raising the national flag and singing the national anthem every day in all schools. Besides, the textbooks deal with civic education to a very big extent (elections).
- What challenges stand in the way of citizenship education?  
If you mean, by challenges, obstacles that may oppose citizenship education, it is **then corruption which is "making shadow"(Algerian idiom meaning at the utmost or at the top)** in our society.
- Do you have any additional comment or insights that I have not included in the questionnaire?  
*I just want to say that not only citizenship education is in failure but all intention to destroy the country by authorities.*

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **6) Personal Information:**

Please, briefly describe your professional experiences Click or tap here to enter text.

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☐ female ☒
- **Training Background** Click or tap here to enter text.

### **7) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☐ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☐ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☒ Obedience to laws and regulations
  - ☒ Voting and Political engagement/ participating in political society
  - ☒ Economic engagement and productivity/ job preparedness/ entrepreneurship

☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Click or tap here to enter text.

- What is your perception on the role of the school in building civically/ politically minded learners?  
The school is the very institution where future citizens are to be trained and prepared as civically minded learners.
- How do you think citizenship can be developed in schools?  
Citizenship can be developed in schools by incorporating it in all disciplines and subjects.
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☒ No ☐ partly ☐ Not sure ☐  
Can you think of examples?  
Citizenship is present in all syllabi and all levels. My primary school daughter has just finished her project about a topic related to citizenship.
- What challenges stand in the way of citizenship education?  
Some people think it is not fair to impose such topics on our young learners. When they grow up they can discover things by themselves.
- Do you have any additional comment or insights that I have not included in the questionnaire?  
***It is really a very good topic to be investigated. I think it would be better if you opted for a Likert-based questionnaire. It would have yielded more interesting findings.***

***Wish you all the best***

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **8) Personal Information:**

Please, briefly describe your professional experiences [Click or tap here to enter text.](#)

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☐ female ☒
- **Training Background** E N S school – Classroom practices in high schools  
- British council

### **9) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☒ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☐ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☒ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☐ Obedience to laws and regulations
  - ☒ Voting and Political engagement/ participating in political society

x

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☐ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Click or tap here to enter text.

- What is your perception on the role of the school in building civically/ politically minded learners?  
**The role of the school is crucial in equipping learners with the know, the know-how and the know to be so as to feel responsible members in the community and be able to cope with real-life situations they would encounter**
- How do you think citizenship can be developed in schools?  
 I think citizenship can be developed in school through self –awareness, a sense belonging, it is also through installing some core values in learners mind such as National identity, respecting and accepting the others, protecting one’s environment, fostering critical thinking, being autonomous and developing self-evaluation
- Do you think the Algerian Education system educates for Citizenship?  
 Yes ☐      No ☐      partly ☒      Not sure ☐  
 Can you think of examples?  
 Themes based on the law orientation: affirming one’s identity, culture, being ecology conscious and participating in the country’s progress and playing an active role in the sustainable development
- What challenges stand in the way of citizenship education?  
 No involvement from the part of practitioner’s in decisions making  
 - imported programs do not fit our learners culture and the country’s realities  
 - globalization / the materialistic spirit is prevailing

- lack of objectivity in programs evaluation
- programs are demanding and too ambitious
- poor contribution from stakeholders and parents in conveying some core values in kid's minds
- educator's lack of awareness about the philosophy or the ideology behind such program
- Do you have any additional comment or insights that I have not included in the questionnaire?

Click or tap here to enter text.

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **10) Personal Information:**

Please, briefly describe your professional experiences Secondary school English teacher, Teacher Trainer, Secondary School Inspector of English.

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ Secondary ☒ X
- **Gender:** male ☒ female
- **Training Background:** Secondary school English teacher, Teacher Trainer, Secondary School Inspector of English.

### **11) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - X Community Service/ philanthropy/ engagement with local charities
  - X Autonomy Building/ study and life skills/ self-direction
  - X Awareness of rights and performance of duties
  - X Identity and belonging to local culture and loyalty.
  - X Character and moral development/ good manners and ethics
  - X Civic engagement/ participating in civil society and civil life
  - X Critical Thinking/ Critical Action/ challenging the status-quo
  - X Obedience to laws and regulations
  - X Voting and Political engagement/ participating in political society

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship  
☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

- A knowledge of the nations' institutions.

- What is your perception on the role of the school in building civically/ politically minded learners?
- The school is the most appropriate place where the learners will seize opportunity to have in-depth lessons and discussions that will help them to voice their opinions, concerns and advocate for the things they believe in. In other words, it's there where citizenship is gained and developed.

- How do you think citizenship can be developed in schools?

One way of fostering citizenship in schools in our community is through Service Learning Activities and Projects.

- Do you think the Algerian Education system educates for Citizenship?

Yes ☐ No ☐ partly ☒ Not sure ☐

Can you think of examples?

Solidarity among people during hard moments, voting for children's rights, ethics in business, preserving nature and heritage; all these issues are dealt with in the Algerian English curriculum, but I think ,other issues are still needed to develop citizenship in its broader sense, in the Algerian educational system.

- What challenges stand in the way of citizenship education?

The lack of expertise in citizenship topics, specifically referring to the lack of trained teachers and qualified curriculum developers.

Much more efforts are needed by both the government and the civil society to develop and ensure best practices of the whole issue of citizenship in Algeria.

- Do you have any additional comment or insights that I have not included in the questionnaire?

**No**

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **12) Personal Information:**

Please, briefly describe your professional experiences [Click or tap here to enter text.](#)

- **Overall Years of Experience:** Choose an item.
- **Levels:** middle ☒ secondary ☒
- **Gender:** male ☒ female ☐
- **Training Background** Secondary school teacher (for 16 years), inspector of middle school and teacher trainer for 16 years.

### **13) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☒ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☒ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☐ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☒ Obedience to laws and regulations
  - ☒ Voting and Political engagement/ participating in political society

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Click or tap here to enter text.

- What is your perception on the role of the school in building civically/ politically minded learners?  
The school is playing role in building civically/ politically minded learners; very simple hints about the subject are presented in the curriculum.
- How do you think citizenship can be developed in schools?  
By stating behavioral objectives and value these objectives in the curriculum by considering them as compulsory contents to be learned and assessed.
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☐ No ☐ partly ☒ Not sure ☐  
Can you think of examples?  
The contents of the curricula are all taught theoretically and are lacking in the practice department.
- What challenges stand in the way of citizenship education?  
Absence of collaboration between school and community – A withered willingness from the decision makers to sustain and Improve the content quality of citizenship education.
- Do you have any additional comment or insights that I have not included in the questionnaire?  
***What I may suggest is designating a section in the survey targeting the "How to"; a suggested remedy or revision of the current curricula.***

**Thank you very much for your time**

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **14) Personal Information:**

Please, briefly describe your professional experiences Teacher trainer, then inspector of pedagogy ( supervisor)

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☐ female ☒
- **Training Background** Local training at the national level + training supervised by the British Council and Ruskin international programme.

### **15) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☐ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☒ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☐ Obedience to laws and regulations
  - ☒ Voting and Political engagement/ participating in political society

- ☒ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

- What is your perception on the role of the school in building civically/ politically minded learners?

**The school can contribute to a large extent to sensitize learners , make them aware and conscious about citizenship aspects and prepare for good future citizens.**

- How do you think citizenship can be developed in schools?  
By implementing programmes and approaches that make a real link between learning and real life (i.e) socioconstructivism approach.
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☐      No ☐      partly ☒      Not sure ☐

Can you think of examples?

Launching changes in the curriculum to make learning a means for society ends. Raise learners' awareness.

- What challenges stand in the way of citizenship education?  
Partnership role: the absence of awareness and consciousness of all stakeholders and partners( parents , administrators, decision makers,....)
- Do you have any additional comment or insights that I have not included in the questionnaire?

Click or tap here to enter text.

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **16) Personal Information:**

Please, briefly describe your professional experiences Inspector of National Education of English; previously Middle Schools Inspector; High school teacher then Teacher trainer in the 1980s.[Click or tap here to enter text.](#)

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle☒secondary☒
- **Gender:** male☒female☐
- **Training Background** BA degree for English Lge teaching from University of Algiers; Diploma of Middle school Inspector; diploma of National Education Inspector; participation in TEFL courses in Algeria and abroad.

### **17) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:

x Community Service/ philanthropy/ engagement with local charities

x Autonomy Building/ study and life skills/ self-direction

x Awareness of rights and performance of duties

x Identity and belonging to local culture and loyalty.

x Character and moral development/ good manners and ethics

x Civic engagement/ participating in civil society and civil life

- x Critical Thinking/ Critical Action/ challenging the status-quo
- ☐ Obedience to laws and regulations
- ☐ Voting and Political engagement/ participating in political society
- x Economic engagement and productivity/ job preparedness/ entrepreneurship
- x Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

**Concerning compliance with laws and regulations it would be yes within a democratic system of governance.**

**Spirit of tolerance and acceptance of diversity.**

- What is your perception on the role of the school in building civically/ politically minded learners?  
It has a central role; a much decisive one.
- How do you think citizenship can be developed in schools?  
-Raising awareness as of early years of schooling that the school itself is their common home for which all and every student must strive for its well being and prosperity.  
Nurturing the spirit of solidarity, collaboration, communication and common good on a day to day basis and other positive values to be integrated in school curricula and striving for their development and achievement in daily practices.  
Students should practice electing their representatives, voting and setting classroom rules; school must be a space for free expression and critical thinking.  
Opportunities for working collaboratively on relevant and meaningful projects
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☐ No ☐ partly x Not sure ☐  
Can you think of examples?  
Second Generation syllabi integrate positive values. Course thematic units involve learners in projects on diversity, global issues of poverty, solidarity, global warming, ethics in business, etc.

- What challenges stand in the way of citizenship education?  
Teacher training is the pre-requisite; stake holders, too
- Do you have any additional comment or insights that I have not included in the questionnaire?

***System of evaluation and assessment should likewise follow.***

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **18) Personal Information:**

Please, briefly describe your professional experiences [Click or tap here to enter text.](#)

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle☐secondary☒
- **Gender:** male☐female☒
- **Training Background** Training English teachers

### **19) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☒ Community Service/ philanthropy/ engagement with local charities
  - ☒ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☒ Identity and belonging to local culture and loyalty.
  - ☐ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☒ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☒ Obedience to laws and regulations
  - ☒ Voting and Political engagement/ participating in political society

- ☒ Economic engagement and productivity/ job preparedness/ entrepreneurship  
☐ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

**Citizenship most of all is a strong personal commitment to own country identity development ,practical actions to achieve the objectives.**

- What is your perception on the role of the school in building civically/ politically minded learners?  
School is one of the potential areas to develop positive actions towards society
- How do you think citizenship can be developed in schools?  
We can achieve this through developing human resources
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☒ No ☐ partly ☐ Not sure ☐  
Can you think of examples?  
Through program suggested by the curriculum in different subject matters.
- What challenges stand in the way of citizenship education?  
Unstability in educational programs
- Do you have any additional comment or insights that I have not included in the questionnaire?

/

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **20) Personal Information:**

Please, briefly describe your professional experiences I taught English for fifteen years then I became a National Education Inspector. I attended seminars organized by the Ministry of National Education. I organize seminars for teachers as part of my job as well. I participated in training novice inspectors.

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☐ female ☒
- **Training Background** I have been training secondary level teachers for about eight years and participated in training trainee teachers as well as trainee supervisors during probation periods. I have also participated in training seminars with the British Council for teacher development. As far as my personal training, I learned a lot about my job through personal research, meetings with colleagues and seminars.

### **21) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ✓ Community Service/ philanthropy/ engagement with local charities
  - ✓ Autonomy Building/ study and life skills/ self-direction
  - ✓ Awareness of rights and performance of duties
  - ✓ Identity and belonging to local culture and loyalty.

- ✓ Character and moral development/ good manners and ethics
- ✓ Civic engagement/ participating in civil society and civil life
- ✓ Critical Thinking/ Critical Action/ challenging the status-quo
- ✓ Obedience to laws and regulations
- ✓ Voting and Political engagement/ participating in political society
- ✓ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ✓ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Citizenship education is an abstract concept that cannot be acquired unless the person learns what to do in different situations from early childhood to become clear- thinking and thus participates in taking decisions. It starts at home with parents and continues with the whole community. Citizenship is the sense of belonging to a family, a community or a country. It is a response to membership in a community or place.

- What is your perception on the role of the school in building civically/ politically minded learners?

The school's role is not only to provide knowledge, skills or attitudes; it also contributes to building responsible and influences the pupils, through the official syllabi, and promotes personal responsibility, awareness of civic and political topics, i.e. bridging/connecting classroom learning with real-world actions.

- How do you think citizenship can be developed in schools?  
Involve pupils in environmental protection both in their schools or outside, community services, voting school regulations, engage with local charities, take actions, engage in process-and product oriented projects that oblige skill integration and connections between what students are learning in the classroom and their lives outside of it'.  
(Jacobs 1993, English Teaching Forum Vol 20, Number 2, 2012)
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☐      No ☐      partly ☒      Not sure ☐  
Can you think of examples?

Through subjects, for example in English, they are taught about ethics (3<sup>rd</sup> year), they write school regulations (2<sup>nd</sup> year), environmentally friendly actions (1<sup>st</sup> year), etc.

- What challenges stand in the way of citizenship education?  
The 21<sup>st</sup> century education is clearly different because the learners that teachers are dealing with are strikingly different. They demonstrate awareness, they are good at technology. Thus, it is important for decision makers to change their attitude and give the pupils the freedom to choose the subjects they want to learn so as they shoulder responsibility. This consequently enhances citizenship education.
- Do you have any additional comment or insights that I have not included in the questionnaire?

Click or tap here to enter text.

## **Education for Citizenship in Algeria: Doctoral Research Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **22) Personal Information:**

Please, briefly describe your professional experiences Click or tap here to enter text.

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☒
- **Gender:** male ☒ female ☐
- **Training Background** Click or tap here to enter text.

### **23) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☒ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☒ Awareness of rights and performance of duties
  - ☒ Identity and belonging to local culture and loyalty.
  - ☒ Character and moral development/ good manners and ethics
  - ☒ Civic engagement/ participating in civil society and civil life
  - ☐ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☒ Obedience to laws and regulations
  - ☐ Voting and Political engagement/ participating in political society

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☒ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

**It is the sense of belonging to the culture, land and principals and shared feelings.**

- What is your perception on the role of the school in building civically/ politically minded learners?

The school has an important role in the awareness of rights and duties, teaching learners how to love their country and work for the sake of defending and developing it.

- How do you think citizenship can be developed in schools?  
Through training learners to take part in collective voluntary activities such as cleaning, planting trees, social charitable competitions and cultural and historical projects.
- Do you think the Algerian Education system educates for Citizenship?  
Yes ☐ No ☐ partly ☒ Not sure ☐

Can you think of examples?

Making the learners of 3<sup>rd</sup> year aware of ethical and unethical practices. Teaching 2<sup>nd</sup> year learners their rights and duties.

- What challenges stand in the way of citizenship education?  
The main challenges standing in the way of citizenship are unethical commitments of some political executives and the non-respect of peoples' social rights
- Do you have any additional comment or insights that I have not included in the questionnaire?

***Citizenship is related to moral feelings that should be installed at an early age so as to be reflected on social actions until it becomes a social behavior for all individuals.***

## **Education for Citizenship in Algeria: Inspectors' Questionnaire**

**Dear Madam/ Sir,**

*I am conducting a study on Education for Citizenship in Algeria, with special reference to English curricula. The present questionnaire is designed to gain your insights on the topic. The study aims to provide recommendations for the policy and practice of citizenship education. Information gained herein will be exclusively and anonymously used for the research purposes.*

### **Instructions:**

*Please answer these questions in accordance to your best knowledge. Additional space can be used if necessary.*

### **24) Personal Information:**

Please, briefly describe your professional experiences Teacher of English 1982-2005 – secondary education Inspector

- **Overall Years of Experience:** more than 20 years
- **Levels:** middle ☐ secondary ☐
- **Gender:** male ☐ female ☐
- **Training Background** Graduate in English literature (1982), graduate in business law (2005)

### **25) Please express your own perceptions concerning the following questions:**

- What does citizenship education mean to you? Please choose as many as you see appropriate:
  - ☐ Community Service/ philanthropy/ engagement with local charities
  - ☐ Autonomy Building/ study and life skills/ self-direction
  - ☐ Awareness of rights and performance of duties
  - ☐ Identity and belonging to local culture and loyalty.
  - ☐ Character and moral development/ good manners and ethics
  - ☐ Civic engagement/ participating in civil society and civil life
  - ☐ Critical Thinking/ Critical Action/ challenging the status-quo
  - ☐ Obedience to laws and regulations
  - ☐ Voting and Political engagement/ participating in political society

- ☐ Economic engagement and productivity/ job preparedness/ entrepreneurship
- ☐ Global belonging/ tolerance and integration in the international community.

*Any other, please feel free to add your own definition*

Citizenship should be imply an enlightened citizen who would be eligible in decision making and an active member in community life

- What is your perception on the role of the school in building civically/ politically minded learners?

Raising learners awareness on concept of good, informed and active citizenship

- How do you think citizenship can be developed in schools?

Further and varied topics should be included in syllabus

- Do you think the Algerian Education system educates for Citizenship?

Yes ☐ No ☐ partly ☐ Not sure ☐

Can you think of examples?

Some topics are included in the syllabus that may enhance the feeling of belonging to society, nation and the world whereas some other citizenship issues are skipped over or less developed in the “know how to be” aspect of the curriculum

- What challenges stand in the way of citizenship education?

Social disparity can inhibit citizenship development - Chauvinistic perception of the concept of belonging may impede its extension to world citizenship – individual responsibility may be diluted if the notion of individual remains equivocal – conflicting local/religious values with citizenship issues – Conflicting human rights issue with citizenship

- Do you have any additional comment or insights that I have not included in the questionnaire?

***The questionnaire seems quite exhaustive***

### Appendix U: Gender Variable and Teachers' Degrees of Agreement

| #  | Statements                                                                                            | Male |                | Female |                |
|----|-------------------------------------------------------------------------------------------------------|------|----------------|--------|----------------|
|    |                                                                                                       | Mean | Agr            | Mean   | Agr            |
| 1  | Citizenship should be integrated more into EFL curricula                                              | 3.9  | Agree          | 3.8    | Agree          |
| 2  | Citizenship Education should be an extra-curricular activity                                          | 3.3  | Neutral        | 3.4    | Agree          |
| 3  | Teaching citizenship does not make a difference in students' later engagement                         | 2.2  | Disagree       | 2.3    | Disagree       |
| 4  | EFL curricula in Algeria educate for Citizenship                                                      | 3.2  | Neutral        | 2.8    | Neutral        |
| 5  | Learners need to address global challenges such as environment and human rights                       | 4.1  | Agree          | 4.3    | Strongly Agree |
| 6  | Learners need to learn about their local culture and identity                                         | 4.3  | Strongly Agree | 4.5    | Strongly Agree |
| 7  | Learners should be educated to obey the laws                                                          | 3.8  | Agree          | 3.8    | Agree          |
| 8  | Learners should be sensitized about their duties and rights                                           | 4.3  | Strongly Agree | 4.4    | Strongly Agree |
| 9  | Teachers should not teach political issues or engage in political discussions with students           | 2.8  | Neutral        | 3.3    | Neutral        |
| 10 | Teachers should infuse students with patriotism and loyalty to the country                            | 3.9  | Agree          | 4.1    | Agree          |
| 11 | Students should actively participate in elections and voting inside the school                        | 3.8  | Agree          | 3.8    | Agree          |
| 12 | Community service where students volunteer outside school should be made part of the education system | 4.0  | Agree          | 4.0    | Agree          |
| 13 | The task of the school is to autonomize learners and boost their critical thinking                    | 4.1  | Agree          | 4.3    | Strongly Agree |
| 14 | Students should be encouraged to challenge and change the status-quo rather than fit into it.         | 4.0  | Agree          | 3.9    | Agree          |
| 15 | Teachers should form good citizens by teaching about values, morals and good manners                  | 4.4  | Strongly Agree | 4.5    | Strongly Agree |

|    |                                                                                                |     |                |     |                |
|----|------------------------------------------------------------------------------------------------|-----|----------------|-----|----------------|
| 16 | Teachers should encourage students to be part of a committee, a civil society group or club    | 4.2 | Strongly Agree | 4.2 | Strongly Agree |
| 17 | Teachers should encourage students to take part in non-violent protest                         | 3.5 | Agree          | 3.8 | Agree          |
| 18 | Teachers should encourage students to join a political party in the future                     | 2.8 | Neutral        | 2.7 | Neutral        |
| 19 | Teachers should train students as productive and engaged economic future actors                | 4.0 | Agree          | 4.1 | Agree          |
| 20 | Social skills and the principle of living-together should be an important part of EFL teaching | 4.2 | Agree          | 4.3 | Agree          |

Breakout of the findings according to respondents' gender

#### Break-out of the Findings According to Level Variable:

| # | Statements                                                                      | Middle School Teachers |                | Secondary School teachers |                |
|---|---------------------------------------------------------------------------------|------------------------|----------------|---------------------------|----------------|
|   |                                                                                 | Mean                   | Agr            | Mean                      | Agr            |
| 1 | Citizenship should be integrated more into EFL curricula                        | 3.8                    | Agree          | 3.9                       | Agree          |
| 2 | Citizenship Education should be an extra-curricular activity                    | 3.2                    | Neutral        | 3.4                       | Agree          |
| 3 | Teaching citizenship does not make a difference in students' later engagement   | 2.1                    | Disagree       | 2.3                       | Disagree       |
| 4 | EFL curricula in Algeria educate for Citizenship                                | 3.4                    | Agree          | 2.6                       | Neutral        |
| 5 | Learners need to address global challenges such as environment and human rights | 4.2                    | Strongly Agree | 4.2                       | Strongly Agree |
| 6 | Learners need to learn about their local culture and identity                   | 4.3                    | Strongly Agree | 4.5                       | Strongly Agree |
| 7 | Learners should be educated to obey the laws                                    | 4.0                    | Agree          | 3.7                       | Agree          |
| 8 | Learners should be sensitized about their duties and rights                     | 4.3                    | Strongly Agree | 4.3                       | Strongly Agree |

|    |                                                                                                       |     |                |     |                |
|----|-------------------------------------------------------------------------------------------------------|-----|----------------|-----|----------------|
| 9  | Teachers should not teach political issues or engage in political discussions with students           | 3.2 | Neutral        | 3.1 | Neutral        |
| 10 | Teachers should infuse students with patriotism and loyalty to the country                            | 4.0 | Agree          | 4.0 | Agree          |
| 11 | Students should actively participate in elections and voting inside the school                        | 3.9 | Agree          | 3.7 | Agree          |
| 12 | Community service where students volunteer outside school should be made part of the education system | 3.9 | Agree          | 4.1 | Agree          |
| 13 | The task of the school is to autonomize learners and boost their critical thinking                    | 4.2 | Strongly Agree | 4.3 | Strongly Agree |
| 14 | Students should be encouraged to challenge and change the status-quo rather than fit into it.         | 3.8 | Agree          | 4.1 | Agree          |
| 15 | Teachers should form good citizens by teaching about values, morals and good manners                  | 4.5 | Strongly Agree | 4.5 | Strongly Agree |
| 16 | Teachers should encourage students to be part of a committee, a civil society group or club           | 4.2 | Strongly Agree | 4.2 | Strongly Agree |
| 17 | Teachers should encourage students to take part in non-violent protest                                | 3.7 | Agree          | 3.7 | Agree          |
| 18 | Teachers should encourage students to join a political party in the future                            | 2.7 | Neutral        | 2.8 | Neutral        |
| 19 | Teachers should train students as productive and engaged economic future actors                       | 4.1 | Agree          | 4.1 | Agree          |
| 20 | Social skills and the principle of living-together should be an important part of EFL teaching        | 4.2 | Agree          | 4.3 | Agree          |

Breakout of the findings according to Levels taught



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اتفاقات دولية، قوانين، أوامرو مراسيم  
قرارات مقررات، منشير، إعلانات وبلاغات

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CONVENTIONS ET ACCORDS INTERNATIONAUX — LOIS, ORDONNANCES ET DECRETS,  
ARRETES, DECISIONS, CIRCULAIRES, AVIS, COMMUNICATIONS ET ANNONCES  
(TRADUCTION FRANÇAISE)

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## LOIS ET ORDONNANCES

**Ordonnance n° 76-35 du 16 avril 1976 portant organisation de l'éducation et de la formation.**

### AU NOM DU PEUPLE,

Le Chef du Gouvernement, Président du Conseil des ministres,

Sur le rapport du ministre des enseignements primaire et secondaire,

Vu les ordonnances n° 65-182 du 10 juillet 1965 et 70-53 du 18 djumada I 1390 correspondant au 21 juillet 1970 portant constitution du Gouvernement ;

Vu l'ordonnance n° 67-24 du 18 janvier 1967 portant code communal ;

Vu l'ordonnance n° 68-71 du 21 mars 1968 portant statut des établissements d'enseignement privé ;

Vu l'ordonnance n° 69-38 du 23 mai 1969 portant code de la wilaya ;

Vu l'ordonnance n° 71-74 du 16 novembre 1971 relative à la gestion socialiste des entreprises ;

Vu l'ordonnance n° 73-29 du 5 juillet 1973 portant abrogation de la loi n° 62-157 du 31 décembre 1962 ;

Le Conseil des ministres entendu,

Ordonne :

### TITRE I

#### DISPOSITIONS GENERALES

Article 1<sup>er</sup>. — La législation en matière d'éducation et de formation est constituée par la présente ordonnance et par les textes législatifs, à caractère législatif ou les textes réglementaires qui en découlent ainsi que par les textes d'application qui s'y rapportent.

#### Chapitre I

##### Principes fondamentaux

Art. 2. — Le système éducatif a pour mission dans le cadre des valeurs arabo-islamiques et de la conscience socialiste :

- le développement de la personnalité des enfants et des citoyens et leur préparation à la vie active,
- l'acquisition de connaissances générales scientifiques et technologiques,
- la réponse aux aspirations populaires de justice et de progrès,
- l'éveil des consciences à l'amour de la patrie.

Art. 3. — Le système éducatif doit :

- inculquer aux jeunes les principes de justice et d'égalité entre les citoyens et les peuples et les amener à combattre toute forme de discrimination,
- dispenser une éducation qui favorise la compréhension et la coopération entre les peuples pour la paix universelle et l'entente des nations,
- développer une éducation en accord avec les droits de l'homme et ses libertés fondamentales.

Art. 4. — Tout Algérien a droit à l'éducation et à la formation. Ce droit est assuré par la généralisation de l'enseignement fondamental. Un décret précisera les modalités d'application des dispositions du présent article.

Art. 5. — L'enseignement est obligatoire pour tous les enfants âgés de six ans à seize ans révolus.

Art. 6. — L'Etat garantit l'égalité des conditions d'accès à l'enseignement post-fondamental sans autre limitation que les aptitudes individuelles d'une part, les moyens et les besoins de la société d'autre part.

Art. 7. — L'enseignement est gratuit à tous les niveaux, quel que soit le type d'établissement fréquenté.

Art. 8. — L'enseignement est assuré en langue nationale à tous les niveaux d'éducation et de formation et dans toutes les disciplines. Un décret précisera les modalités d'application du présent article.

Art. 9. — L'enseignement d'une ou de plusieurs langues étrangères est organisé dans des conditions définies par décret.

Art. 10. — Le système éducatif est du ressort exclusif de l'Etat. Nulle initiative individuelle ou collective ne peut exister en dehors du cadre défini par la présente ordonnance.

Art. 11. — Le système éducatif s'insère dans le plan global de développement.

Art. 12. — Le système éducatif est étroitement lié à la vie active et ouvert sur le monde des sciences et des techniques ; il comporte une part obligatoire d'entraînement à des travaux productifs, économiquement et socialement utiles.

Art. 13. — Tout établissement associe la famille à son action éducative. La participation des parents est organisée dans des conditions définies par des textes pris à l'initiative du ministre chargé de l'éducation.

Art. 14. — L'éducation et la formation continue sont dispensées par l'Etat aux citoyens qui en manifestent le désir sans distinction d'âge, de sexe ou de profession.

Art. 15. — En vue de créer une véritable communauté éducative, les éducateurs et les jeunes doivent participer à la vie sociale au sein des établissements ainsi qu'à la gestion des établissements d'éducation et de formation.

Art. 16. — L'éducation est une œuvre d'intérêt national et constitue une priorité. L'Etat peut, à cet effet, faire appel à toute personne dont la formation ou la compétence est de nature à renforcer ou à améliorer l'activité pédagogique.

#### Chapitre 2

##### Le système d'enseignement et ses structures

Art. 17. — Le système éducatif est constitué des niveaux d'enseignement suivants :

- l'enseignement préparatoire,
- l'enseignement fondamental,
- l'enseignement secondaire,
- l'enseignement supérieur.

Chacun de ces enseignements est assuré dans des établissements appropriés.

Art. 18. — Outre les établissements d'éducation et de formation des différents niveaux mentionnés à l'article précédent, le système éducatif comprend des institutions et des services de soutien ayant, notamment, pour mission :

- la formation pédagogique,
- la recherche pédagogique,
- l'orientation scolaire et professionnelle,
- l'action sociale scolaire.

Il comprend, par ailleurs, tous les établissements ou services dont la création est nécessitée par l'évolution du système éducatif.

### TITRE II

#### L'enseignement préparatoire

Art. 19. — L'enseignement préparatoire est un enseignement destiné aux enfants qui n'ont pas atteint l'âge scolaire obligatoire. C'est un enseignement de compensation qui prépare les enfants à l'entrée à l'école fondamentale et ce :

- en leur inculquant de bonnes habitudes pratiques,
- en favorisant leur développement physique,
- en faisant naître, en eux, le sens du dévouement et l'amour de la patrie,
- en les habituant à l'effort et au travail en groupe,

- en leur donnant une éducation artistique appropriée,
- en les initiant aux premiers éléments de lecture, d'écriture et de calcul.

Art. 20. — L'enseignement préparatoire est dispensé dans des jardins d'enfants des écoles maternelles et des classes enfantines.

Art. 21. — Il est reconnu la faculté aux administrations et organismes publics, aux collectivités locales, entreprises socialistes, coopératives de la révolution agraire, comités de gestion, mutuelles, organisations de masse, à l'exception de toute personne, association ou société privée, d'ouvrir un établissement d'enseignement préparatoire après autorisation du ministre chargé de l'éducation.

Art. 22. — L'enseignement préparatoire est dispensé exclusivement en langue arabe.

Art. 23. — Le ministre chargé de l'éducation exerce la tutelle pédagogique sur les établissements d'enseignement préparatoire.

Il détermine les conditions d'admission des élèves, les horaires, les programmes et les directives pédagogiques.

Il assure la formation des éducateurs destinés à cet enseignement et propose le statut particulier de ces personnels.

### TITRE III

#### L'ENSEIGNEMENT FONDAMENTAL

##### Chapitre 1<sup>er</sup>

##### Missions et objectifs

Art. 24. — L'enseignement fondamental a pour mission d'assurer une éducation de base commune à tous les élèves. Il a une durée de neuf ans.

Art. 25. — L'école fondamentale est chargée de dispenser aux élèves :

- un enseignement de langue arabe leur permettant une maîtrise totale de l'expression écrite et orale ; cet enseignement, qui est un facteur important du développement de leur personnalité, doit les doter d'un instrument de travail et d'échange pour se pénétrer des différentes disciplines et pour communiquer avec leur milieu.
- un enseignement comprenant les fondements des mathématiques et des sciences, qui permette d'acquérir les techniques d'analyse, de raisonnement, et de compréhension du monde vivant et inerte.
- l'étude systématique des processus de production et une éducation au travail et par le travail ; cet enseignement, qui est développé, notamment, dans les ateliers ou dans les unités de production, permet aux élèves l'accès à une information générale sur le monde du travail ; il les prépare à une formation professionnelle de base et les met en mesure d'opérer le choix conscient d'un métier.
- les bases des sciences sociales et notamment, des connaissances historiques, politiques, morales et religieuses ; ils permettent aux élèves de se pénétrer du rôle et de la mission de la nation algérienne et de la révolution ainsi que des lois régissant l'évolution sociale, et d'acquérir les comportements et les attitudes conformes aux valeurs de l'Islam, et de la morale socialiste.
- un enseignement artistique qui éveille en eux le sens esthétique et les amène à participer à la vie culturelle ; en outre, il doit susciter les vocations diverses dans ce domaine et encourager la promotion des talents.
- une éducation physique de base et la pratique régulière d'une activité sportive : tous les élèves sont encouragés à concourir dans les différents prix organisés dans le cadre du sport scolaire.
- l'enseignement des langues étrangères qui doit leur permettre d'accéder à une documentation simple dans ces langues, à connaître les civilisations étrangères et à développer la compréhension mutuelle entre les peuples.

##### Chapitre 2

##### Organisation pédagogique et administrative

Art. 26. — L'école fondamentale constitue une unité organique dispensant une éducation continue de la première à la neuvième année.

L'unité de l'école fondamentale se retrouve dans ses principes d'organisation, l'homogénéité des contenus et l'identité des fondements de ses méthodes.

Art. 27. — L'école fondamentale comporte trois étapes :

- la première dure de la première à la troisième année,
- la deuxième dure de la quatrième à la sixième année,
- la troisième dure de la septième à la neuvième année.

Art. 28. — L'admission des enfants en première année d'enseignement fondamental s'effectue à l'âge de six ans révolus. Les conditions d'admission ainsi que les dérogations éventuelles sont arrêtées par le ministre chargé de l'éducation.

Art. 29. — L'enseignement fondamental est dispensé :

- soit, dans sa totalité, dans un même établissement,
- soit, par cycles successifs, dans des établissements complémentaires.

Art. 30. — Des établissements spéciaux, autres que ceux prévus par la législation sur la santé publique, peuvent être créés pour les enfants et adolescents dont l'état de santé, le développement intellectuel ou physique réclament une éducation spécifique.

Art. 31. — La fin de la scolarité dans l'enseignement fondamental est sanctionnée par un brevet d'enseignement fondamental.

Les modalités de délivrance et l'équivalence de ce diplôme sont déterminées par décret.

Art. 32. — Le corps enseignant est constitué par des maîtres de l'enseignement fondamental et par des maîtres spécialisés chargés d'enseigner une ou plusieurs disciplines.

### TITRE IV

#### L'ENSEIGNEMENT SECONDAIRE

##### Chapitre 1<sup>er</sup>

##### Missions et objectifs

Art. 33. — L'enseignement secondaire accueille les élèves issus de l'école fondamentale dans des conditions fixées par le ministre chargé de l'éducation.

Il a pour objet, outre, la poursuite des objectifs généraux de l'école fondamentale :

- le renforcement des connaissances acquises,
- la spécialisation progressive dans les différents domaines en rapport avec les aptitudes des élèves et les besoins de la société.

A ce titre, il favorise :

- soit, l'insertion dans la vie active,
- soit, la poursuite des études en vue d'une formation supérieure.

Art. 34. — L'enseignement secondaire comprend :

- l'enseignement secondaire général,
- l'enseignement secondaire spécialisé,
- l'enseignement secondaire technologique et professionnel.

Art. 35. — L'enseignement secondaire général a pour mission principale de préparer les élèves en vue de la poursuite des études dans l'enseignement supérieur.

Art. 36. — L'enseignement secondaire spécialisé a pour but, outre les objectifs poursuivis par l'enseignement secondaire général, l'entraînement des élèves dans la discipline ou le groupe de disciplines dans lesquelles ils obtiennent des résultats probants.

Art. 37. — L'enseignement secondaire technologique et professionnel a pour but la préparation des jeunes à l'occupation d'emplois dans les secteurs de production. A cet effet, il assure la formation de techniciens et d'ouvriers qualifiés et prépare, également, à des formations supérieures.

Cet enseignement est organisé en étroite liaison avec les entreprises, les établissements publics et les organisations des travailleurs.

Appendix W: Official Journal of the Algerian Republic (2008)

| <p>الأحد 19 محرم عام 1429 هـ</p> <p>الموافق 27 يناير سنة 2008 م</p>                                                                                                                                                                                                                                                                                                                                                                                                       |  | <p>العدد 04</p> <p>السنة الخامسة والأربعون</p>             |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----|-------------|-------------|-------------|-------------|
| <p>الجمهورية الجزائرية<br/>الديمقراطية الشعبية</p> <h1 style="margin: 0;">الجريدة الرسمية</h1> <p style="font-size: 1.2em;">اتفاقات دولية ، قوانين ، مراسيم<br/>قرارات وآراء ، مقررات ، منشورات ، إعلانات وبلاعات</p>                                                                                                                                                                                                                                                     |                                                                                   |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
| <p>الإدارة والتحرير<br/><b>الأمانة العامة للحكومة</b><br/>WWW.JORADP.DZ</p> <p>الطبع والاشتراك<br/><b>المطبعة الرسمية</b></p> <p>حي البساتين، بئر مراد رايس، ص.ب 376 - الجزائر - محطة<br/>الهاتف : 021.54.35.06 إلى 09<br/>021.65.64.63<br/>الفاكس 021.54.35.12<br/>ج.ب 3200-50 الجزائر<br/>Télex : 65 180 IMPOF DZ<br/>بنك الفلاحة والتنمية الريفية KG 68 060.300.0007<br/>حساب العملة الأجنبية للمشترين خارج الوطن<br/>بنك الفلاحة والتنمية الريفية 060.320.0600.12</p> | <p>بلدان خارج دول<br/>المغرب العربي</p>                                           | <p>الجزائر<br/>تونس<br/>المغرب<br/>ليبيا<br/>موريتانيا</p> | <p><b>الاشتراك<br/>سنوي</b></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <th style="width: 50%;">سنة</th> <th style="width: 50%;">سنة</th> </tr> <tr> <td style="text-align: center;">2675,00 د.ج</td> <td style="text-align: center;">1070,00 د.ج</td> </tr> <tr> <td style="text-align: center;">5350,00 د.ج</td> <td style="text-align: center;">2140,00 د.ج</td> </tr> </table> <p>تزايد عليها<br/>نفقات الإرسال</p> | سنة | سنة | 2675,00 د.ج | 1070,00 د.ج | 5350,00 د.ج | 2140,00 د.ج |
| سنة                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | سنة                                                                               |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
| 2675,00 د.ج                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 1070,00 د.ج                                                                       |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
| 5350,00 د.ج                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 2140,00 د.ج                                                                       |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
| <p>النسخة الأصلية .....</p> <p>النسخة الأصلية وترجمتها .....</p>                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                   |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |
| <p>ثمن النسخة الأصلية 13,50 د.ج<br/>ثمن النسخة الأصلية وترجمتها 27,00 د.ج<br/>ثمن العدد الصادر في السنتين السابقتين : حسب التسعيرة.<br/>وتسلم الفهارس مجاناً للمشترين.<br/>المطلوب إرفاق لفيفة إرسال الجريدة الأخيرة سواء لتجديد الاشتراكات أو للاحتجاج أو لتغيير العنوان.<br/>ثمن النشر على أساس 60,00 د.ج للسطر.</p>                                                                                                                                                    |                                                                                   |                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                         |     |     |             |             |             |             |

- تكوين جيل متشبع بمبادئ الإسلام وقيمه الروحية والأخلاقية والثقافية والحضارية،  
- ترقية قيم الجمهورية ودولة القانون،  
- إرساء ركائز مجتمع متمسك بالاسلم والديمقراطية، متفتح على العالمية والرقى والمعاصرة، بمساعدة التلاميذ على امتلاك القيم التي يتقاسمها المجتمع الجزائري والتي تستند إلى العلم والعمل والتضامن واحترام الآخر والتسامح، وبضمان ترقية قيم ومواقف إيجابية لها صلة، على الخصوص، بمبادئ حقوق الإنسان والمساواة والعدالة الاجتماعية.

## الفصل الثاني

### مهام المدرسة

**المادة 3 :** في إطار غايات التربية المحددة في المادة 2 أعلاه، تضطلع المدرسة بمهام التعليم والتنشئة الاجتماعية والتأهيل.

**المادة 4 :** تقوم المدرسة في مجال التعليم بضمان تعليم ذي نوعية يكفل التفتح الكامل والمنسجم والمتوازن لشخصية التلاميذ بتمكينهم من اكتساب مستوى ثقافي عام، وكذا معارف نظرية وتطبيقية كافية قصد الاندماج في مجتمع المعرفة.

ومن شمة، يتعين على المدرسة القيام على الخصوص بما يأتي :

- ضمان اكتساب التلاميذ معارف في مختلف مجالات المواد التعليمية وتحكمهم في أدوات المعرفة الفكرية والمنهجية بما يسهل عمليات التعلم والتحضير للحياة العملية.

- إثراء الثقافة العامة للتلاميذ بتعميق عمليات التعلم ذات الطابع العلمي والأدبي والفني، وتكييفها باستمرار مع التطورات الاجتماعية والثقافية والتكنولوجية والمهنية،

- تنمية قدرات التلاميذ الذهنية والنفسية والبدنية، وكذا قدرات التواصل لديهم واستعمال مختلف أشكال التعبير، اللغوية منها والفنية والرمزية والجسمانية،

- ضمان تكوين ثقافي في مجالات الفنون والآداب والتراث الثقافي،

- تزويد التلاميذ بكفاءات ملائمة ومتينة ودائمة، يمكن توظيفها، بتبصر، في وضعيات تواصل حقيقية وحل المشاكل، بما يتيح للتلاميذ التعلم مدى الحياة والمساهمة، فعليا، في الحياة الاجتماعية والثقافية والاقتصادية، وكذا التكيف مع المتغيرات،

- وبمقتضى القانون رقم 02 - 09 المؤرخ في 25 صفر عام 1423 الموافق 8 مايو سنة 2002 والمتعلق بحماية الأشخاص المعوقين وترقيتهم،

- وبمقتضى القانون رقم 04 - 10 المؤرخ في 27 جمادى الثانية عام 1425 الموافق 14 غشت سنة 2004 والمتعلق بالتربية البدنية والرياضة،

- وبمقتضى الأمر رقم 05 - 07 المؤرخ في 18 رجب عام 1426 الموافق 23 غشت سنة 2005 الذي يحدد القواعد العامة التي تحكم التعليم في مؤسسات التربية والتعليم الخاصة،

- وبعد رأي مجلس الدولة،

- وبعد مصادقة البرلمان،

## يصدر القانون الآتي نصه :

### الباب الأول

### أسس المدرسة الجزائرية

### الفصل الأول

### غايات التربية

**المادة الأولى :** يهدف هذا القانون التوجيهي إلى تحديد الأحكام الأساسية المطبقة على المنظومة التربوية الوطنية.

**المادة 2 :** تتمثل رسالة المدرسة الجزائرية في تكوين مواطن مزود بمعالم وطنية أكيدة، شديد التعلق بقيم الشعب الجزائري، قادر على فهم العالم من حوله والتكيف معه والتأثير فيه، ومتفتح على الحضارة العالمية.

وبهذه الصفة، تسعى التربية إلى تحقيق الغايات الآتية :

- تجذير الشعور بالانتماء للشعب الجزائري في نفوس أطفالنا وتنشئتهم على حب الجزائر وروح الاعتزاز بالانتماء إليها، وكذا تعلقهم بالوحدة الوطنية ووحدة التراب الوطني ورموز الأمة،

- تقوية الوعي الفردي والجماعي بالهوية الوطنية، باعتباره وثاق الانسجام الاجتماعي وذلك بترقية القيم المتصلة بالإسلام والعروبة والأمازيغية،

- ترسيخ قيم ثورة أول نوفمبر 1954 ومبادئها النبيلة لدى الأجيال الصاعدة والمساهمة من خلال التاريخ الوطني، في تخليد صورة الأمة الجزائرية بتقوية تعلق هذه الأجيال بالقيم التي يجسدها تراث بلادنا، التاريخي والجغرافي والديني والثقافي،

**المادة 6 :** تقوم المدرسة في مجال التأهيل، بتلبية الحاجيات الأساسية للتلاميذ وذلك بتلقيهم المعارف والكفاءات الأساسية التي تمكنهم من :

- إعادة استثمار المعارف والمهارات المكتسبة وتوظيفها،

- الالتحاق بتكوين عال أو مهني أو بمنصب شغل يتمشى وقدراتهم وطموحاتهم،

- التكيف باستمرار مع تطور الحرف والمهن، وكذا مع التغيرات الاقتصادية والعلمية والتكنولوجية،

- الابتكار واتخاذ المبادرات،

- استئناف دراستهم أو الشروع في تكوين جديد بعد تخرجهم من النظام المدرسي وكذا الاستمرار في التعلم مدى الحياة، بكل استقلالية.

### الفصل الثالث

#### المبادئ الأساسية للتربية الوطنية

**المادة 7 :** يحتل التلميذ مركز اهتمامات السياسة التربوية.

**المادة 8 :** تعد التربية باعتبارها استثمارا إنتاجيا واستراتيجيا، من الأولوية الأولى للدولة التي تسهر على تجنيد الكفاءات والوسائل الضرورية للتكفل بالطلب الاجتماعي للتربية الوطنية، والاستجابة لحاجيات التنمية الوطنية.

**المادة 9 :** تساهم الجماعات المحلية، في إطار الاختصاصات المخولة لها قانونا، في التكفل بالطلب الاجتماعي للتربية الوطنية، لا سيما في إنجاز الهياكل المدرسية وصيانتها وترقية النشاطات الثقافية والرياضية ومساهمتها في النشاط الاجتماعي المدرسي.

**المادة 10 :** تضمن الدولة الحق في التعليم لكل جزائرية وجزائري دون تمييز قائم على الجنس أو الوضع الاجتماعي أو الجغرافي.

**المادة 11 :** يتجسد الحق في التعليم، بتعميم التعليم الأساسي وضمان تكافؤ الفرص فيما يخص ظروف التمدد ومواصلة الدراسة بعد التعليم الأساسي.

**المادة 12 :** التعليم إجباري لجميع الفتيات والفتيان البالغين من العمر ست (6) سنوات إلى ست عشرة (16) سنة كاملة.

- ضمان التحكم في اللغة العربية، باعتبارها اللغة الوطنية والرسمية، وأداة اكتساب المعرفة في مختلف المستويات التعليمية ووسيلة التواصل الاجتماعي وأداة العمل والإنتاج الفكري،

- ترقية وتوسيع تعليم اللغة الأمازيغية،

- تمكين التلاميذ من التحكم في لغتين أجنبيتين على الأقل للتفتح على العالم، باعتبار اللغات الأجنبية وسيلة للإطلاع على التوثيق والمبادلات مع الثقافات والحضارات الأجنبية،

- إدماج تكنولوجيات الإعلام والاتصال الحديثة في محيط التلميذ، وفي أهداف التعليم وطرائقه والتأكد من قدرة التلاميذ على استخدامها بفعالية، منذ السنوات الأولى للتدريس،

- منح جميع التلاميذ إمكانية ممارسة النشاطات الرياضية والثقافية والفنية والترفيهية، والمشاركة في الحياة المدرسية والجماعية.

**المادة 5 :** تقوم المدرسة في مجال التنشئة الاجتماعية بالاتصال الوثيق مع الأسرة التي تعتبر امتدادا لها، بتنشئة التلاميذ على احترام القيم الروحية والأخلاقية والمدنية للمجتمع الجزائري والقيم الإنسانية وكذا مراعاة قواعد الحياة في المجتمع.

ومن شمة، يتعين على المدرسة القيام على الخصوص بما يأتي :

- تنمية الحس المدني لدى التلاميذ وتنشئتهم على قيم المواطنة بتلقيهم مبادئ العدالة والإنصاف وتساوي المواطنين في الحقوق والواجبات والتسامح واحترام الغير والتضامن بين المواطنين،

- منح تربية تنسجم مع حقوق الطفل وحقوق الإنسان وتنمية ثقافة ديمقراطية لدى التلاميذ بإكسابهم مبادئ النقاش والحوار وقبول رأي الأغلبية وبحملهم على نبذ التمييز والعنف وعلى تفضيل الحوار،

- توعية الأجيال الصاعدة بأهمية العمل، باعتباره عاملا حاسما من أجل حياة كريمة ولأثرة والحصول على الاستقلالية، وباعتباره على الخصوص، ثروة دائمة تكفل تعويض نفاد الموارد الطبيعية وتضمن تنمية دائمة للبلاد،

- إعداد التلاميذ بتلقيهم آداب الحياة الجماعية وجعلهم يدركون أن الحرية والمسؤولية متلازمان،

- تكوين مواطنين قادرين على المبادرة والإبداع والتكيف وتحمل المسؤولية في حياتهم الشخصية والمدنية والمهنية.

**المادة 16 :** تعتبر المدرسة الخلية الأساسية للمنظومة التربوية الوطنية، وهي الفضاء المفضل لإيصال المعارف والقيم.

يجب أن تكون المدرسة في منأى عن كل تأثير أو تلاعب ذي طابع إيديولوجي أو سياسي أو حزبي.

يمنع منعاً باتاً كل نشاط سياسي أو حزبي داخل مؤسسات التعليم العمومية والخاصة.

يتعرض المخالفون لأحكام هذه المادة لعقوبات إدارية دون الإخلال بالمتابعات القضائية.

**المادة 17 :** تحدد شروط الدخول إلى المؤسسات المدرسية واستعمالها وحمايتها عن طريق التنظيم.

**المادة 18 :** تعتمد التربية الوطنية على القطاع العمومي.

غير أنه، يمكن فتح المجال للأشخاص الطبيعية أو المعنوية الخاضعة للقانون الخاص، لإنشاء مؤسسات خاصة للتربية والتعليم، تطبيقاً لهذا القانون وللأحكام التشريعية والتنظيمية السارية المفعول.

### الباب الثاني الجماعة التربوية

**المادة 19 :** تشكل الجماعة التربوية من التلاميذ ومن كل الذين يساهمون بطريقة مباشرة أو غير مباشرة في تربية وتكوين التلاميذ وفي الحياة المدرسية وفي تسيير المؤسسات المدرسية.

يحدد الوزير المكلف بالتربية الوطنية كفاءات تنظيم الجماعة التربوية وسيرها.

**المادة 20 :** يجب على التلاميذ احترام معلمهم وجميع أعضاء الجماعة التربوية الآخرين.

يتعين على التلاميذ الامتثال للنظام الداخلي للمؤسسة، لاسيما تنفيذ كل الأنشطة المتعلقة بدراساتهم وكذا المواظبة واحترام التوقيت والسيرورة الحسنّة واحترام قواعد سير المؤسسات والحياة المدرسية.

يحدد الوزير المكلف بالتربية الوطنية التوجيهات العامة المتعلقة بإعداد النظام الداخلي، المذكور في الفقرة أعلاه.

يتم رفع العلم الوطني وإنزاله مصحوباً بأداء النشيد الوطني، في جميع المؤسسات التربوية العمومية والخاصة.

**المادة 21 :** يمنع العقاب البدني وكل أشكال العنف المعنوي والإساءة في المؤسسات المدرسية.

غير أنه، يمكن تمديد مدة التمدريس الإلزامي بسنتين (2) للتلاميذ المعوقين كلما كانت حالتهم تبرر ذلك.

تسهر الدولة بالتعاون مع الآباء على تطبيق هذه الأحكام.

يتعرض الآباء أو الأولياء الشرعيون المخالفون لهذه الأحكام إلى دفع غرامة مالية تتراوح من خمسة آلاف دينار (5.000 دج) إلى خمسين ألف دينار (50.000 دج).

تحدد كفاءات تطبيق هذه المادة عن طريق التنظيم.

**المادة 13 :** التعليم مجاني في المؤسسات التابعة للقطاع العمومي للتربية الوطنية، في جميع المستويات.

تمنح الدولة، علاوة على ذلك، دعمها لمتدريس التلاميذ المعوزين بتمكينهم من الاستفادة من إعانات متعددة، لاسيما فيما يخص المنح الدراسية والكتب والأدوات المدرسية، والتغذية والإيواء والنقل والصحة المدرسية.

غير أنه، يمكن أن يطلب من الأولياء المساهمة في تغطية بعض المصاريف المتعلقة بالتمدرس والتي لا تمس بمبدأ مجانية التعليم طبقاً لشروط تحدد عن طريق التنظيم.

**المادة 14 :** تسهر الدولة على تمكين الأطفال ذوي الاحتياجات الخاصة من التمتع بحقوقهم في التعليم.

يسهر قطاع التربية الوطنية، بالتنسيق مع المؤسسات الاستشفائية وغيرها من الهياكل المعنية، على التكفل البيداغوجي الأنسب وعلى الإدماج المدرسي للتلاميذ المعوقين وذوي الأمراض المزمنة.

**المادة 15 :** يتخذ قطاع التربية الوطنية كل إجراء من شأنه تيسير تكيف وإعادة إدماج التلاميذ المتمدرسين في الخارج العائدين إلى أرض الوطن في المسارات المدرسية الوطنية.

ويمكن قطاع التربية الوطنية أن يقوم، بالتنسيق مع البعثات الدبلوماسية الوطنية في الخارج، وبموافقة الدول المستقبلية، بتعليم اللغة العربية واللغة الأمازيغية والثقافة الإسلامية لأبناء الجالية الوطنية في المهجر.

تحدد كفاءات تطبيق أحكام هذه المادة عن طريق التنظيم.

**المادة 26 :** يمكن جمعيات أولياء التلاميذ المنشأة طبقا للتشريع الساري المفعول، تقديم اقتراحات إلى الوزير المكلف بالتربية الوطنية ولإداريات التربية بالولايات.

### الباب الثالث تنظيم التمدريس

**المادة 27 :** تتكون منظومة التربية الوطنية من المستويات التعليمية الآتية :

- التربية التحضيرية،
- التعليم الأساسي، الذي يشمل التعليم الابتدائي والتعليم المتوسط،
- التعليم الثانوي العام والتكنولوجي.

### الفصل الأول أحكام مشتركة

**المادة 28 :** في إطار غايات ومهام المدرسة، يصدر الوزير المكلف بالتربية الوطنية البرامج التعليمية لكل مستوى تعليمي، كما يحدد الطرائق والموافقت على أساس اقتراحات المجلس الوطني للبرامج المنشأ بموجب المادة 30 أدناه.

**المادة 29 :** تشكل الأهداف والبرامج التعليمية الإطار المرجعي الرسمي والإلزامي لجميع النشاطات البيداغوجية الممنوحة في المؤسسات المدرسية العمومية منها والخاصة.

**المادة 30 :** ينشأ، لدى الوزير المكلف بالتربية الوطنية، مجلس وطني للبرامج.

يكلف المجلس الوطني للبرامج بإبداء الرأي وتقديم اقتراحات بشأن كل قضية لها علاقة بالبرامج والطرائق والموافقت والوسائل التعليمية.

تحدد صلاحيات هذا المجلس وتشكيلته وكيفية تنظيمه وسيره عن طريق التنظيم.

**المادة 31 :** تستغرق السنة الدراسية بالنسبة إلى التلاميذ إثنين وثلاثين (32) أسبوع دراسة على الأقل، موزعة على فترات تفصلها عطل مدرسية، يحددها سنويا الوزير المكلف بالتربية الوطنية.

**المادة 32 :** يمكن الإدارات والجمعاعات المحلية والجمعيات ذات الطابع العلمي والثقافي والرياضي والاجتماعي المهني أن تساهم في أنشطة مكملية للمدرسة دون أن تحل هذه النشاطات محل النشاطات التربوية الرسمية.

يتعرض المخالفون لأحكام هذه المادة لعقوبات إدارية دون الإخلال بالمتابعات القضائية.

**المادة 22 :** يجب على المعلمين والمربين عموما، التقيد الصارم بالبرامج التعليمية والتعليمات الرسمية.

يكلف المعلمون، من خلال القيام بمهامهم وسلوكهم وتصرفهم، بتربية التلاميذ على قيم المجتمع الجزائري، وذلك بالتنسيق الوثيق مع الأولياء والجماعة التربوية.

يجب على المعلمين التقيد، أثناء القيام بواجبهم المهني، بمبادئ الإنصاف وتكافؤ الفرص وإقامة علاقات أساسها الاحترام المتبادل والنزاهة والموضوعية، مع التلاميذ.

المعلمون مسؤولون عن الضرر الذي يسببه تلاميذهم في الوقت الذي يكونون فيه تحت رقابتهم.

**المادة 23 :** يمارس مديرو المدارس الابتدائية ومدارس التعليم المتوسط والثانويات، باعتبارهم موظفين للدولة، موكلين من طرفها، سلطتهم على جميع المستخدمين المعيّنين أو الموضوعين تحت التصرف، ويتحملون مسؤولية الأداء المنتظم لمهام المؤسسة التي كلفوا بإدارتها.

كما أنهم مسؤولون عن حفظ النظام وأمن وسلامة الأشخاص والممتلكات، ولهذا الغرض فهم مؤهلون، عند وجود صعوبات جسيمة، لاتخاذ كل الإجراءات التي يملئها الوضع لضمان السير العادي للمؤسسة.

يتعرض المخالفون لأحكام هذه المادة لعقوبات إدارية دون الإخلال بالمتابعات القضائية.

**المادة 24 :** يسهر سلك التفتيش في إطار المهام الموكلة له، على متابعة تطبيق النصوص التشريعية والتنظيمية والتعليمات الرسمية داخل مؤسسات التربية والتعليم بما يكفل ضمان حياة مدرسية يسودها الجد والعمل والنجاح.

**المادة 25 :** يشارك الأولياء، بصفتهم أعضاء في الجماعة التربوية، مباشرة في الحياة المدرسية، بإقامة علاقات تعاون دائمة مع المعلمين والمربين ورؤساء المؤسسات، وبالمساهمة في تحسين الاستقبال وظروف تمدنر أبنائهم. كما يشاركون، بطريقة غير مباشرة، عن طريق ممثلهم في مختلف المجالس التي تحكم الحياة المدرسية، المنشأة لهذا الغرض.

يحدد الوزير المكلف بالتربية الوطنية كيفية إنشاء وسير المجالس المذكورة أعلاه.

تحدد كفايات تطبيق أحكام هذه المادة عن طريق التنظيم.

**المادة 33 :** يتم التعليم باللغة العربية في جميع مستويات التربية، سواء في المؤسسات العمومية أو المؤسسات الخاصة للتربية والتعليم.

**المادة 34 :** يدرج تعليم اللغة الأمازيغية في المنظومة التربوية، من أجل الاستجابة للطلب المعبر عنه عبر التراب الوطني.

تحدد كفايات تطبيق هذه المادة عن طريق التنظيم.

**المادة 35 :** يتم التكفل بتعليم اللغات الأجنبية وفق شروط تحدد عن طريق التنظيم.

**المادة 36 :** يمنح تعليم المعلوماتية في كافة مؤسسات التربية والتعليم.

وبهذه الصفة، تتخذ الدولة كل إجراء من شأنه ضمان تزويد المؤسسات العمومية بالتجهيزات اللازمة.

**المادة 37 :** تعليم مادة التربية البدنية والرياضية إجباري على كل التلاميذ والتلميذات من بداية التمدريس إلى نهاية التعليم الثانوي.

تحدد كفايات تطبيق أحكام هذه المادة عن طريق التنظيم.

## الفصل الثاني

### التربية التحضيرية

**المادة 38 :** تشتمل التربية ما قبل المدرسية التي تسبق التمدريس الإلزامي، على مختلف مستويات التكفل الاجتماعي والتربوي للأطفال الذين يتراوح سنهم بين ثلاث (3) وست (6) سنوات.

التربية التحضيرية بمفهوم هذا القانون، هي المرحلة الأخيرة للتربية ما قبل المدرسية، وهي التي تحضر الأطفال الذين تتراوح أعمارهم بين خمس (5) وست (6) سنوات للاحاق بالتعليم الابتدائي.

**المادة 39 :** تهدف التربية التحضيرية بالخصوص إلى:

- العمل على تفتح شخصية الأطفال بفضل أنشطة اللعب التربوي،

- توعيتهم بكيانهم الجسمي، لاسيما بإكسابهم، عن طريق اللعب، مهارات حسية وحركية،

- غرس العادات الحسنة لديهم بتدريبيهم على الحياة الجماعية،

- تطوير ممارستهم اللغوية من خلال وضعيات التواصل المنبثقة عن النشاطات المقترحة ومن اللعب،

- إكسابهم العناصر الأولى للقراءة والكتابة والحساب من خلال نشاطات مشوقة وألعاب مناسبة.

يتعين على مسؤولي المدارس التحضيرية، بالتنسيق مع الهياكل الصحية، الكشف عن كل أشكال الإعاقة الحسية أو الحركية أو العقلية للأطفال والعمل على معالجتها قصد التكفل بها بصفة مبكرة.

**المادة 40 :** تمنح التربية التحضيرية في المدارس التحضيرية وفي رياض الأطفال وفي أقسام الطفولة المفتوحة بالمدارس الابتدائية.

**المادة 41 :** بغض النظر عن الطابع غير الإلزامي للتربية ما قبل المدرسية، تسهر الدولة على تطوير التربية التحضيرية وتواصل تعميمها بمساعدة الهيئات والإدارات والمؤسسات العمومية والجمعيات وكذا القطاع الخاص.

**المادة 42 :** يمكن الهيئات والإدارات العمومية والجماعات المحلية والمؤسسات العمومية والتعاضديات والجمعيات ذات الطابع الاجتماعي والثقافي والمنظمات الاجتماعية المهنية أن تفتح هياكل للتربية التحضيرية، بترخيص من الوزير المكلف بالتربية الوطنية.

كما يمكن الأشخاص الطبيعية والمعنوية الخاضعة للقانون الخاص فتح هياكل للتربية التحضيرية بناء على ترخيص من الوزير المكلف بالتربية الوطنية، طبقاً للأحكام التشريعية والتنظيمية السارية المفعول.

**المادة 43 :** الوزير المكلف بالتربية الوطنية مسؤول، في مجال التربية التحضيرية، خصوصاً على ما يأتي:

- إعداد البرامج التربوية،

- تحديد المقاييس المتعلقة بالهياكل والأثاث المدرسي والتجهيزات والوسائل التعليمية،

- تحديد شروط قبول التلاميذ،

- إعداد برامج تكوين المربين،

- تنظيم التفتيش والمراقبة التربوية.

تحدد كفايات تطبيق أحكام هذه المادة، عند الاقتضاء، عن طريق التنظيم.

### الفصل الثالث

#### التعليم الأساسي

**المادة 44 :** يضمن التعليم الأساسي تعليما مشتركا لكل التلاميذ، يسمح لهم باكتساب المعارف والكفاءات الأساسية الضرورية لمواصلة الدراسة في المستوى الموالي أو الالتحاق بالتعليم والتكوين المهنيين أو المشاركة في حياة المجتمع.

**المادة 45 :** يهدف التعليم الأساسي، في إطار مهمته المحددة في المادة 44 أعلاه، على الخصوص إلى ما يأتي:

- تزويد التلاميذ بأدوات التعلم الأساسية المتمثلة في القراءة والكتابة والحساب،
- منح المحتويات التربوية الأساسية من خلال مختلف المواد التعليمية التي تتضمن المعارف والمهارات والقيم والمواقف التي تمكن التلاميذ من :
  - اكتساب المهارات الكفيلة بجعلهم قادرين على التعلم مدى حياتهم،
  - تعزيز هويتهم بما يتماشى والقيم والتقاليد الاجتماعية والروحية والأخلاقية النابعة من التراث الثقافي المشترك،
  - التشبع بقيم المواطنة ومقتضيات الحياة في المجتمع،
  - تعلم الملاحظة والتحليل والاستدلال وحل المشكلات وفهم العالم الحي والجامد، وكذا السيرورات التكنولوجية للصنع والإنتاج،
  - تنمية إحساس التلاميذ وصقل الروح الجمالية والفضول والخيال والإبداع وروح النقد فيهم،
  - التمكن من التكنولوجيات الجديدة للإعلام والاتصال وتطبيقاتها الأولية،
  - العمل على توفير ظروف تسمح بنمو أجسامهم نموا منسجما وتنمية قدراتهم البدنية واليدوية،
  - تشجيع روح المبادرة لديهم وبذل الجهد والمثابرة وقوة التحمل،
  - التفتح على الحضارات والثقافات الأجنبية وتقبل الاختلاف والتعايش السلمي مع الشعوب الأخرى،
  - مواصلة الدراسة أو التكوين لاحقا.

**المادة 46 :** مدة التعليم الأساسي تسع (9) سنوات، وتشتمل على التعليم الابتدائي والتعليم المتوسط.

**المادة 47 :** يمنح التعليم الابتدائي، الذي يستغرق خمس (5) سنوات، في المدارس الابتدائية.

يمكن أن يمنح التعليم الابتدائي في المؤسسات الخاصة للتربية والتعليم، المعتمدة والمنشأة طبقا للمادة 18 أعلاه.

**المادة 48 :** سن الدخول الى المدرسة الابتدائية هي ست (6) سنوات كاملة.

غير أنه، يمكن منح رخص استثنائية للالتحاق بالمدرسة وفق شروط يحددها الوزير المكلف بالتربية الوطنية.

**المادة 49 :** تتوج نهاية التمدرس في التعليم الابتدائي بامتحان نهائي يخول الحق في الحصول على شهادة نجاح.

يحدد الوزير المكلف بالتربية الوطنية، إجراءات القبول في السنة الأولى متوسط.

**المادة 50 :** يمنح التعليم المتوسط، الذي يستغرق أربع (4) سنوات في المتوسطات.

يمكن أن يمنح التعليم المتوسط في المؤسسات الخاصة للتربية والتعليم، المعتمدة والمنشأة طبقا للمادة 18 أعلاه.

**المادة 51 :** تتوج نهاية التمدرس في التعليم المتوسط بامتحان نهائي يخول الحق في الحصول على شهادة تدعى "شهادة التعليم المتوسط".

تحدد كفايات منح شهادة التعليم المتوسط عن طريق التنظيم.

يحدد الوزير المكلف بالتربية الوطنية، إجراءات القبول في السنة الأولى ثانوي.

**المادة 52 :** يوجه تلاميذ السنة الرابعة من التعليم المتوسط، الناجحون طبقا للإجراءات المذكورة في المادة 51 أعلاه، إلى التعليم الثانوي العام والتكنولوجي أو إلى التعليم المهني، وذلك حسب رغباتهم ووفقا للمقاييس المعتمدة في إجراءات التوجيه.

يمكن التلاميذ غير الناجحين، الالتحاق إما بالتكوين المهني وإما بالحياة العملية إذا بلغوا سن السادسة عشر (16) سنة كاملة.

### الفصل الرابع

#### التعليم الثانوي العام والتكنولوجي

**المادة 53 :** يشكل التعليم الثانوي العام والتكنولوجي المسلك الأكاديمي الذي يلي التعليم الأساسي الإلزامي.

يرمي التعليم الثانوي العام والتكنولوجي، فضلا عن مواصلة تحقيق الأهداف العامة للتعليم الأساسي، إلى تحقيق المهام الآتية :

- تعزيز المعارف المكتسبة وتعميقها في مختلف مجالات المواد التعليمية،

- تطوير طرق وقدرات العمل الفردي والعمل الجماعي وكذا تنمية ملكات التحليل والتلخيص والاستدلال والحكم والتواصل وتحمل المسؤوليات،

- توفير مسارات دراسية متنوعة تسمح بالتخصص التدريجي في مختلف الشعب، تماشيا مع اختيارات التلاميذ واستعداداتهم،

- تحضير التلاميذ لمواصلة الدراسة أو التكوين العالي.

**المادة 54 :** يمنح التعليم الثانوي العام والتكنولوجي، الذي يدوم ثلاث (3) سنوات، في الثانويات.

يمكن أن يمنح التعليم الثانوي العام والتكنولوجي في المؤسسات الخاصة للتربية والتعليم المعتمدة والمنشأة طبقا للمادة 18 أعلاه.

**المادة 55 :** ينظم التعليم الثانوي العام والتكنولوجي في شعب. كما يمكن تنظيمه في :

- جذوع مشتركة، في السنة الأولى،

- شعب، بداية من السنة الثانية.

تحدد الشعب من طرف الوزير المكلف بالتربية الوطنية.

**المادة 56 :** تتوج نهاية التمدرس في التعليم الثانوي العام والتكنولوجي بشهادة بكالوريا التعليم الثانوي.

يحدد الوزير المكلف بالتربية الوطنية، تدابير منح شهادة البكالوريا للتعليم الثانوي.

### الفصل الخامس

#### الأحكام المتعلقة بمؤسسات التربية والتعليم الخاصة

**المادة 57 :** يخضع فتح مؤسسات التربية والتعليم الخاصة، المذكورة في المواد 47 و50 و54 أعلاه، لاعتماد الوزير المكلف بالتربية الوطنية، طبقا للقانون ووفقا لدفتر شروط وإجراءات وشروط تحدد عن طريق التنظيم.

**المادة 58 :** لكل شخص طبيعي أو معنوي خاضع للقانون الخاص، وتتوفر فيه الشروط المحددة قانونا، الحق في فتح مؤسسات خاصة للتربية والتعليم.

يجب أن يتمتع مدير مؤسسة خاصة للتربية والتعليم بالجنسية الجزائرية.

لا يمكن، ومهما كانت الأسباب، خوصصة المؤسسات المدرسية العمومية.

**المادة 59 :** طبقا لأحكام المادة 33 أعلاه، يمنح التعليم في المؤسسات الخاصة للتربية والتعليم، باللغة العربية في جميع المستويات وفي جميع المواد.

**المادة 60 :** تلزم المؤسسات الخاصة للتربية والتعليم بتطبيق برامج التعليم الرسمية التي يحددها الوزير المكلف بالتربية الوطنية.

يخضع كل نشاط تربوي أو بيداغوجي تعتزم المؤسسات إضافته، علاوة على النشاطات التي تحتويها البرامج الرسمية، إلى ترخيص مسبق من الوزير المكلف بالتربية الوطنية، وإلى أحكام هذا القانون لاسيما المادة 2 منه.

**المادة 61 :** يجب أن تكون شروط توظيف مدير مؤسسة خاصة للتربية والتعليم ومستخدمي التربية والتعليم العاملين بها مطابقة على الأقل للشروط المطلوبة في توظيف نظرائهم العاملين في مؤسسات التربية والتعليم العمومية.

**المادة 62 :** يتعرض مؤسسو ومديرو المؤسسات الخاصة للتربية والتعليم المخالفون لأحكام المواد 59 و60 و61 أعلاه، إلى العقوبات المنصوص عليها قانونا.

**المادة 63 :** يتوج تمدرس التلاميذ في المؤسسات الخاصة للتربية والتعليم بالامتحانات التي ينظمها القطاع العام، بنفس الصيغة وبنفس الشروط المطبقة على التلاميذ المتدربين في مؤسسات التربية والتعليم العمومية.

**المادة 64 :** يمكن نقل تلاميذ من مؤسسة خاصة للتربية والتعليم إلى مؤسسة عمومية، ومن مؤسسة عمومية إلى مؤسسة خاصة، وفقا لتدابير يحددها الوزير المكلف بالتربية الوطنية.

**المادة 65 :** يمارس الوزير المكلف بالتربية الوطنية، الرقابة البيداغوجية والإدارية على المؤسسات الخاصة للتربية والتعليم، بنفس الكيفية التي يمارسها على المؤسسات العمومية.

### الفصل السادس

#### الإرشاد المدرسي

**المادة 66 :** يشكل الإرشاد المدرسي والاعلام الخاص بالناضف المدرسية والجامعية والمهنية فعلا تربويا يهدف

الجمهورية الجزائرية الديمقراطية الشعبية  
وزارة التربية الوطنية

# النشرة الرسمية للتربية الوطنية

القانون التوجيهي للتربية الوطنية  
رقم 08 - 04 المؤرخ في 23 جانفي 2008.

فيفري 2008

عدد خاص

## لديباجة

إن الجزائر، ومنذ فجر الاستقلال، جعلت من تربية أبنائها مركزا لاهتماماتها وسخرت حصة معتبرة من إمكانياتها وثرواتها الوطنية لتنمية قطاع التربية الوطنية الذي اعتبرته ذا أولوية.

وهكذا وبعد أكثر من أربعين سنة من المجهودات المكثفة التي عززتها الجماعة الوطنية، يحق للمدرسة الجزائرية أن تفخر اليوم بالمكاسب الفعلية التي تعكس التطورات الهائلة المحققة في مجال التربية.

وبالفعل، فإن الجزائر لم تستدرك التأخر التاريخي الملحوظ في مجال التمدرس و الموروث عن الحقبة الاستعمارية فحسب، بل تمكنت أيضا من مواجهة الطلب المتزايد على التربية الذي عبر عنه المجتمع منذ الاستقلال .

لقد تم فعلا مضاعفة التعداد العام للتلاميذ ب 10 مرات منذ سنة 1962، ليصل إلى 7.700.000 تلميذ، وهذا يعني أن ربع سكان الجزائر هم حاليا في المدرسة. فتطور نسبة التمدرس للشريحة العمرية ذات الست سنوات هي حاليا 97%، بينما لم تتعد هذه النسبة 43,5% سنة 1965، وهذا المؤشر يكشف النتائج المحصل عليها في مجال التمدرس، خصوصا إذا اعتبرنا أن هذا التطور قد تزامن، من جهة، مع تمديد فترة التمدرس الإلزامي من 6 إلى 9 سنوات، ومع تجاوز نمو السكان الجزائريين معدل 3,2% خلال نفس الفترة، من جهة أخرى.

بالإضافة إلى ذلك، فإن الجزائر قد تبنت مبدأ ديمقراطية التعليم و مجانيته والزاميته، وفي الوقت ذاته، عملت على تجسيد خيار تعريب التعليم وجزأة التأطير في مختلف المستويات، وهذا ما سمح لبلادنا باسترجاع لغتها وثقافتها وترقيتهما بما يتماشى مع قيمها الحضارية.

غير أن النمو الكمي للتربية المحقق ضمن سياق تميز بالانفجار الديمغرافي وفي ذات الوقت بخيار المشروع التربوي ذي الطابع الديمقراطي، قد واجهته صعوبات واختلالات أثرت على نوعية التعليم الممنوح وكذا على مردود المنظومة ككل، مما أدى إلى تقليص النتائج والمكاسب المحصل عليها بفضل تضحيات الدولة الجسام.

فإصلاح المنظومة التربوية أصبح إذن أمرا ضروريا، سواء بسبب الوضعية الحالية للمدرسة الجزائرية أو بسبب التحولات المسجلة في مختلف الميادين على الصعيدين الوطني والعالمي والتي تفرض نفسها على المدرسة، بصفتها جزءا لا يتجزأ من المجتمع الجزائري. ومن هذه التحولات، يمكن ذكر ما يلي:

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## 1. على المستوى الوطني

- ظهور التعددية السياسية التي تفرض على المنظومة التربوية إدراج مفهوم الديمقراطية وبالتالي تزويد الأجيال الشابة بروح المواطنة وكل ما ينطوي عليه هذا المفهوم من قيم ومواقف التفتح والتسامح والمسؤولية في خدمة المجتمع الذي تغذيه الهوية الوطنية والسعي إلى رغد العيش؛

- التخلي عن الاقتصاد الموجه وأساليب التسيير المركز والتأسيس التدريجي لاقتصاد السوق، بكل الإجراءات الاجتماعية والاقتصادية التي تميزه وترافقه (التصحيح الهيكلي، إعادة الهيكلة الصناعية، إزالة احتكار التجارة الخارجية، الخصوصية،...)، وهذا ما يحدو بالمنظومة التربوية إلى تحضير الأجيال الصاعدة تحضيراً جيداً لتعيش في هذا الوسط التنافسي ولتتكيف معه.

## 2. على المستوى العالمي

- عولمة الاقتصاد التي تشترط على المنظومة التربوية التحضير اللائق للأفراد وللمجتمع، لمواجهة التنافس الحاد الذي يميز بداية القرن 21 حيث ترتبط الرفاهية الاقتصادية للأمم بحجم ونوعية المعارف العلمية و المهارات التكنولوجية التي يتعين إدراجها؛

- التطور السريع للمعارف العلمية والتكنولوجية وكذا الوسائل الحديثة للإعلام والاتصال التي تفرض إعادة تصميم ملامح المهن وتشترط من التربية التركيز في برامجها وطرائقها البيداغوجية على اكتساب المعارف العلمية والتكنولوجية و تنمية القدرات التي تسمح بالتكيف مع هذا التطور في المهن وتيسير إدماج المتعلمين في وسط مهني معولم؛

إن هذه الوضعية التي هي وليدة رهانات جديدة مرتبطة بضرورة العولمة وتأكيد أهمية المعرفة والتكنولوجيا في عالمنا المعاصر تهيئ بالمنظومة التربوية وتفرض عليها ضرورة الاستجابة للطلب الاجتماعي الذي يشترط مستوى عال من الأداء والتأهيل المتنامي.

إن ضمان تربية موجهة نحو التنمية والرقى، يتطلب بروز القيم الخاصة بالعمل والانتاج التي من شأنها تفضيل مقاييس الكفاءة والتأهيل و السماح بتكوين مقدرات علمية وتقنية موثوق بها. و يتعلق الأمر أيضا بتغيير الذهنيات لتتماشى مع تطلعات الأجيال، على ضوء التحولات الهامة التي يعرفها العالم، ليتمكن المواطنون من العيش في مجتمع متفتح على

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العصرنة ، فخور بأصوله ويسعى دوما إلى العقلنة والمواطنة وتثمين العمل. ففي هذا السياق العام لتحول العالم ، سطر رئيس الجمهورية في برنامجه هدف إصلاح المنظومة التربوية بمختلف مركباتها ونصّب في شهر مايو من العام 2000 اللجنة الوطنية لإصلاح المنظومة التربوية. وقد تمت دراسة نتائج وتوصيات هذه اللجنة مرات عديدة من طرف الحكومة خلال شهري فبراير و مارس من العام 2002 قبل عرضها على مجلس الوزراء.

فقرارات مجلس الوزراء المنعقد بتاريخ 30 أبريل 2002 المسجلة في برنامج الحكومة الذي صادق عليه المجلس الشعبي الوطني ومجلس الأمة، تشكل من جهة، أرضية للتغيير الذي شرع فيه، ومن جهة أخرى تعد مصدر إلهام لإعداد مشروع هذا القانون التمهيدي. إن الإصلاح الشامل الذي يرمي إلى تشييد نظام تربوي منسجم وناجع يفرض نفسه، وهذا قصد السماح للمجتمع الجزائري بمواجهة تحديات الحاضر والمستقبل المتعددة وتحقيق الشروط العلمية والتكنولوجية التي بإمكانها ضمان تنمية مستدامة .

فتحديد سياسة تربوية جديدة بإمكانها الإستجابة لطموحات الأمة وتندرج في الحركة الدؤوبة للعلو، تفترض في المقام الأول صياغة مبادئ أساسية وغايات في مستوى التحديات المفروضة علينا.

#### 1. يتعلق الأمر أولا، بالعمل على تعزيز دور المدرسة كعنصر لإثبات الشخصية الجزائرية وتوطيد وحدة الشعب الجزائري

فالمدرسة الجزائرية التي يسعى مشروع القانون لإقامتها، تستمد مقوماتها من المبادئ المؤسسة للشعب الجزائري، تلك المبادئ المسجلة في إعلان أول نوفمبر 1954 وكذا في الدستور وفي مختلف المواثيق التي تبنتها الأمة.

وعليه يتعين على المدرسة المساهمة في إدامة صورة الجزائر، باعتبارها أرض الإسلام وجزءا لايتجزأ عن المغرب الكبير، و بلدا مسلما عربيا أمازيغيا، ومتوسطيا وإفريقيا، كما يتعين عليها أن ترتبط ارتباطا وثيقا بمرتكزاتها الجغرافية والتاريخية والإنسانية والحضارية. يجب على المدرسة خصوصا، غرس الروح الوطنية في أطفالنا وترقية وتنمية الإحساس بالإنتماء للجزائر والإخلاص لها و للوحدة الوطنية و وحدة القطر الوطني.

#### 6 القانون التوجيهي للتربية الوطنية

إن إحدى المهام الأساسية للمدرسة هي إذن، توعية التلاميذ بانتمائهم لهوية تاريخية جماعية مشتركة وواحدة، مكرسة رسميا بالجنسية الجزائرية. ومن هذا المنظور المؤسس للهوية الوطنية، فإن المدرسة ليست وسطا للمعرفة فحسب، بل هي أيضا البوتقة حيث ينصهر احترام التراث التاريخي والجغرافي والديني واللغوي والثقافي لمجموع الرموز التي تعبر عنها كاللغتين الوطنيتين والنشيد والعلم الوطنيين.

واعتبارا لهذه الصفة الرمزية الصرفة، يجب أن تكون المدرسة الوسط المفضل لتنشئة الشاب الجزائري على حب وطنه والانتماء لموروثه الحضاري الممتد على مدى آلاف السنين.

لا بد من تزويد المواطن الجزائري وهو في طور التكوين، بالصورة المشرقة للشعب الذي ينتمي إليه وجعله يتخذ مواقف إيجابية تسمح بالمحافظة عليه وصيانته والدفاع عنه.

**المدرسة الجزائرية مطالبة بضمان ترقية القيم ذات العلاقة بالإسلام والعروية والأمازيغية والمحافظة عليها، بصفتها الحبكة التاريخية للتطور السكاني والثقافي والديني واللساني لمجتمعنا.**

إن تكوين الوعي الوطني يستمد إذن، عصارته المغذية من المبادئ المؤسسة للأمة الجزائرية التي هي: الإسلام، العروية، الأمازيغية.

يتوجب على المدرسة ترقية هذه المركبات الأساسية للهوية الوطنية و هي :

• **الإسلام كدين وثقافة وحضارة** والذي يتعين تعزيز دوره في وحدة الشعب الجزائري وإبراز محتواه الروحي والأخلاقي وإسهامه الحضاري والإنساني.

لقد شكل الإسلام، بالنسبة إلى كل الشعوب التي اعتنقته، ثورة اجتماعية حقيقية بأهداف محددة ومسطرة بوضوح. فخصائص الأمة الجزائرية صقلها الإسلام الذي أعطى للشعب الجزائري البعد الأساسي لهويته.

لقد استوعب الشعب الجزائري فعلا الإسلام كدين بنظامه المشتغل على القيم الأخلاقية والروحية وكنموذج للتنظيم الاجتماعي الذي يهدف إلى إقامة مجتمع متضامن يبجل قيم العدالة والحرية والمساواة والتسامح، مجتمع تكون فيه الجماعة مسؤولة على مصير كل الفرد، كما أن كل فرد يجد نفسه معنيا بالمصير الجماعي.

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والعلمية والتقنية، لتوفير المعلومة العلمية العالمية بهذه اللغة وكذا ضمان النجاعة في التبليغ البيداغوجي وعمليات التدريس.

إن ترقية تعليم اللغة العربية كلغة وطنية ورسمية وكعامل لاسترجاع الشخصية الجزائرية سيتم دعمه وتعزيزه في إطار السياسة الجديدة للتربية الوطنية، لاسيما بتحديث طرائقها ومحتوياتها التعليمية لتصبح قادرة على منافسة اللغات الحديثة الأخرى للدول المتقدمة. إن تحسين تعليم اللغة العربية قصد إعطائها وظيفتها البيداغوجية و الاجتماعية والثقافية، سيسمح بتلبية متطلبات تعليم ذي نوعية، قادر على التعبير عن "عالمنا الجزائري والمغاربي والعربي والمتوسطي والافريقي" معاً، و بإدراك الحضارة العالمية والمساهمة في التقدم العلمي والتكنولوجي.

إن ترقية تعليم اللغة العربية ستمكنها من أخذ حصتها في مجال الإنتاج والتنافس الفكري العالمي.

• **الأمازيغية كلغة وكثقافة وكتراث** هي جزء لا يتجزأ من مركبات الشخصية الوطنية التاريخية، وعليه يتعين أن تستفيد هذه اللغة بكامل الإهتمام وتكون محلاً للترقية والإثراء في إطار تمشين الثقافة الوطنية.

فعلى المدرسة أن تبث روح الوعي لدى التلميذ مهما كانت لغته الأم ومهما كان موقع إقامته بالروابط التي تربطه بهذه اللغة، خصوصاً بتعليم التاريخ القديم للجزائر (وللمغرب الكبير) وجغرافيته وأصل تسميات المواقع الجغرافية.

ويتعلق الأمر هنا بترسيخ وترقية البعد الأمازيغي بمختلف مكوناته (اللغة ، الثقافة، العمق التاريخي والأنثروبولوجي) في المسار التربوي والعمل تدريجياً على تعليم اللغة الوطنية الأمازيغية بالوسائل البيداغوجية الملائمة وكذا بوسائل البحث.

على الجزائري أن يتعلم هذه اللغة وعلى الدولة أن تضع كل الوسائل البشرية والمادية والتنظيمية حتى تتمكن من الاستجابة تدريجياً للطلب حيثما كان التعبير عنه بالقطر الوطني.

**2. الغاية الثانية الكبرى للمدرسة الجزائرية الحديثة،** باعتبارها المرحلة الأولى لتعلم الثقافة الديمقراطية وأفضل عامل للتماسك الاجتماعي والوحدة الوطنية، تتمثل في **ضمان التكوين على المواطنة.**

#### 9 القانون التوجيهي للتربية الوطنية

ذلك فلا ينكر فضله في إرساء بعض المبادئ الأساسية و أنماط التنظيم والسير التي ما تزال صالحة اليوم.

يتميز هذا القانون عن الأمر رقم 35.67، المؤرخ في 16 أفريل 1976، خصوصا بما يلي :

- حصر مجاله في قطاع التربية الوطنية (التربية التحضيرية، التعليم الأساسي، التعليم الثانوي)؛

- تكييف النظام التربوي مع التحولات المنجزة عن اقتصاد السوق في مجتمع ديمقراطي؛

- الإمكانية المتاحة للأشخاص الطبيعيين والمعنويين الذين يخضعون للقانون الخاص، لفتح مؤسسات خاصة للتربية والتعليم في إطار الشروط التي يحددها التشريع والتنظيم؛

- إدراج تعليم اللغة الأمازيغية؛

- إدراج تعليم المعلوماتية في مجمل مؤسسات التعليم و التكوين؛

- الطابع الإلزامي لتعليم الرياضة منذ الدخول إلى المدرسة وحتى الخروج من التعليم الثانوي؛

- إنشاء مجلس وطني للمناهج كهيئة علمية وبيداغوجية مستقلة، تعنى بمهمة تصور وإعداد برامج التعليم؛

- صياغة حقوق وواجبات التلاميذ؛

- صياغة حقوق وواجبات المدرسين؛

- صياغة حقوق وواجبات المديرين؛

- معاقبة كل الأشخاص المخالفين لأحكام المادة 12 من هذا القانون، أي تلك المتعلقة بالطابع الإلزامي للتعليم الأساسي؛

- تحديد إطار قانوني عام للوتائر المدرسية؛

- تنظيم التعليم الأساسي الإجباري ذي 9 سنوات على شكل تعليم ابتدائي مدته 5 سنوات متبوع بتعليم متوسط مدته 4 سنوات؛

- تنظيم مرحلة ما بعد التعليم الإلزامي كالتالي :

16 القانون التوجيهي للتربية الوطنية

- مسلك أكاديمي، يشمل شعب التعليم الثانوي العام والتكنولوجي التي تحضر لمواصلة الدراسات العليا؛

- مسلك مهني، يجمع تخصصات التكوين والتعليم المهنيين ويحضر للاندماج في عالم الشغل؛

• إلحاق التكوين الأولي للمدرسين في كل مستويات التعليم بالمؤسسات المتخصصة للتعليم العالي أو تلك التي تخضع لوصايتها البيداغوجية؛

• إعادة ترمين القانون الخاص لوظيفة التدريس من الجوانب الثلاثة المعنوية والاجتماعية والاقتصادية؛

• إلغاء احتكار الدولة للكتاب المدرسي وإقامة نظام اعتماد الكتاب المدرسي والمصادقة على الوسائل التربوية المكملة والمؤلفات شبه المدرسية؛

• إنشاء المرصد الوطني للتربية والتكوين؛

يتمحور هذا القانون حول سبعة أبواب تنقسم ثلاثة منها إلى فصول.

الباب الأول مخصص لأسس المدرسة الجزائرية ويشتمل على ثلاثة فصول :

**الفصل الأول** يتكوّن من مادتين تحدد من البداية **غايات التربية** التي ترمي إلى تكوين مواطن مزود بمعالم وطنية أكيدة، ومتمسك بعمق، بقيم المجتمع الجزائري و باستطاعته فهم العالم الذي يحيط به والتكيف معه والتأثير فيه والتفتح بدون عقدة على العالم الخارجي.

**الفصل الثاني يعالج مهام المدرسة** التي يتعين عليها ضمان وظائف التهذيب والتنشئة الاجتماعية والتأهيل. إن تحديد المهام يبدأ بالمهمة الأساسية في توصيل المعارف والمهارات الضرورية لمواصلة التعلم والاندماج في الحياة العملية. أما صياغة المهام الأخرى فإنها تسمح بإظهار مهمة التنشئة الاجتماعية في المدرسة التي تتولاها بالتعاون مع الأسرة قصد تربية الشباب على المواطنة وقواعد الحياة في المجتمع، من جهة، ومن جهة أخرى فإن مهمة التأهيل التي تتمثل في منح المعارف والكفاءات الأساسية التي تمكن من الالتحاق بالدراسات والتكوينات العليا والحصول على شغل ومواصلة التعلم مدى الحياة.

القانون التوجيهي للتربية الوطنية 17

## Appendix Y: Research Integrity, Researching Human Subjects and Web-based Research Training

### COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

#### COMPLETION REPORT - PART 1 OF 2 COURSEWORK REQUIREMENTS\*

\* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Ahmed Abdelhakim Hachelaf (ID: 6842859)
- **Institution Affiliation:** Syracuse University (ID: 1020)
- **Institution Email:** ahachela@syr.edu
- **Institution Unit:** Moynihan Institute
- **Phone:** 3159915694
- **Curriculum Group:** Group 2- Graduate Students ARTS AND HUMANITIES
- **Course Learner Group:** Same as Curriculum Group
- **Stage:** Stage 1 - RCR
- **Record ID:** 25662202
- **Completion Date:** 05-Jan-2018
- **Expiration Date:** 04-Jan-2021
- **Minimum Passing:** 70
- **Reported Score\*:** 97

| REQUIRED AND ELECTIVE MODULES ONLY             | DATE COMPLETED | SCORE      |
|------------------------------------------------|----------------|------------|
| Mentoring (RCR-Basic) (ID: 16602)              | 02-Jan-2018    | 5/5 (100%) |
| Research Misconduct (RCR-Basic) (ID: 16604)    | 02-Jan-2018    | 5/5 (100%) |
| Data Management (RCR-Basic) (ID: 16600)        | 02-Jan-2018    | 5/5 (100%) |
| Authorship (RCR-Basic) (ID: 16597)             | 05-Jan-2018    | 5/5 (100%) |
| Peer Review (RCR-Basic) (ID: 16603)            | 05-Jan-2018    | 5/5 (100%) |
| Conflicts of Interest (RCR-Basic) (ID: 16599)  | 05-Jan-2018    | 5/5 (100%) |
| Collaborative Research (RCR-Basic) (ID: 16598) | 05-Jan-2018    | 4/5 (80%)  |

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

Verify at: [www.citiprogram.org/verify/?k69ee58a6-cbeb-4bc3-981c-2ee96e62aa79-25662202](http://www.citiprogram.org/verify/?k69ee58a6-cbeb-4bc3-981c-2ee96e62aa79-25662202)

Collaborative Institutional Training Initiative (CITI Program)

Email: [support@citiprogram.org](mailto:support@citiprogram.org)

Phone: 888-529-5929

Web: <https://www.citiprogram.org>

## COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

### COMPLETION REPORT - PART 1 OF 2 COURSEWORK REQUIREMENTS\*

\* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Ahmed Abdelhakim Hachelaf (ID: 6842859)
- **Institution Affiliation:** Syracuse University (ID: 1020)
- **Institution Email:** ahachela@syr.edu
- **Institution Unit:** Moynihan Institute
- **Phone:** 3159915694
- **Curriculum Group:** Basic/Refresher Course - Human Subjects Research
- **Course Learner Group:** Social/Behavioral Research Course
- **Stage:** Stage 1 - Basic Course
- **Record ID:** 25665681
- **Completion Date:** 07-Jan-2018
- **Expiration Date:** 06-Jan-2021
- **Minimum Passing:** 80
- **Reported Score\*:** 80

| REQUIRED AND ELECTIVE MODULES ONLY                                  | DATE COMPLETED | SCORE      |
|---------------------------------------------------------------------|----------------|------------|
| Syracuse University - HSR (ID: 12605)                               | 05-Jan-2018    | No Quiz    |
| History and Ethical Principles - SBE (ID: 490)                      | 05-Jan-2018    | 3/5 (60%)  |
| Defining Research with Human Subjects - SBE (ID: 491)               | 06-Jan-2018    | 4/5 (80%)  |
| The Federal Regulations - SBE (ID: 502)                             | 06-Jan-2018    | 4/5 (80%)  |
| Assessing Risk - SBE (ID: 503)                                      | 07-Jan-2018    | 4/5 (80%)  |
| Informed Consent - SBE (ID: 504)                                    | 07-Jan-2018    | 4/5 (80%)  |
| Privacy and Confidentiality - SBE (ID: 505)                         | 07-Jan-2018    | 4/5 (80%)  |
| Research in Public Elementary and Secondary Schools - SBE (ID: 508) | 07-Jan-2018    | 4/5 (80%)  |
| Internet-Based Research - SBE (ID: 510)                             | 07-Jan-2018    | 5/5 (100%) |

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

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# التربية المواطنة في النظام التربوي الجزائري

## المعتقدات والممارسات

بتركيز على منهاج ومقررات اللغة الإنجليزية كلغة أجنبية

## التربية المواطنة في النظام التربوي الجزائري: المعتقدات والممارسات، بتركيز على منهاج ومقررات

### اللغة الإنجليزية كلغة أجنبية

#### ملخص:

تتناول هذه الأطروحة التربية المواطنة في المناهج الجزائرية بتركيز خاص على اللغة الإنجليزية كلغة أجنبية. والهدف من هذه الدراسة هو مقارنة آراء صانعي القرار ومستلميه وتحديد أوجه التقاطع بين المعتقدات والممارسات وكذا الاتجاهات السائدة في سياسة وممارسة التعليم المواطني. يركز الجزء النظري من الدراسة على أهمية التعليم كقوة اجتماعية تسهم في بناء مواطنين يتمتعون بفكر واتجاهات حرة، منتجة ومنتقدة في الآن ذاته. وركزت المناقشة على نوع التربية المدنية اللازمة في ضوء التغيرات الأخيرة في المنطقة وفي العالم أجمع. الجزء التطبيقي من الدراسة يعتمد على تحليل المضامين والبيانات من الاستبيان والوثائق للحصول على بيانات مختلطة ذات طبيعة نوعية وكمية. استخلصت الدراسة العديد من النتائج والتوصيات والتحديات، مستمدة إطارها من مراجعة الأدبيات، ونتائج تحليل الوثائق الرسمية، ورؤى المعلمين والمفتشين المحصلة من الاستبيان. وتشير الدراسة إلى وجود أطراف واسعة من المناهج المواطنة والمواد التعليمية التي تدعو إلى مواطنة عالمية مقرونة في بعض الأحيان إلى دعوة لإيجاد التوازن مع الهوية المحلية. ويبدو أن تعزيز الهوية الوطنية هو أحد المواضيع الرئيسية لتكوين المواطنة الجزائرية، ولكن يبدو أنه هناك وعي بأن هذا التنشئة لا ينبغي أن يتم بطريقة تعزز كراهية الأجانب أو الشوفينية أو المواقف المتحيزة. وتتراوح أنماط أخرى بين التفكير النقدي والتنمية الأخلاقية وكان الموضوع المهيمن هو المنظور العالمي الذي يشمل المواطنة البيئية، والثقافة الدولية، والتسامح، وتعليم السلام، والمشاركة السياسية. على الرغم من وجود نقاش ضئيل حول خدمة المجتمع، فإن ممارسة الخدمة المجتمعية باعتبارها التعليم الميداني للخدمة للمجتمعية غير موجودة تماما في الأطر والممارسات التنظيمية للمدارس. نلاحظ أن معظم المحتوى المدروس يركز على المعرفة المدنية بدلا من الممارسة المدنية والمشاركة. وبالمثل، فإن أداة الاستبيان أسفرت عن نتائج مثيرة للاهتمام من كل من المفتشين والمعلمين. معظم وجهات النظر التي تمت مناقشتها تشهد على أن التدريس يجب أن يساعد المتعلمين بأن يلعبوا أدوارا نشطة في الحياة المجتمعية. ومع ذلك، لعب أدوار نشطة في الحياة السياسية كان محل نزاع بين العينة المستجوبة. وتعتقد الغالبية العظمى من المجيبين أن النظام موجه نحو المواطنة، ويعترف بأن هناك الكثير الذي ينبغي إنجازه. وسجل التفكير النقدي والاستقلالية الذكر الأدنى مقارنة بالطاعة والوعي بالحقوق والواجبات لكل من المعلمين والمفتشين. ويبدو أن هناك خلطا فيما يتعلق ببعض جوانب المواطنة، وخاصة الخدمة المجتمعية والمشاركة السياسية. كما تم تحديد العديد من التحديات التي تقف في طريق المواطنة التعليم. وذكر كل من المعلمين والمفتشين وجود قيود مماثلة. ومن أبرز هذه التحديات التحدي السياسي وفشل النظام السياسي في تجسيد المواطنة. كما تم ذكر تحديات أخرى ترتبط بالضغوط الاجتماعية والاقتصادية والثقافية.

**الكلمات المفتاحية:** السياسة في التعليم ؛ التربية المواطنة؛ التفكير النقدي؛ التعلم الذاتي؛ القيادة ؛ المشاركة المدنية