Ministry of Higher Education and Scientific Research
University of Algiers 2
Faculty of Foreign Languages
Department of English

A PHENOMENOLOGICAL APPROACH TO TEACHERS' AND STUDENTS' EXPERIENCES AND PERCEPTIONS OF CRITICAL THINKING IN THE ENGLISH LANGUAGE DEGREE COURSE: A STUDY AT UNIVERSITY OF MEDEA, ALGERIA

Thesis submitted in fulfilment of the requirements for the Degree of Doctorate in English (Linguistics/ Didactics)

Submitted by: **Supervised by:**
Mrs. Asma Melouah   Prof. Faiza Bensemmane

September 2020

A PHENOMENOLOGICAL APPROACH TO TEACHERS' AND STUDENTS' EXPERIENCES AND PERCEPTIONS OF CRITICAL THINKING IN THE ENGLISH LANGUAGE DEGREE COURSE: A STUDY AT UNIVERSITY OF MEDEA, ALGERIA

Board of Examiners

1. Chair: Prof. Brahim Mansouri   University of Algiers 2
2. Supervisor: Prof. Faiza Bensemmane   University of Algiers 2
3. Examiner: Prof. Amar Guendouzi   University of Tizi Ouzou
4. Examiner: Dr. Fatma Zohra Belhouchet ENS at Bouzareah, Algiers.
5. Examiner: Dr. Samira Arar   University of Algiers 2

DECLARATION

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

I am duly informed that any person practicing plagiarism will be subject to disciplinary sanctions issued by the university authorities under the rules and regulations in force.

Signed: Mrs. Melouah Asma
Date: 27/09/2020

DEDICATION

To my mother who has shared in all my joys and sorrows

To my father who has taught me how to be strong

To Mohamed and Achraf for always loving me

To my husband for his continued support.

ACKNOWLEGEMENTS

ABSTRACT

Recognized as a skill of enduring importance, critical thinking has witnessed increased attention in recent years, but questions still remain regarding its nature, and what constitutes this intellectual value. As a matter-of-fact, the notion of criticality and its place in higher education has been mostly framed within a Western cognitive approach which tends to favour the centrality of skills of reasoning and falls short of extending it beyond the realms of argumentation and logic. Many scholars allude to some abstract universality in thinking while neglecting its relation to cultural context. This study draws on a postmodernist approach, and is framed within an interpretive phenomenological methodology informed by the ideas of phenomenologists such as Heidegger, Merleau-Ponty and Van Manen. The aim is to deconstruct existing conceptualizations of critical thinking prominent in Western academic discourse and suggest a reconstruction of the concept by situating it within a non-Western contextual perspective. This study also seeks to investigate the lived experiences and perceptions of university teachers and students of English in the context of Algerian higher education. Qualitative data were collected from 12 teachers and 20 students of English in the Department of Foreign Languages at the University of Medea, using semi-structured teacher and student interviews, participant observation and reflective journal documentation. The diversity of these methods allows triangulation of the results, providing insights on contextuality, relationality and embodiment as significantly shaping the meaning and development of critical thinking in the Algerian university context. Other issues emerged such as authority and the reproduction of inequality, power relations, symbolic violence in the classroom, embodiment of certain forms of habitus and capital, fragmentation of efforts and experiences, religion, culture, politics, the educational LMD system and the EFL curriculum which have a bearing on the development of critical thinking. Therefore, critical thinking is not an abstract subject or a universal ideal mode of thinking that can be nurtured in all students, but its meaning and development are related to relational and contextual realities and to socially and culturally embodied practices which are structured, maintained and reproduced in the classroom and the wider field of EFL higher education.

Keywords: *Critical thinking, English as a foreign language (EFL), phenomenology, lived experiences, perceptions, higher education, Algerian University.*

ملخص

يحظى التفكير النقدي باهتمام متزايد في السنوات الأخيرة، بعد أن تم الاعتراف به كمهارة ذات أهمية دائمة، إلا أن العديد من الأسئلة لا تزال تطرح نفسها بشأن طبيعته وما يشكل هذه القيمة الفكرية. وفي الواقع، تم تأطير فكرة الانتقائية ومكانتها في التعليم العالي بشكل رئيس وفقا لمقاربة معرفية غربية تنزع إلى إعطاء الأولوية لمحورية مركزية مهارات التفكير ولم تتمكن من الخروج من بوتقة مجالات الحججية والمنطق. يلمح العديد من الباحثين إلى كونية الفكر المجردة ويتجاهلون علاقته بالسياق الثقافي. وتعتمد هذه الدراسة على مقاربات مابعد الحداثة وتندرج ضمن المنهج الفينومينولوجي مستنيرة بأفكار علماء الظواهر مثل هايديقير Heidegger و ميرلو بونتي Merleau-Ponty وفان مانان Van Manen. ويتمثل الهدف من ذلك في تفكيك المفاهيم الحالية للتفكير النقدي السائد في الخطاب الأكاديمي الغربي واقتراح إعادة بناء المفهوم من خلال وضعه في منظور سياقي غير غربي.

تهدف هذه الدراسة أيضًا إلى دراسة التجارب الحية وتصورات أساتذة الجامعات وطلاب اللغة الانجليزية في الجامعات الجزائرية. *وقد تم استخدام المنهج الثلاثي لجمع البيانات النوعية من خلال مقابلات أجريت مع عينة من الأساتذة والطلبة قوامها 12 من الأساتذة و20 من الطلاب بقسم* اللغات الاجنبية-شعبة الإنجليزية بجامعة المدية، وكذا *الملاحظة والمذكرات البحثية المدونة* من طرف الاساتذة والطلبة المشاركين في الدراسة. *وبينت نتائج الدراسة* وجود إرتباط بين السياق والعلائقية والتجسيد باعتبارها تؤثر بشكل كبير على مفهوم وتنمية التفكير النقدي في الجامعات الجزائرية. كما سلطت نتائج الدراسة الضوء على قضايا مثل السلطة وتكرر حالات اللامساواة وعلاقات القوة، والعنف الرمزي داخل الاقسام الدراسية، وتجسيد أشكال معينة من الملكات ورأس المال، وتجزئة الجهود والتجارب، والدين ، والثقافة، والسياسة، ونظام ليسانس ماستر دكتوراة LMD، والمناهج الدراسية للغة الإنجليزية كلغة أجنبية التي تملك تأثيرا على تنمية التفكير النقدي. ولذلك لا يعتبر التفكير النقدي موضوعًا تجريديًا أو طريقة تفكير مثالية عالمية يمكن أن يرعاها جميع الطلاب، ولكن معناه وتطوره مرتبطان بالوقائع العلائقية والسياقية والممارسات المدمجة اجتماعيًا وثقافيًا ;التي يتم تنظيمها والحفاظ عليها وإعادة إنتاجها داخل الأقسام الدراسية وبشكل أوسع في تعليم اللغة الإنجليزية كلغة أجنبية في الجامعات الجزائرية.

الكلمات المفتاحية: التفكير النقدي، اللغة الإنجليزية كلغة أجنبية، الظواهرية، التجارب الحية، التصورات، التعليم العالي، الجامعة الجزائرية.

LIST OF ABBREVIATIONS

APA   American Philosophical Association
CT   Critical Thinking
CCF   Common Core Framework
EFL   English as a Foreign language
FIE   Feuerstein's Instrumental Enrichment
IP   Interpretive Phenomenology
ISIS   Islamic State of Iraq and Syria
IUMS   International Union of Muslim Scholars
LMD   Licence-Master-Doctorate
MHESR   Ministery of Higher Education and Scientific Research
UM   University of Medea

LIST OF TABLES

LIST OF FIGURES

TABLE OF CONTENTS

Part Two: Empirical Case study

GENERAL INTRODUCTION

GENERAL INTRODUCTION

1. Background and Motivation for the Study

The importance of critical thinking (CT) has been well heralded by numerous scholars who perceived it to be the primary objective of higher education (Ennis, 1993, Paul et al., 1997, Barnett, 1997, Facione, 1990, Davies & Barnett, 2015). Barnett (1997:2) went even further to consider CT as "a defining concept of the Western university". Taking a significant part of Western scholarship throughout history, CT has been embedded in the theorization of various thinkers. The place of CT in Western philosophical tradition, in fact, can be historically traced before the twenty-first century to the time of Socrates, Plato, and Aristotle. These noted philosophers encouraged their students to question the common understandings that are rarely examined for relevance and truth (Bouton, 2008). In modern times, Dewey (1910, 1933) stated that the central purpose of Western education is learning to think critically. He refers to CT as 'reflective thinking', i.e., the active process of raising questions and searching, and believes that accepting hastily a solution to any problem without scrutinizing and hunting for additional evidence to support it leads to uncritical thinking. Like Dewey, Piaget and Inhelder (1958) emphasized the importance of CT as a valued educational goal to form individuals who can think critically, verify information rather than passively accepting everything. Recognizing the demands of twenty-first century education, many developed countries took the lead directing its objectives towards the development of CT skills "over instilling an ability to achieve certain test scores and recite rote knowledge" (Zhao, 2006, in Ritchhart, 2015:18). Western colleges and universities today offer courses and programs designed to enhance learners' abilities to think critically. Graduates should be able to engage with criticism, verify and deliberate with other people in a meaningful way on issues that affect their societies and life in general. A new vision of the purposes of quality tertiary education and what it should offer arises to determine the profile of the twenty-first century learner, a learner who is expected to engage in active learning and independent thinking and reasoning rather than passively accumulate transmitted knowledge.

At a time when it has become fashionable to speak of CT, questions still arise regarding the nature of this notion and what constitutes this intellectual value. Likewise, discussions arise about the sort of criticality that is appropriate for the twenty-first century learner, the way it is defined, the extent to which it is attainable by students, and the different ways by which it can be developed during students' higher education experiences (see for example, Johntson et al., 2011; Davies & Barnett, 2015). CT has often been strictly aligned with teaching skills for market and 'knowledge economy', as the technical and managerial capacities associated with data handling and modelling (Lim, 2015). Yet discussions on the topic of CT in the context of higher education also prompt another crucial issue: What potential purposes does higher education intend for CT to fulfill on a wider scope beyond economic effectiveness?

Conceptualizations of CT are complexly varied and overlapping, each presenting differing narrow meanings to the concept. This, however, raises an intricate paradoxical issue when attempting to find a holistic conceptual vision of CT. For instance, little has been done on the part of philosophical and cognitive approaches on the issue of the relationship between CT and the wider world beyond the context of instruction and pedagogy, in terms of "including in its scope any sense of actual potential action" (Barnett, 2015:14). Indeed, behind the adjective 'critical' lies a compellingly complex story which transcends the boundaries of the classroom and university. In a similar vein, the very alternative to the individual philosophical and cognitive approaches to CT are the social approaches. Although the latter attempt to surmount the abstract rationality of individual approaches, they inescapably demonstrate similar faults like their counterparts. These approaches (elaborated further in chapter two) documenting CT's transformative and emancipatory theses, are framed in Western 'reconstructionist' perspectives and presuppose CT as some sort of a liberal ideal.

Going beyond the scope of existing approaches, the perspective presented in the present study draws on postmodernist literature. It aims to deconstruct existing conceptualizations of CT prominent in Western academic discourse (see chapter two). Following such deconstructive reading, this research aims to present a reconstruction of the concept of CT by situating it within a non-Western contextual perspective. As will be discussed throughout this thesis, a holistic consideration of CT is not only limited to defining the concept as a composite of cognitive skills that can be formally or informally

developed, or as an ideal attribute for emancipation and social transformation. In my attempt to contribute to existing discussions about CT, my study seeks to recontextualize and rethink CT frameworks taking into consideration the social and cultural context of its implementation (see chapter three). CT may represent different things to different people. Thus conceptualizations and research have to transversely move the Western rational boundaries set on understandings of the concept and should rather seek to reconceptualize the term also from non-Western contextual perspectives, beyond abstract generalization and universal theorizing.

Individuals may present, therefore, different cultural understandings of the term 'criticality' and this may ultimately affect their application and practice of CT. It has become a matter of consensus that an individual's thinking, language, worldview, attitudes and behavior in general are determined to a greater extent by his/her social conditions. This cultural situatedness of human beings conditions members of the society to hold "common meanings, habits, practices, and skills that are socially prior to the individual and are socially disclosed and encountered"(Given, 2008:462). Within a certain cultural context, a system of beliefs, attitudes, values, social norms and settings are "embedded with the collective psychology of its people" (Nait Brahim, 2006:10). Yet, while these beliefs and attitudes may assist the development of CT, they might as well be loaded with biases, ideologies or stereotypes which act as a barrier to its effective growth. Similar to representations, perceptions of CT "are culturally situated in a very particular type of society that induces particular kinds of attitudes, moulded by cultures within which they grow, and fixed by the institutions that have the function of perpetuating them, such as politics, religion, the school and the media" (ibid:11-12). Perceptions which shape our experiences often reflect assumed beliefs, values and attitudes which are entrenched within certain cultural and historical contextualization, and are shaped by our situatedness and relationality within this context. Consequently, exploring perceptions of CT can help unveil and provide interesting insights into any inherent values and attitudes from a personal, sociocultural, historical, and political stance which might facilitate and/or inhibit its development within the Algerian higher educational arena and more specifically within the context of EFL learning and teaching at university. With this in mind, significant questions prompt: What does it mean to think critically and in which ways CT is of value to different individuals and their respective cultures? Again, if

ingrained sociocultural values and attitudes in a given context are not consistent with CT then to what extent can it be promoted among individuals?

Accordingly, rather than conceiving CT as some sort of universal de-contextualized practice, the need to re-contextualize and rethink CT from a sociocultural perspective is inevitable. The main rationale behind this work is to investigate CT as a culturally situated practice with regard to the Algerian sociocultural context. Given that our thinking about CT is very much affected by our situatedness in our context and by our cultural values, beliefs and attitudes which form our worldview and perceptions, it is crucial for this study to explore experiences and perceptions of CT of the participants of this study as embedded in their sociocultural context. The use of the sociocultural epithet in this study is significant in the sense that CT in this work is investigated as a process that takes place within a social and cultural contextualization. The sociocultural facet of experiences of CT is also emphasized as they are also affected by dominant culture. Understanding the conditioning impacts of culture on CT can help improve different aspects of educational research and practice including the development of CT in the field of higher education.

Thus, underpinning my work are issues of contextual embeddedness, relationality and embodiment as significant dimensions shaping the meaning and development of CT. I argue that I will not simply explore whether (or not) students are thinking critically or have successfully developed skills of analysis and argumentation, and what impact the development of CT has on their academic achievement, or if teachers are teaching for CT and how they assess it. Rather a different set of questions has informed my discussion of the subject of CT. Espousing a postmodern perspective, my research questions seek the ways in which individuals' relationality and embodiment within a given context influence and interfere with the way CT is conceptualized and practiced. Given this, then, how is CT conceived in non-Western cultures and contexts? To what extent do sociopolitical ideologies and issues of social structure and power relations in a specific context interact with and shape conceptions and meaning of CT, its intention and growth? What is the sort of critical thought that is accepted or sanctioned under existing ideological commitments? What potential educational purposes and agendas are set for CT development in a specific context? These questions and others have refocused my

attention and discussion of the subject and directed it towards the fundamental contextual and relational dimensions of its existence.

Given the societal aspect and wider role of CT beyond its cognitive and rational dimension, which primordially connects CT to the fields of critical pedagogy, critical theory, and citizenship education (Freire, 1970, Giroux, 1983, 2011; Giroux & Mclaren, 1994; hooks, 2010; Mclaren, 1997; Mclaren & Farahmandpur, 2001; Ten Dam & Volman, 2004) and relates its rational aspect with needs for democracy, emancipation, action and civic engagement, it is then important to question the place of CT in non-Western societies. The focus here on the fundamentally contextual, relational and embodied dimensions of CT is worth stressing (see chapter one). By reflecting on these issues, my study seeks to go beyond existing decontextualized Western approaches to CT, and promulgates and legitimizes the theorization of such developmental psychologists as Bronfenbrenner, and works of the French philosophers and sociologists Merleau-Ponty and Bourdieu. The theoretical perspectives embraced in this work provide a better soil for investigation and reflection. Drawing on such theories and philosophies, a wider holistic framework for the investigation of the meaning of CT can be provided. This broader conception extends our vision of what it means to be a critical thinker. It goes beyond emphasizing the teaching of argumentation, reasoning and formal logic, extending further aspects of 'Being', as 'Being-in-the-world' (Heidegger, 1962).

It is on the basis of such broader conception of CT and the significant theoretical perspectives underpinning this work that I consider CT in relationship with Algerian culture, and more specifically with higher education in Algeria. Approaches and theories of CT, as will be reviewed in chapter two, are constructed mainly through Western perspectives, hence may represent a 'straight jacket' to our understandings of how CT is perceived and embodied in non-Western cultures, and notably in the Algerian multilingual and cultural context. Taking this into account, in what way could the concept of CT be expanded to take into consideration issues of Algerian socio-political realities? In other words what does thinking critically mean for the Algerian teachers and students given the Algerian contextual reality and diversity? This justifies the necessity for exploring the functioning of this culture, including perceptions, beliefs, values, attitudes instilled in people in relation to how the phenomenon of CT is experienced. This research

will attempt to answer these questions addressing CT from an Algerian sociocultural perspective.

It is due to my interest in the meaning of the concept of CT and particularly in the questions of how one learns to think critically and what the experience of CT means that I oriented myself pedagogically to this phenomenon in 'a phenomenological mode' (Van Manen, 1990). Informed by a phenomenological viewpoint, my study seeks to investigate EFL teachers' and students' experiences and perceptions of CT at the University of Medea (the UM). My assumption is that teachers and students form a crucial part of the educational enterprise and their views are surely invaluable in building a global vision over what counts as CT including its purpose, scope and development in this context. The directing questions guiding my phenomenological inquiry include: What is the meaning of CT as a phenomenon to teachers and students? How is it experienced and perceived? What shapes their experiences and influences their perceptions of it? And to what extent an investigation of their experiences and perceptions is to influence the development of CT in EFL higher education in Algeria? Exploring participants' perceptions will help uncover the different meanings of CT and what is actually taking place in English language education at the UM in terms of participants' lived experiences and perceptions of this phenomenon. One way of dealing with the question of what is CT is "to theorize about it, to epistemologize our answer by theorizing" (Van Manen, 1990:46). Yet, by embracing a phenomenological approach and adhering to its tenets, my study seeks to explore the meaning of CT through how it is experienced and perceived in the 'lifeworld' (Husserl, 1970) of the research participants. The question of the meaning of this phenomenon, then, is not about setting abstract approaches of the concept and testing models to teach it. It is a question which always "refers us back to our world, to our lives, to who we are" (ibid: 103) and to our different experiences in our lifeworld (i.e. the world of everyday experiences).The full account of phenomenological philosophy and methodology embraced in this study is presented in chapter four.

In a nutshell, the present study is a phenomenological investigation of CT in light of existing knowledge, discourse, and practices taking place in Algerian higher education in particular and society in general. It seeks to explore the phenomenon of CT through the study of the lived experiences and perceptions of teachers and students of English in the Department of Foreign Languages at the UM. In this respect, I argue that the context

of higher education and more specifically the Algerian higher education context of ELT is not neutral but rather a microcosmic reflection of the situation taking place in a macrocosmic Algerian society. It should be noted here that Algerian culture is not monolithic but is rather a composite of diverse sub-cultures. For purposes of clarity in this thesis, I refer to the Algerian sociocultural context as whole, yet references will be made to the sub-cultures to which the participants partake.

2. Statement of the Problem

The need for CT in English language higher education is evident for students to thrive and succeed because language development and higher-order thinking are closely related. Moreover, changes brought about by the twenty-first century to the world of higher education and specifically to EFL university instruction requires a leap from classical to innovative agendas and pedagogies that can provide new opportunities for students to learn. In light of these changes and to cope with the wave of globalization, the Ministry of higher education and Scientific Research (henceforth MHESR) in Algeria issued a reform agenda, or what is known as the LMD system (Licence, Master, and Doctorate). This reform is aimed to develop "the critical capacities of the learners to enable them to know themselves through self-reflection, to become active and confident learners who can think for themselves and learn how to learn" (Bensemmane-Ihadadden, 2017:161). In spite of these reforms, CT has not yet succeeded to permeate across EFL curriculum (either as a separate discipline or infused within curriculum content) and make inroads into EFL university classes. In fact, pedagogies to a great extent have remained reflective of a set of traditional practices and attitudes towards teachers as an epistemic authority, knowledge as transmitted and rote learning and memorization over active reflective learning.

Despite increased interest in CT among many EFL teachers and researchers in Algeria, it is surprising that little research has actually been conducted on this topic, especially from the perspectives of teachers and students. Recently, a few studies have focused on CT as an individual skill or a set of cognitive skills in the field of English language instruction at university (Rehim, 2016; Dob & Benchikh, 2016; Ameziane & Gendouzi, 2015; El Ouchdi-Mirali, 2015, Touati, 2016) but even these are scarce and difficult to locate in the broader CT scholarship. Empirical research addressing CT and

exploring ways to nurture it among Algerian EFL students is limited in comparison with the plethora of research conducted on CT in different worldwide contexts. It is, yet, undeniable that "the Algerian context generally remains under-represented by research in education" (Bellalem, 2008:14). This current state prompts several questions, namely what place and what value does CT have in Algerian EFL higher education? What sort of criticality in thought and what visions and purposes does it set to fulfill in this context?

To answer these questions and others raised above my work seeks to examine EFL teachers' and students' experiences and perceptions of CT based on their knowledge and background, practices, attitudes, beliefs and assumptions. The assumption behind this is that the manner in which CT is experienced and understood by the instructors defines how they approach and promote CT in their classrooms and ultimately in EFL higher education. Similarly, it is worth examining students' experiences and perceptions of CT and how the latter influence their learning and development of it.

3. Purpose of the Study

The purpose of this study is two-fold. First, it aims to contribute to existing literature and expand existing CT theoretical and conceptual grounding. Exploring the concept more holistically, my work takes into consideration a contextual and relational perspective of CT. A review of the literature makes apparent many epistemic blind spots in Western (namely US) CT conceptualizations and illustrates the need to define the concept in relationship with specific non-Western cultural contextualization. Existing research also features a gap concerning the investigation of non-Western historical and cultural traditions of CT, such as studies situating CT within an Algerian perspective which are under-represented in scholarly publishing. Second, this study seeks to advance an understanding of the lived experiences and perceptions of CT of a sample of teachers and students of English in the Department of Foreign Languages at the UM. The perspective presented in this thesis reflects the idea that an investigation of experiences and perceptions is crucial to understand how teachers and students come to understand CT and how their perceptions can be reflective of their experiences and practices. Teachers develop a philosophy of teaching and their own theories and perceptions about education. According to Miliani (2012:225) "pedagogic practice seems to be derived primarily from teachers' own perceptions and interpretations of how to teach rather than

from sound pedagogic principles and theories". At this stage of the thesis, perceptions are defined as "personal understanding, opinions and beliefs about a specific topic believed by an individual that are generated from life experience, educational practice, or external influential factors" (Alwadai, 2014: 15).

4. Research Questions

Of specific interest to this research is exploring teachers' and students' lived experiences and perceptions of CT. The following research questions and research sub-questions reflect the intent of this study and drive my investigation.

1. What are EFL teachers' and students' experiences of CT at the University of Medea?

   1 a- How do teachers experience CT in their educational context?
   1 b- How do students experience CT in their educational context?

2. What are EFL teachers' and students' perceptions of CT at the University of Medea?

   2 a- How do teachers perceive CT in their educational context?
   2 b- How do students perceive CT in their educational context?

5. Significance of the Study

Given the primacy of CT in higher education today, it is crucial to explore the phenomenon of CT from both students' and teachers' point of view, as the former are the direct consumers of this educational aspiration and the latter are charged with leading its development. I believe that exploring the lived experiences and perceptions of CT of teachers and students of English in Algerian higher education can inform the development of CT in this context by helping further our knowledge and deepen our insights of the meaning of this concept and its features. The perspective and results emerging from my research may contribute to EFL higher education by broadcasting an important view of CT as emanating from the teacher and student voices. In support of this, exploring teachers' and students' perceptions of CT, including their understanding and description of their experiences can help teachers, educators, policy-makers or researchers who are involved in curriculum development in designing future curricula and extracurricular activities and in creating educational surroundings supportive of CT development as well. This study is also significant with regard to exploring the

effectiveness of the current EFL curriculum in terms of its potential to develop CT in students.

CT has become a mantra for anyone with interest in education. However, the literature is void of studies investigating how teachers and students experience and perceive CT in the Algerian university context. Therefore, to bridge this gap and contribute to empirical research conducted in other contexts, this study explores common themes emerging from the lived experiences and perceptions of the teacher and student respondents. A phenomenological approach, as will be described further in chapter four, is adopted in this study to explore the nature and essential properties of such perceptions which are viewed as the conscious experiences of the study's participants. The focus of this study is placed on uncovering the meanings attributed to CT emerging from teacher and student viewpoints, and exploring how the participants' experiences and perceptions are embodied and situated in their social and cultural context.

This study offers an understanding of CT grounded in non-Western perspectives. I suggested the need to go beyond Western instrumental views of criticality which are well-established in the literature, and rethink the subject of CT contextually in light of existing cultural, social, political realities, and issues of social structure and power relations occuring at the personal and institutional level. I hope that this study could be of help to language teachers, researchers and educators in applying CT in the EFL classroom.

6. Methodological Issues

The present study is framed within an interpretivist phenomenological (henceforth IP) approach as inspired by the philosophical thoughts of Husserl (1960, 1970), Heidegger (1962) and Merleau-Ponty (1962). It focuses on the study of the lived experiences and perceptions of CT of teachers and students of English through an investigation of how meaning and knowledge of this phenomenon is constructed through interactions with and relations within the context of the participants. Given the interpretivist phenomenological grounding of this work, diversity in the different understandings and meanings attributed to CT is sought. The purpose of phenomenology is "to identify phenomena through how they are perceived by the actors in a situation" (Lester, 1999:1). This is by studying numerous perceptions of the phenomenon as

experienced by different participants through in-depth interviewing, conversations or observation and reflective journal writing, etc., "and trying to determine what is common to these perceptions and experiences" (Kanik, 2010:68). The IP approach is appropriate in this research because it permits the researcher to capture divergent teacher and student lived experiences and perceptions of CT at a deeper level. This is through an investigation of how it appears to their consciousness to get closer to the phenomenon of CT in terms of what it means to the participants and how they experience it in their lifeworld context. Coming to a deeper understanding of the meaning of this phenomenon can be accessed through the bringing out of their personal experience, "the experience of the way we live situationally" (Patocka, 1998:97). It is in this regard that phenomenological inquiry makes contribution to this work, as it allows us to arrive at some sort of 'opening', in the words of Merleau-Ponty, into the meaning of our experiences, making us "critically and philosophically aware of how our lives (and our cognitive, emotional, embodied, and tacit understandings) are socially, culturally, politically, and existentially fashioned" (van Manen, 2016:13, brackets in original).

Accordingly, this study takes the case of teachers' and students' experiences and perceptions of CT in the Department of Foreign Languages (English section) at the UM. The corpora underlying this study include qualitative data collected from three different methods. These include semi-structured interviews, journal documentation and participant observation. Research participants include a sample of twelve teachers and twenty students of English. This sample represents different years of the English language Licence and Master's levels of the LMD degree at the UM. The use of different sources of data will help provide maximum insights into teachers' and students' experiences and perceptions of CT in Algerian higher education context of ELT. This study includes teachers and students of English of both sexes and from different parts of the region of Medea where this study is conducted. This can help provide a wide coverage of perspectives. Having highlighted the methodological issues of this study, I now turn to discussing its limitations.

7. Delimitations of the Study

The present study presents the following delimitations:

- The methodology of the present study is informed by interpretivist phenomenology which guided my worldview and all methodological choices. There are several areas regarding the strength and effectiveness of using such approach, yet adopting a more critical approach to the study of experiences and perceptions of CT would also be important.

- The findings of the study provided compelling and informative insights into the lived experiences and perceptions of CT of the small sample of teacher and student participants. This study does not claim generalization of its findings to the wider population of all English language teachers and students in higher education in Algeria. The results obtained are limited to the sample and context chosen. Other studies could be conducted by another researcher building on insights gained from this study.

- The present study did not include all EFL teachers (n=15) responsible for the English degree course at the UM. Missing from my sample were three male teachers who did not respond to my research invitation letter. Thus, the experiences and perceptions of CT of the three male teachers were not included in this study. I decided to limit my teacher sample to twelve instead of fifteen teachers, with the majority are female participants. I am aware that the teacher sample is majority female (i.e. ten female and two male teachers). Despite that, female teachers' accounts and views are compelling and there are significant similarities in their experiences and perceptions of CT with those of the 2 male participants.

- The study does not focus on the views of faculty and administrative staff. Interviews could be conducted with administrators to gain further insights into their perspectives with regard to CT and would have given the study a balanced image of how CT might develop in the context of the present research.

- This study does not start with a definite definition of the concept of CT with measurable and instrumental ends. It rather attempts to explore the essence and meaning of criticality by building upon the theoretical framework presented in this thesis. My understanding of CT tends towards a more holistic rather than an instrumental conceptualization of this concept.

- Although my purpose in this study is to explore the experiences and perceptions of CT of teachers and students in a non-Western context, the theoretical perspective framing this research builds on the writings of Western authors. I mainly draw upon the views of the French philosophers Boudieu, Merleau-Ponty, and Derrida. Including views of non-Western authors required efforts in reading and understanding non-English texts (including but not limited to academic Arabic) and translating them which I am not skilled at. However, my understanding of CT is not limited to Western tradition as I emphasized the need to recontextualize CT and I highlighted the importance of developing a conception of CT by building on Islamic perspectives.

8. Structure of the Thesis

The present study provides both a theoretical and empirical investigation dealing with different meanings of the phenomenon of CT as it appears in the wide scholarship and as perceived by teachers and students of English in the Department of Foreign Languages at the UM. The purpose is to reach a multi-faceted and holistic understanding of this phenomenon. In order to achieve this aim, the current thesis is divided into two parts. Part one, Theoretical Underpinnings, is presented in three chapters. Chapter one presents the theoretical framework guiding this study. Chapter two is a critical deconstructive reading of related literature on CT. It aims to present a critical appraisal of the main theories and emerging perspectives contributing to CT conceptualization in higher education. Chapter three provides a major discussion and reflection on CT by taking a recontextualized consideration of this subject. It further explores the issues of culture and context in relation to CT, taking as its central focus the Algerian sociocultural context.

The second part of this thesis, Empirical Investigation, is divided into three consecutive chapters. Chapter four provides a thorough discussion of the methodology used in this study. It starts by explaining the research paradigm and the philosophical assumptions which the study embraces, and then moves to a discussion of the phenomenological approach together with the research design adopted in this study. Methods and procedures of data collection and analysis are also discussed in this chapter. Finally, issues of ethics and trustworthiness in this research are presented. Chapter five presents analyses and interpretations of the emergent data obtained in this study, by sheding light on the participants' experiences and perceptions of CT. In chapter six the findings of the study are discussed in light of the theoretical framework set in chapter one of this thesis to help bring answers to the research questions. This chapter also presents a reconstructive reflection on CT along with pedagogical implications and recommendations for future research.

PART ONE
THEORETICAL UNDERPINNINGS

CHAPTER ONE

Mapping the Theoretical Framework for Critical Thinking: Theorizing Contextuality, Relationality and Embodiment

**Mapping the Theoretical Framework for Critical Thinking: Theorizing
Contextuality, Relationality and Embodiment**

Introduction

CT has become a contemporary catchphrase featuring, as Williams (1976:13)
remarked, "in our most general discussions of practices and institutions". However, while
many perceive CT as a direct outcome of higher education, such notion is still surrounded
with abstraction and elusion. From a universal generic skill, or a set of skills in analysis
and argumentation to problem solving and decision making, various definitions of CT
overlap. Not only has the meaning of CT not yet settled, the subjects' intentionality and
development are still widely debated. To the extent that the teaching of CT is deemed
important, many researchers and scholars (Ennis, 1993; Facione, 1990; Halpern, 1999;
Barnett, 1997; Giroux, 2011; among others) have dealt at length with the meaning and
role of CT in their various disciplines. Albeit different conceptions of CT exist, they are
considerably framed within Western perspectives that privilege rationality and logic over
other aspects of human development. Such understandings of CT fall short of
encompassing a more holistic view of the concept, and of taking into account issues of
contextuality and relationality that interfere with the way the subject is conceptualized
and developed.

My work is grounded in phenomenological perspectives, and in my quest for the
meaning of the phenomenon of CT, I embarked on exploring how this subject is
experienced and perceived in the context of EFL higher education in Algeria. Through
the exploration of experiences and perceptions of CT of teachers and students of English
in the Department of Foreign Languages at the UM, this case study is taken as a starting
point for rethinking CT contextually in relation to Algerian sociocultural and educational
contexts. Stated differently, this study seeks to examine the perceptions of CT of
contexually and relationally embedded and embodied participants. This will shed light on
the embodied contextual and relational factors shaping the ways in which CT is
conceptualized in an Algerian EFL university context. The theoretical framework
suggested in this chapter, and which my analysis and discussion build upon, draws on

postmodern perspectives and is intended to widen our worldview and extend existing Western understandings of CT. By reflecting on theories of contextuality, relationality and embodiment, my purpose is to go beyond existing decontextualized Western approaches to CT, which stress mainly the individual development of skills of reasoning and argumentation.

This first chapter will set the stage for a major theoretical discussion of the theories and concepts underpinning my study. This research attempts to explore the phenomenon of CT in the field of EFL higher education in Algeria by taking into account the social and cultural context in which the participants are situated. In the coming pages of this chapter, I will construct a theoretical framework which does not build merely on cognitive psychological approaches, which many studies embrace, but on additional lenses that integrate developmental psychology, as well as philosophical and sociological approaches. Therefore, my theoretical and conceptual underpinnings are informed by the works of such developmental psychologists as Vygotsky (1978) and Bronfenbrenner (1979), philosophers and sociologists such as Merleau-Ponty (1962) and Bourdieu (1990, 2000). The theoretical perspectives presented in this chapter provide a useful framework for investigating experiences and perceptions of CT by EFL teachers and students in the Department of Foreign Languages where I teach. Therefore, the present research is multidisciplinary in nature and the combination of such theories is of interest in this research as they are woven together in order to map the main framework of the theoretical tools and constructs guiding my investigation.

1.1. Rethinking Critical Thinking: Beyond Abstract Generalization

Contemporary discussions of CT have presented such concept as a core outcome expected of university education. Existing conceptions of CT, mainly embedded within the disciplines of philosophy and cognitive psychology, have become increasingly ubiquitous in most of CT scholarship. Mostly framed within a Western cognitive approach, such conceptions favour the centrality of developing individual skills in reasoning and argumentation while they fall short of addressing the social and relational dimensions of the subject that extend beyond the realms of cognition. Western individual approaches to CT, with their focus on cognition and rationality, reflect "an obsession with means rather than ends, method, procedure, and efficiency rather than human

purpose and well being" (Weil & Kincheloe, 2004:4). In their emphasis on the rational and cognitive aspects of CT, individual approaches allude to some sort of abstract universality in thinking, yet they often neglect how such mode of thinking relates to culture and context in general, and in particular, to embodied historical, social and cultural differences interfering with individual understandings of this concept. CT may represent different things to different people. Perhaps this explains why the concept is still ambiguous and contradictory with regards to its meaning, intention and development, and hence difficult to implement in EFL classrooms.

In order to account for the complexity and ambiguity that still resides in the meaning of such concept, conceptualizations of CT have to move beyond Western rational instrumentality, which is framed within a "Western Plato-Baconian tradition that privileges the mind over other elements of human beings' complex natures" (Broom, 2011:17). In doing so, such conceptualizations have to transversely move the Western rational boundaries set on understandings of the concept and reconceptualize the term also from non-Western perspectives, and equally beyond abstract generalization and universal theorizing. Such reconceptualization and reconstruction of CT requires taking into account our contextual embeddedness and relationality (see sections 1.2 and 1.3), including the contextual realities and social relations as crucial conditions shaping its meaning and development. It is unthoughtful to assume that CT is founded upon a set of logical and universal principles (Lim, 2016) that should be a natural part of all educational institutions. This merely suggests that the process of integrating CT in the university and the classroom is straightforward while in fact given sociocultural contextual realities and differences, its development may be a strained process full of questions on one hand, and tensions and contradictions on the other, at both educational and societal level.

As an alternative to the individual-cognitive approaches to CT that promulgate the abstract formulations of cognitive skills, the social approaches came as a response. Despite their widely assumed usefulness in surmounting the abstract rationality of the former, the latter, however, inescapably demonstrate similar universal generalizability. These approaches documenting CT's transformative and emanciparoty theses, are framed in Western 'reconstructionist' perspectives and presuppose it as some sort of a univeral liberal ideal. Going beyond the scope of existing approaches, in this research, I advocate

a more contextually-grounded and relational embodied approach to CT. The perspective presented in this study draws on postmodernist literature. It attempts to deconstruct existing conceptualizations of CT prominent in Western academic discourse (see chapter two) and reconstruct the subject by situating it within a non-Western contextual perspective. In my attempt to contribute to existing discussion about CT, my study presents a recontextualization of this subject in light of the Algerian context, whereby I argue that the more fundamental issue in reconstructing CT is the consideration of the social and cultural context of its implementation in which social relations and a network of symbolic structures of field of power shape its course and development.

Far from sheer theorizing about what CT is, which has already taken a great deal of attention in the past few decades, the fore question here is how to situate and reify this abstract theoretical body by addressing the subject of CT contextually in relation to embodied participants, and also more thoughtfully in light of the necessary embedded educational, social, political and historical realities. I espouse here Wittgenstein's (1958, cited in Moore, 2011:5) dictum reminding us that in order to understand the meaning of something we should look at its actual use in the "rough ground of human activity" rather than "on some abstract plane".

1.2. A Contextual Perspective of Critical Thinking

The previous discussion about the state of abstraction surrounding CT conceptualizations which presuppose its generalizability to all cultures and contexts is problematic, and thus lays the basis for the contextual perspective I shall present here and draw upon in the remaining chapters.

1.2.1. Context and Contextuality: Definition

The notion of context is defined differently in scholarship, and has been a key concept in different fields such as linguistics, physics, communication studies, anthropology of language, philosophy, pyschology, methodology, etc. In research, as Duranti and Goodwin (1992:2) noted, context "means quite different things within alternative research paradigms". In order to explore the meaning of such a term, it is useful to begin with this general definition provided by Gershenson (2002: 2)

A context consists of the set of circumstances and conditions which surround and determine an idea, theory, proposition, or concept. These circumstances and conditions can be spatial, temporal, situational, personal, social, cultural, ecological, etc.

This definition of context points at two important matters; the 'focal event' which is the idea, the theory, the concept, or the phenomenon being examined, and the surrounding conditions or circumstances such as the cultural and social setting or environment within which the 'focal event' is embedded or framed. Without considering the context "the focal event cannot be properly understood, interpreted appropriately, or described in a relevant fashion" (Durantin & Goodwin, 1992:3). The better we understand the context in which for instance learning or thinking occur, the more likely we see how some contexts are more facilitators and "more conducive to the process of cognitive, affective, moral and social development than others" (Williams & Burden, 1997:188).

Yet despite its importance, a context of individuals which includes the social setting and cultural context is not an unchangeable fixed entity, existing outside the reach of individuals and only executing an influence upon them. Similarly, context and the social world particularly, cannot be reduced to a set of individuals who compose it. Individuals do not stand alone in a social world and the latter instead "comprises networks of interaction between actors who cannot be abstracted from these networks and who take shape as actors within interaction" (Crossely, 2011:21). Such networks of interaction and relations among individuals make our context and social world a more dynamic operational system rather than an immutable static structure (Gates, 2000). Giddens (1995: 53-54) also noted that "all human action is carried out by knowledgeable agents who both construct the social world through their action, but yet whose action is also conditioned or constrained by the very world of their creation".

On this basis, a phenomenon of interest can be examined properly by looking at the context in which it is situated. In qualitative research, for instance, human actions can be understood effectively only in context (Given, 2008). This requires sensitivity to context and background as well as the historical, social and cultural circumstances surrounding participants and researcher. With regard to the importance of context, this research considers participants' social and cultural contextuality, that is "the values, symbols, interpretations, and perspectives that are shared by a particular group" (Branch, 2012:511), as crucial in understanding their lived experiences and perceptions of CT. The

relevance of contextual situatedness in interpretivist research will be explained further in chapter four as I explicate my research methodology. The next section will look at a theoretical perspective that provides a basis for understanding the crucial importance of human ecological environment and social context in which individuals are situated.

1.2.2. A Socio-Ecological Discourse of Context

Recognizing the important effects of context and social environment on human development, many researchers in psychology resorted to think that experimental generalizations are not sufficient to capture the complex idiosyncrasies of human individuals. By referring to the context of individuals' everyday life, researchers such as Bronfenbrenner (1979) in developmental psychology have advanced a Socio-ecological Theory claiming that an individual is inseparable from his social context. Socio-ecology involves "interrelationships between humans and their environments, including the consequent psychological, social, and cultural processes over time" (Berns, 2010:18). Referring to the socio-ecological context of human beings, Bronfenbrenner (1979: xiii) contended that:

> Seen in different contexts, human nature, which I had previously thought of as a singular noun, became plural and pluralistic; for the different environments were producing discernible differences, not only across but also within societies, in talent, temperament, human relations, and particularly in the ways in which the culture, or subculture, brought up its next generation.

The Socio-ecological Theory as advanced by Bronfenbrenner (1979) is aimed to provide better approximation to real-life phenomena by studying the social context and environment in relation to individuals' development. Through interaction between individuals and their context, Bronfenbrenner (1979: xv) convincingly argued that "human abilities and their realisation depend in significant degree on the larger social and institutional context of individual activity". For instance, in order to study and understand the development of students' thinking (including the development of CT), it is critical to consider how such development occurs within the social and cultural context of the systems of relationships affecting individuals. The framework by Bronfenbrenner (1979) has been influencial in different fields such as developmental psychology, educational psychology and sociology. His theory centers around a very simple yet significant idea "the main effects are in the interaction" (ibid: x), pointing out to the interactions and relations between individuals within their sociocultural environment, past and present.

What is distinctive about this theory is that, unlike many approaches in social sciences, it views concepts like perception, learning, behavior, setting, culture, context and institution not as separate entities or as only dyadic but as relational forming 'nested' and interconnected structures. Bronfenbrenner's theory (1979) suggests four overlapping and connected ecological systems (see figure 1.1) "each inside the other like a set of Russian dolls. Moving from the innermost level to the outside" (Bronfenbrenner, 1994:39). This ecological systems theory which is also referred to as the 'ecological model of human development' is at play in all aspects of the development of a person including, and of particular import to this thesis, his/her CT. More specifically, the ecological systems include:

- the *microsystem*, which comprises the direct and immediate relations between an individual and family members such as interactions with parents and siblings, peers, teachers, within school, home, childcare, etc.;

- the *mesosystem* which includes the relations and interactions between the structures of an individuals' microsystems; it "comprises the interrelations among two or more settings in which the developing person actively participates (such as, for a child, the relations among home, school, and neighborhood peer group; for an adult, among family, work, and social life)" (Bronfenbrenner,1979:25).

- the *exosystem*, which involves the indirect rather than the direct impact of interactions of others and events that occur in the social system on a person's life, for e.g. parents' jobs;

- the *macrosystem* involves the whole culture or society which includes cultural values, attitudes, the belief systems, bodies of knowledge and "patterns of ideology and organization of the social institutions common to a particular culture" (Bronfenbrenner, 1979:8). The specific features of the macrosystem determine the properties and processes in the exo-, meso- and ultimately the microsystem.

What can be noted in Bronfenbrenner's framework, as presented in his environmental systems and illustrated in figure 1.1 below, is that an individual is not a 'tabula rasa' influenced passively by the environment, but rather as a "growing, dynamic entity that progressively moves into and restructures the milieu in which it resides" (Bronfenbrenner, 1979:21). Therefore, the interaction between a person and his/her context is viewed as 'two-directional'.

Figure 1.1. 'The Ecology of Human Development'. Adopted from Garbarino (1982:26)
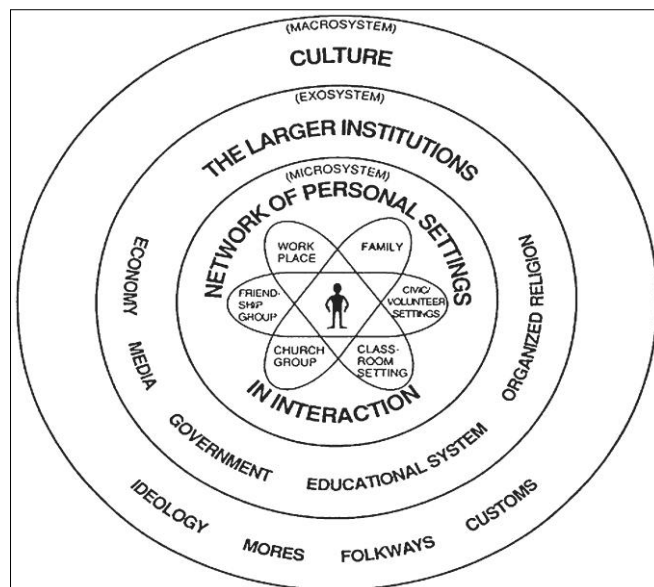
In short, the theory and ecological systems presented above highlight the importance of the sociocultural environment surrounding the individual. Such systems in which structures of relations and interactions occur form patterns influencing a person's development and socialization (Berns, 2010). Not only limited to individual relations, the dynamic interactions and transactions within and between families, society, institutions, culture and the whole social system should be taken into consideration when examining aspects of learning and development including the development of CT. The interactions and relations within and between the environmental structures considerably differ depending on societies, cultures and subcultures, therefore, giving rise to differences and variations in how individuals perceive and understand CT and the processes and outcomes involved in their CT practices and experiences.

The present study considers the importance of context in exploring EFL teachers' and students' experiences and perceptions of CT in Algerian higher education. The development of CT relies heavily on the embedded socio-ecological context. Espousing Socio-ecological Theory expounded by Bronfenbrenner, (1979), the present undertaking focuses on the phenomenon of CT, that is, what is perceived, "thought about, or acquired as knowledge [of CT], and how the nature of this [...] material changes as a function of a person's exposure to and interaction with the environment"(Bronfenbrenner, 1979:9, brackets added). The underlying assumption in my work is that by taking into account the contextuality and relationality of the participants and their embodiment and re-framing

the study of CT through a socio-ecological lens, one can better understand students' development of CT as influenced by their socialization.

1.2.3. Critical Thinking in Context

Building on contextualization and sociocultural theoretical lenses discussed above, this research considers the importance of developing a contextual approach as a key for understanding how CT is conceptualized and developed in relationship to the context of its implementation. Stated simply, CT conceptions and implementation vary according to the context in which they occur (Brookfield, 1987). This raises an important issue: What does CT mean to individuals from different contexts? The key issue lies in how cultural values and processes inherited from socialization in a specific context shape the ways in which CT is experienced, conceptualized and developed. We tend to experience and perceive CT differently depending on who we are and where we are positioned contextually. The assumption I posit here is that the potential meaning and knowledge of CT and ultimately its development is "necessarily regulated by a set of contextual rules, rules that differ accross societies, cultures and histories" (Lim, 2016:7).

Reflecting on the issue of contextuality then, discussion does not cease at how conceptions and experiences of CT may differ depending on the social and cultural context. If we consider such issue just in terms of how epistemologically and pedagogically the ways in which CT is conceived and taught in Western culture may differ from Arab or Eastern cultures, we may risk to miss the bigger picture. Examining the epistemological and pedagogical issues of the subject of CT contextually and the sociocultural distinctions in the ways CT is conceived and taught without looking at the political, historical and cultural realities and social relations giving birth to such distinctions is what is at stake in this study.

Framed within a postmodernist perspective, a contextual approach to CT has to examine how the social and political relations and interactions in a given context interfere with the construction of knowledge and meaning on this subject. The very notion of contextualizing CT, or recontextualizing it as the subject has already been conceived mostly on Western contextual grounds, suggests a reflection on how knowledge and discourse of CT is constructed. Given that knowledge in any context is socially, culturally, historically and politically constructed, how is knowledge and discourse about CT constructed by being placed in different contexts, liberal, illiberal, neoliberal, etc.?

What and who does this knowledge and discourse serve in particular? These questions should direct any discussion of the subject of CT, which has initially considered issues of contextuality, along new lines of inquiry taking as a serious concern relations and interactions in a context where certain ideological commitments, issues of power and social structure are maintained and sustained. Contexualizing CT, "by examining how it is conceived and taught vis-à-vis the social and political conditions of its existence" (Lim, 2016:4) in the Algerian context is the focus of my inquiry.

To summarize, the problem of thinking of CT merely as an abstract form of cognitive rationality, neutralizes and essentializes the subject and turns it into some sort of a universally substantive educational ideal. An ideal that, no matter the cultural, historical or educational background of the learner, or still the symbolic ideological socialization of the education promoting it (Lim, 2016), if integrated into educational curricula and implemeted into an actual classroom, it will increase the learners' independent rationality, intellectual autonomy and active learning. The substantive rationality and instrumental utility has been the focus of different CT approaches and models in the literature, including the prominent CT movement in the United States. Paradoxically "much of the [literature] has tended to sidestep serious considerations of the subject's social and political contexts" (ibid:12). CT, to borrow Bernstein's (2003:146) words, is not "somehow bland, neutral as air". As a crucial part of higher education today, CT development is bounded exactly by this same education that promotes it. Universities and schools in general as sites for the 'reproduction of knowledge' espousing here Bourdieu's perspective, have always been symbolic power agencies of ideological socialization (Bourdieu & Passeron, 1990; Bernstein, 2003; Lim, 2016), where political and ideological commitments are embedded and embodied. The symbolic nature of higher education institutions which is reflective of the dynamics and complex ideological and power structures, and relations which individuals are socialized into, underpin and tacitly shape how a contested topic such as CT "is both taught and thought about" (Lim, 2016:61).

Inquiring into this issue, that is how CT is perceived and epistemologically defined and pedagogically experienced, requires going beyond theoretical abstract generalizations to situating the subject in a specific social and cultural context. Conceptualizing CT contextually, therefore, requires probing the subject relational nature. The very notion of

relationality suggests that any concern with developing an understanding of the subject of CT "takes as its central problematic its relations with notions of knowledge, power and (visions of) social order" (Lim, 2016:30, brackets in original). A relational perspective of CT will be elaborated next.

1.3. A Relational Perspective of Critical Thinking

The terms relational and relationality derive from the theory of relationalism and are used in different disciplines. Whether relational philosophy, relational realism, relational sociology, relational physics, relational ethnography, feminist relationality, or psychoanalysis relationality, the perspectives share a common focus as they accord primacy to relations and connection over substantialism, self-subsistence and self-containment. While it is beyond the scope of this thesis to tackle all these perspectives, my discussion of a relational approach to CT draws primarily on the theory of relationalism in philosophy and relational sociology. In so doing, my study builds particularly on Bourdieu's (1977, 2000; Bourdieu & Wacquant, 1992; Bourdieu & Passeron, 1990) philosophical work as theoretical grounding and includes aspects of his relational thinking and that of other major relational sociologists (Emirbayer, 1997; Bourdieu, 2004; Donati, 2011; Crossley, 2011; Dépelteau, 2011, 2018). Yet before I turn to this theoretical body, the coming section expounds on the importance of a relational approach to CT.

1.3.1. From Rational to Relational Conceptions of Critical Thinking

Building on the contextual approach I presented previously, relationality is another perspective I draw on throughout this thesis. In my previous discussion, I argued that conceptualizing CT contextually is needed to move the discussion beyond universal generalizations and abstract formulations of skills emphasizing logic and rationality, which is prevalent in the current literature on this concept. A contextual conception of CT should go beyond Western rational perspective and connect our knowledge of CT to our social, cultural and historical backgrounds. Indeed, it would be misleading and very simplistic to speak of CT as some universal rational mode of thinking. The meaningfulness of CT is determined by placing the subject in the larger social and cultural context and consider the relationality of our knowledge and discourse on this

subject. However, by ignoring the effects of contextual situatedness and relationality we claim that interpretations and understandings of CT are the same, regarless of different cultures. Individuals' perceptions and interpretations of CT are, in fact, dependent on their embeddedness in specific contexts which "have produced particular ways of being and ways of thinking about thinking" (Weil & Kincheloe 2004:14). An understanding of CT that only stresses the subject's abstract dimensions of rationality and liberal emancipatory thesis (as grounded in Western thought) has to be brought into question because of its reductionist focus. To be sure, what this reductionist non-contextual conception of CT provides, as Lim (2016:14) rightly remarks "is a series of very general, and putatively universal-even hegemonic-elaborations of [...] critical thinking [...] to the extent that they do hold true, are made out to do so for *all* societies, *tout court*" (emphasis in original). Such way of conceptualizing CT would yield limited insights by ignoring the fact that the meaning of this concept is contextually dependent, hence varies among individuals according to their different context and relations within that context. On this basis, many conceptions of CT lack serious consideration of the social and cultural contexts where CT is developed.

In abstracting or decoupling CT from context our knowledge of this subject is disembodied. In this sense, epistemological and pedagogical discourse on CT, assuming knowledge as value-free and objective, disproportionately focuses on a discrete set of cognitive skills of reasoning that can be unquestioningly integrated in any curriculum. This claim, I contend, is untenable because any form of knowledge standing in isolation is stripped of its meaning (Weil & Kincheloe, 2004:4). Knowledge is value-laden, and is "in fact contingent on particular social cultures and norms" (Bernstein, 2000, cited in Lim, 2016:18). In this regard, knowledge (and discourse thereof) of CT is relational in the sense that it is "more or less pronounced on (but always present) in different societies depending on the latter's climate of dominant ideologies--liberal, illiberal, neoliberal, conservative, religious, etc." (Lim, 2016:18), and dominating relations in the social context. Knowledge that accrues from CT, in this sense, is constructed through relations and interactions in the social context. A conceptualization of CT which considers the importance of context in specifying the meaning of this subject must lead us towards relational theory, as elaborated further in the sub section below.

In brief, CT cannot be conceived outside the social and cultural contexts of its existence. As I outlined before, a contextual approach to CT that views the subject in context provides better insights into the ways in which its meaning, intention and development are "fundamentally contoured by contextually specific set of social and political discourses" (Lim, 2016:15). Relational theory and CT is the object of the coming section.

1.3.2. Relational Theory and Critical Thinking

1.3.2.1. Relational Ontology: Reality and Being

The present work draws on relationalism in contemporary philosophical and sociological thought, as prominent in the works of Bourdieu (1998, 2000; Bourdieu & Wacquant, 1992; Bourdieu & Passeron, 1990) and relational sociologists (Emirbayer, 1997; Donati, 2011; Crossley, 2011; Dépelteau, 2018). Relationalism tackles influencial ontological and "epistemic issues and dilemmas in contemporary social/sociological theory and methodology" (Tsekeris, 2010: 139). A relational mode of thinking stresses the importance of relational realism, which for Tilly (2004:72) is "the doctrine that transactions, interactions, social ties and conversations constitute the central stuff of social life". The social world, in this regard, "is not a space 'containing' relations, or an arena where relations are played. It is rather the very tissue of relations, thus "society 'is relation' and does not 'have relations'" (Donati, 2011:6). There is no individual or society as pre-given 'self-acting' entities, as it is the case in substantialist thought. What only exists is nested network relations and transactions between interdependent individuals. In this respect, being is relational (see Gergen, 2009) and knowledge is constructed through relations. Relational reality is reflective of what Donati (2011) calls critical realism. Critical realistic ontology views reality as 'complex', resolving the traditional dichotomy of structure and agency. Donati (2011:99) interestingly captures the place of critical realism in relational thinking explaining that social reality

> ... is the reality of 'social facts (or phenomena)', meant as relational products generated by unceasing cycles entailing indiviuals' social agency *conditioned* from the start by the structures present then, through an interaction between actors, to the *development* of new structural, cultural and agential forms (emphasis and brackets in original).

1.3.2.2. Relational Epistemology

A relational theory of knowledge or 'relational epistemology', which I embrace here, is steeped in the philosophical theory of relationalism and relational sociology

rather than in traditional philosophy. Relational sociology of knowledge studies the relation between knowledge construction and the social context, and was notably introduced by the sociological works of Scheler (1980), Mannheim (1986) and Berger and Luckmann (1966). Traditional transcendental philosophical thinking tends to universalize reason rather than seek particularities as it neglects the importance of context. Moreover, traditional philosophy "cannot create a universalizing theory of knowledge that can ground and account for all knowledge or test all truth claims because these are necessarily context dependent" (Thayer-Bacon, 1997:240). However, relational epistemology as influenced by relational ontology (see section 1.3.2.1) and social constructivism (Berger & Luckmann, 1966) views knowledge and meaning not from a transcendental philosophical stance, but as related to the thinking individuals and steeped in the context of their world. Social constructionism associates knowledge with a "relationally embedded human activity [as] product of the individual's relationships, in communication with others in the fluid and precariously negotiated world" (Tsekeris, 2010:31, brackets added). It "highlights the transactive connections between social beings and ideas" (Thayer-Bacon, 1997:240), and in this sense it is

> a theory of knowing that aims to show how interconnected we all are, not just to each other personally, but also to our social environments, our cultures, past, present, and future, as well as our surrounding natural environment, and the forces of the universe as a whole [...] how much our individual, unique ideas are caught up within webs (networks) of related ideas (Thayer-Bacon, 2010:3).

Much the same point is made by Gates (2000:23), who rightly remarks that "the knowledge we hold or build of the world is based upon our interactions and our relationships to other individuals and to the dominant forces in society". From a relational perspective, knowledge and meaning of CT are constructed 'transactionally' by contextually "embedded, embodied people who are in relation with each other"(ibid), (Embodiment Theory will be discussed in section 1.5). Such knowledge and meaning of CT, in this sense, are not purely objective or detached (i.e. external) from the thinking individual or the 'knower'. In objectifying knowledge and universalizing meaning of CT, we just assume that this individual is neutral and can be anyone or everyone. In doing so, we assume that understandings of CT are unified and can be applied to every context, regardless of the individuals' subjectivity and values as well as their social embeddedness, background, society, culture, history, etc. Relational beings are

'contextual social beings' (Thayer-Bacon, 1997) and it is on this basis that knowledge and meaning are constructed.

A relational perspective of CT, which would connect knowledge and meaning of this concept to our interdependency and to our social, cultural and historical situatedness--in terms of how personal and social relations (social structures, power and existing ideologies and discourses), shape the ways we perceive and understand CT. Our knowledge of CT is relational in the sense that we have actively and socially constructed it in relation with others in our social and cultural contexts. Knowledge in this sense is not only related to self or is a product of a self-subsistent effort. There is no notion of self unless there is the other(s) (Mead, 1967). In fact, "we develop a sense of "self" through our relationships with others, and we need a sense of self in order to become potential knowers" (Thayer-Bacon, 1997:241). Knowing and making meaning of CT is not an individual construction but is rather based on peoples' relationality within society, relationality that reflects a complex web (i.e. a network in sociological terms) of social structure and power relations.

Attaining knowledge is not the effort of a single knower but involves "others, outsider viewers shaping our views in the inquiry process" (Thayer-Bacon, 2000:4). A relational theory of knowledge highlights that the connections between self and others (in a network of relations) in the social and cultural context shape the different ways we come to know and perceive things. However, relations among social beings in context are not neutral and to echo postmodernists' thinking, relations are reflective of power and ideological interests (Foucault, 1980) that exist in societies and cultures. Social relations reflect "that the personal is political, that there is direct relation, however complex it may be, between sociality and subjectivity, between language and consciousness, or between institutions and individuals" (de Laurantis, 1986 cited in Thayer-Bacon, 1997:244). On this basis, it is important to view knowledge in relation to the individuals or the knowers by examining their intersubjectivity and their contextual embeddedness and embodiment (see section 1.5) and by sheding light on the relation between knowledge and power. Foucault's (1980, 1970) thinking is useful in this regard, namely his power-knowledge (*pouvoir-savoir*) neologism referring to how ideological interests and power relations structure knowledge, meaning-making and experiences. Foucault (1980) views knowledge and our sense making processes (such as perceptions) as socially and

culturally bound, that is, the product of shared beliefs and interpretive practices (or discursive rules) that govern and define what can be intelligibly accepted or rejected as truth claim. These meaning making processes are

> the product and producer of power relations [...] any acceptance of a knowledge claim as valid or true by a discourse community generates power-knowlege (*pouvoir-savoir*) within that community and will affect the subsequent sense-making processes of that community (Given, 2008:658, italics in original)

In the same way, Bourdieu (1977, 2000) can be read as deepening Foucault's ideas of how subjectivity is constructed through power relations by providing a much more detailed sociological theory of this process.

In brief, the relationality of knowledge and meaning of CT shows that we cannot ignore the knower and the context of knowing; that is "the connection of knowledge with values, and [...] issues of power" (Thayer-Bacon, 2010:6). A relational approach to CT, as such, ensures that we grasp this interconnection between our knowledge and meaning-making processes (i.e. the way we undertand and perceive) and our sociocultural values and conditions, social structure and power relations which are all contextually framed. This approach also reveals the extent to which individuals are not only "spectators' to reality reporting on it [...]'Knowing' emphasizes that this is an active process in which we are all engaged, 'we' meaning not just each other but also our wider world around us, in which we reside. Knowledge is made, by us, as products of this process of knowing" (ibid).

1.4. Relationality in Bourdieu's Theory of Practice

The previous sections highlighted the importance of contextual and relational approaches to CT. As has been suggested earlier, CT cannot be conceptualized outside the context of its implementation. Embracing a postmodernist perspective, however, such social and cultural context may be reflective of social and power relations and ideological commitments that interfere with and shape how knowledge of this subject is constructed. The relational theory of knowledge (i.e. relational epistemology) developed in the previous section explained that individuals' meaning-making processes, understanding and interpretation depend largely on their social relations and transactions within the social and cultural context. Of specific interest here is Bourdieu's theoretical works (Bourdieu 1984, 2000; Bourdieu & Passeron, 1990; Bourdieu & Wacquant, 1992), namely his relational thinking and his approach to the issue of structure and agency

which has dominated much of classical sociology. Bourdieu's work is of particular significance to the present research study because it allows for the incorporation of both philosophical and sociological thought into the empirical application.

1.4.1. The Real is Relational: Reflection on Bourdieu's Relational Theory
1.4.1.1. Duality of Structure and Agency

Relational thinking permeates Bourdieu's (1990b, 1998) work, or at least his later writings (Dépelteau, 2018). For Bourdieu (1998:3) the "real is relational", in the sense that the real is identified "not with substances but with relationships" (Bourdieu, 1984:22). Relational thinking is, therefore, that mode which transcends the traditional dualism of an individual agency and objective social structure insofar that "the relation between the social agent and the world is not that between a subject (or a consciousness) and an object, but a relation of "ontological complicity– or mutual possession" (Bourdieu & Wacquant 1992: 20). This explains, for instance, how human practices and knowledge are not the result of individual agency alone or as solely determined by social structure but rather as "ceaselessly re-constituted, re-shaped and re-organized by the on-going flow of the very structure of their reciprocal relations, and not merely by their (humans) respective personalities or identities" (Bourdieu & Wacquant 1992, cited in Tsekeris, 2010:140, brackets in original). The perspective of relationality I espouse in this work draws on Bourdieu's relational thinking and his Theory of Practice, which has significantly contributed to his investigation of the issue of the relationship between individuals' agency and social structure. For Bourdieu (2000, cited in Jensen, 2014:4) "all human beings are historically structured agents, and (he) notices that by living in the world people are also involved in structuring the world back" (brackets added). Structure here refers to the "pre-given causes for how to behave, underlying a society" and agency refers to the "conscious choices of behavior made by the individual" (ibid:1).

Bourdieu (2000) attempted to reconcile the cleavage between agency and structure, also between subjective and objective, individualism and holism, through his relational mode of analysis. Bourdieu took a 'relational turn' to the earliest deterministic theories (structure $\Rightarrow$ action). Thus, he believes that structure(s) does not determine thoughts in the structural sense of traditional sociology; and it does not exist seperately from agency, as an independent property or 'thing' determined by society. It is rather the

property of individuals that comes from them and acts 'under their own powers' (Dewey & Bentley, 1949:108), as a result of their embodiment, on the one hand, and their relations and transactions with other individuals within the social field (family, institution, classroom, etc.) and larger ecological context, on the other hand. This leads us to the same equation posited in relational theory (actor ↔ actor ⇒ social structure).

By acknowledging the importance of relations and transactions within the social life, Bourdieu (2000) argued that a behaviour or action is neither the result of pure individualism (i.e. agency) nor social determinism (i.e. structure). His thinking represents a shift from traditional mainstream sociological thought to relational thinking, which claims that the dispositions making up one's habitus (see next section) and thus generating behaviour and perception do not lie solely in society (Jensen, 2014). Bourdieu (1977) and many other social scientists (e.g. Berger & Luckmann, 1966; Giddens, 1995) came to reject this form of determinism and pre-programmation, asking how "social structure and individual agency can be reconciled, and (to use Durkheim's terms) how the "outer" social and "inner" self help to shape each other" (Grenfell, 2008: 49, brackets in original). Many relational sociologists as Elias (1978) and Emirbayer (1997) argued that "social structures, if any", are "effects of trans-actions between various social actors (actor ↔ actor ⇒ social structure, if any)" (Dépelteau, 2008:59, brackets in original). Relational thinking rejects social entities standing in isolation in the social world, but rather perceives the social world as comprised of relations and transactions between interdependent individuals or interdependent persons in the proper sense.

In brief, reality according to Bourdieu (1998) is a social concept; to exist is to exist socially and what is 'real is relational'. It is interesting in this respect, therefore, to consider Bourdieu's theoretical and conceptual tools in this research for examining the underlying relation between agency and social structure. Using his analytical thinking tools in my study, my purpose is to inquire into and understand how the interplay between the sociocultural context as comprised of relations (i.e. power relations in a postmodern perspective) affect the different ways in which CT is experienced and perceived in an Algerian higher education context of ELT. The following section explicates the fundamental theoretical concepts I borrowed from Bourdieu, and which have contributed to the orientation of my work and the analysis of my data. Of particular import for this study are his interrelated notions of 'habitus', 'field', and 'capital' which are

used as analytical tools for exploring the extent to which the embodied socialization and relationality of participants contribute to their experiences, engagement with, and perceptions of CT. Bourdieu's social theory seems a useful framework for exploring such concern.

1.4.1.2. Habitus

Relationally speaking, Bourdieu (2000) sees that it is in the relations with other human beings within the social life (i.e. past and present experiences) that habitus is formed and maintained. Referring to the philosopher Karl Marx, Bourdieu and Wacquant (1992:1) stated that society "does not consist of individuals; it expresses the sum of connections and relationships in which individuals find themselves". Taking a relational stance, Bourdieu went beyond the structure and agency dualism believing that individual behaviour, which is the result of an internalized habitus, is the result of individuals' position and relations within the social and cultural context.

Rejecting the duality of structure and agency, Bourdieu (2000) advanced his concept of habitus which "stands for a way of bringing the actor back into the picture, without falling into the opposite trap, that of [...] individualism" (Schinkel & Tacq, 2004:56) or social determinism. Bourdieu (1990b:53) makes it clear that habitus is "structured structures" and at the same time it acts as "structuring structures". In the former, the habitus is structured and consists of internalized dispositions as a result of social structures (i.e. the form of rules and norms shared and mediated between individuals through their relations and transactions) in the social field (see next section on Bourdieu's notion of field). The habitus is not independent of individuals but comprising structures which are "more or less shared, imposed, contested, remembered appropriated, etc. "trans-acting" legacies of long chains of trans-action" (Dépelteau, 2008:62). At the same time, in internalizing dispositions and habits in the social world, the habitus structures reality and thus, the same rules and conditions in the field are reproduced and maintained (or even transformed) through transactions between 'involved actors' (Dépelteau, 2011). The habitus is in this sense internalized by individuals through social relations and maintained also through social relations and transactions between interdependent individuals in the social world. Indeed:

> The habitus is a relational structure whose significance lies in its relations with relational fields. Thus, the concept of habitus and the object it aims to conceptualize are both thoroughly relational in intention. (Grenfell, 2008: 60)

In a nutshell, habitus is a useful theoretical concept in this work as it helps explore EFL university teachers' and students' experiences and perceptions of CT. My study looks at the habitus of the research participants in relation to how they experience and perceive CT. The habitus in the form of dispositions (beliefs, values, feelings, thoughts) is inevitably reflective of the social relations within the socio-ecological context in which these dispositions are shared and acquired. Therefore, Bourdieu's concept of habitus together with his two other core concepts of capital and field (which will be explained in the coming section) present an apt framework for analyzing the participants' responses and discussing findings. This will enhance understanding of the effects of the sociocultural context on the way in which CT is experienced and perceived. The concepts of habitus and capital taken together in conjuncture with field, make a significant explanatory framework for investigating the experiences and perceptions of CT by EFL teachers and students at the UM, with a view to aiding its development at university and beyond.

1.4.1.3. Field and Capital

Bourdieu's habitus and field (*champ*) are related. In fact, "to talk of habitus without field and to claim to analyse "habitus" without analysing "field" is thus to fetishize habitus, abstracting it from the very contexts which give it meaning and in which it works" (Grenfell, 2008:61). From a relational standpoint, an individual's habitus, which has to occur in a social setting is related to his/her position in that field, that is, habitus is connected with the forms of capital present in the social field which individuals compete to accumulate and control to gain position. On the basis of this interrelation between these three core concepts, Bourdieu (1984:101) advanced this equation: "[(habitus) (capital) + field] = practice". Individuals' practices are not only the result of their habitus, but also the result of the relation between their habitus and circumstances (i.e. position) in the social field or context in which they live. While this context, which includes rules and forms of capital, structures the habitus, the latter also contributes in structuring back the field. Bourdieu and Wacquant (1992: 127) remarked

> On one side it is a relation of conditioning: the field structures the habitus [...] On the other side, it is a relation of knowledge or *cognitive construction*. Habitus contributes to constituting the field as a meaningful world (italics in original).

From a Bourdieusian perspective, individuals live in a social context where an infinite amount of interactions and transactions exist. Bourdieu and many postmodern thinkers see interactions and relations in the social world as power relations. To understand these relations, in terms of the circumstances and place where these are produced (Accardo, 2006), Bourdieu (2000) developed the notion of social space (*espace social*) which is itself subdivided into social fields (*champ sociaux*) and subfields, all embedded in the social world and serve as a sphere for activity and practice. The notion of field "refers to the formal and informal norms governing a particular social sphere of activity (e.g. family, public school, higher education, art, politics, and economics)" (Edgerton & Roberts, 2014:195, brackets in original). In these social fields, individual agents are integrated and interact with each other depending on a set of non pre-determined but produced and reproduced 'rules' specific to each field (Walther, 2014), rules that underlie practice in terms of 'the doable' and the 'thinkable' (Bourdieu, 1977). More importantly, "involvement in a field shapes the habitus, which in turn shapes the perceptions and actions leading to a reproduction of the rules of the field" (Crossley, 2001:101).

Similarly, Bourdieu (1975:19) compares the social field to a "locus of struggles", in which a network of social relations is represented as a 'network of positions'. Bourdieu makes analogy to a battle in which agents strive to accumulate and control 'capital' that defines the position(s) they occupy on the field (such as teacher, student, etc.). Such positions "are constructed according to powers and capital that are further embodied in actors' cognitive schemes of perception, appreciation and action" (Husu, 2013: 37). In each social field, there are both dominant and dominated positions (Bourdieu, 1975); positions that define what is acceptable or not, what practices, behaviour, etc. are possible and which are not (Walther, 2014) in terms of specific rules that apply to the social field. Gaining position requires 'maximizing' and controlling capital and acting in conformity with the necessary rules of the game in the social field (Iellatchitch et al., 2003).

That said, the third concept in Bourdieu's (1977) trio is 'capital'. Bourdieu explained capital as a form of resources the individual needs to "obtain the right to enter a social field (*droit d'entrée*; entry price)" (Accardo, 2006 cited in Walther, 2014:9 brackets and italics in original). Bourdieu posits that habitus and capital are interrelated and acting in the social field. As a structured system of dispositions, habitus is the

principle and precondition for accumulating and using capital to gain position in the social field. Similarly, the capital gained and acquired further shapes and is impressed on one's habitus. Bourdieu (1977) identified four types of capital, namely economic, cultural, social and symbolic capital. It is beyond the scope of this thesis to tackle all these types. Of specific import to this study is cultural capital which is deemed very important by Bourdieu. Cultural capital is the source and "primary cause for status and relative positions within a social field" (Walther, 2014:10). It is also "a form of intellectual currency that underwrites our habitus" (McCormick, 2006:257). Thus, the notion of cultural capital is directly related to the concept of habitus; the embodied forms of dispositions a person holds.

1.4.1.4. The Social Embodied: Cultural Capital and Habitus

Cultural capital is one type of capital that Boudieu focused on in his theory. It is "a cultural resource manifested through behaviour that mirrors cultural dispositions, norms, knowledge, attitudes, preferences, tastes, mannerisms, abilities, competencies, and skills that individuals learn because of their habitus" (Smith & Collins, 2009:20). Cultural capital is the effect of accumulation, it is "accumulated human labour" (Bourdieu, 1986:241). It can exist in three different states namely in

> the *embodied* state, i.e. in the form of long-lasting dispositions of the mind and body; in the objectified state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.), [...] and in the *institutionalized* state [...] in the case of educational qualifications (ibid:47, italics in original)

The embodied cultural capital is linked to habitus and is defined as a 'corporeal hexis' and a 'style of expression' (Bourdieu, 1986:56). As a durable and 'long-lasting' form of dispositions that represent an individual's 'entirety of intellectual qualifications or human capital' (Boudieu, 1986), cultural capital in its embodied state "reflects how individuals express the internalization of their habitus" (Smith & Collins, 2009: 20). It represents and embodies a person's culture (in terms of values, practices, attitudes) that has been accumulated, "which, insofar implies a labor of inculcation and assimilation" (Bourdieu, 1986:48). The embodied capital becomes an integral part of the person, or the 'social informed body' (Bourdieu, 1977) feeding up the habitus and thus is cultivated not only as part of schooling but earlier through domestic upbringing and general socialization. Cultural capital as embodiment carries social and cultural meanings, thus

setting parameters for individuals' practices and behaviour (Tittenbrun, 2016: 88). For instance, different cultural meanings are expressed through embodied properties and are attached to the body, such as the way of thinking, habits and 'tastes', "physical appearance, pronunciation, stride, style, posture, Body language, diet, handwriting, and so on" (ibid), that a person inculcates through socialization. While embodied cultural capital reflects the 'social informed body', the objectified cultural capital shows how one's embodied capital is expressed through objects. The institutionalized cultural capital reflects how cultural capital is embedded within the institution, and thus becomes institutionalized.

On the basis of embodiment, habitus is made up of deeply ingrained and embodied and cumulative dispositions and habits (Longhofer & Winchester, 2013), in the sense that it makes one "feels at home in the world because the world is also in him, in the form of habitus" (Bourdieu, 2000:143). It actively governs individuals' thoughts, perceptions, behaviors, feelings and practices but with their little conscious intent. In this respect, habitus is related to "our ways of acting, feeling, thinking and being. It captures how we carry within us our history, how we bring this history into our present circumstances, and how we then make choices to act in certain ways and not others" (Grenfell, 2008:51). Habitus which is the product of individuals is embodied. This embodiment is the way in which the body exists and is used in society through habitus. Bourdieu explained that the habitus is 'the social embodied', reflecting how the body is present in the social world and at the same time "the social world is present in the body" (Bourdieu & Wacquant, 1992: 127). Indeed, through habitus forms of cultural capital, inherent social and cultural values, habits and attitudes (i.e. dispositions) are incorporated within the body only then to be reproduced by way of embodied activity, thought and action.

In a nutshell, to understand individuals' practices it is important to explore the field within which those individuals live. It is also crucial to explore the forms of capital valued in that field and the habitus they bring to that social field. However, habitus as a lens through which the social world of practice and embodied perceptions can be explored is not seen as the direct source of practice. The latter is "not reducible to habitus but rather a phenomenon emergent from relations between social agents' habituses and their contextual social fields" (Grenfell, 2008:61).

1.4.1.5. Symbolic Violence and Symbolic Power

Bourdieu (1977, 1998, 2000) wrote extensively on habitus, capital, and field to reveal the 'dynamics' of social structure and power relations in social life and how it replicates in the wider field of education. Moreover, he uses the concept of 'symbolic violence' and 'symbolic power' to theorize his ideas on 'inequality' and 'reproduction'. For Bourdieu, the field of higher education represents the key example for the manifestation of symbolic power and symbolic violence because it is the "locus of a competitive struggle" (Bourdieu, 1975:19) between agents (or individuals), where both habitus and capital are at play "simultaneously reproducing fundamental principles of social stratification" (Naido, 2004:457). This means that the field becomes a 'critical setting' for social reproduction, because it replicates and maintains the same stratification and social structures in society to which the students and teachers belong (Brar, 2016). Indeed, Bourdieu has emphasized widely the idea of social reproduction in education, particularly emphasizing how social conditions and structures interfere with one's success in education since educational institutions value the capital and habitus (i.e. the internalization of this structure, the sum of one's cultural capital, social meanings, dispositions, appreciations, and understandings) of the privileged, whereas students from the less privileged backgrounds 'struggle' to succeed (Bali, 2013b; Margolis et al., 2001).

Accordingly, Bourdieu sees that accumulation of any 'species of capital' that is perceived through socially inculcated classificatory schemes (Bourdieu, 1977) and mediated through social relations, would confer symbolic (not physical) power on those agents who hold more capital and a valued form of habitus, while it would lead to enactment of symbolic violence against those who hold less capital and less valued (or a non-desirable) form of habitus.

Bourdieu (1977:4) believes that symbolic violence results from "every power which manages to impose meanings and to impose them as legitimate by concealing the power relations which are the basis of its force". Symbolic violence is 'covert' thus it 'unquestioningly' maintains its effects and would contribute to the reproduction of existing social structures and power relations (Brar, 2016). In fact, Grenfell (2008) posited that those who exercise symbolic violence are rarely challenged or resisted, because its force is accepted as legitimate (Bourdieu, 1977). Accordingly, what would result is 'exclusion' (Lamont & Lareau, 1988; Bourdieu & Passeron, 1990) which is "the

key aspect that clarifies symbolic violence" (Brar, 2016:159). Exclusion occurs "when individuals or groups are excluded from a particular field because of their habitus" and possession of capital and thus are deemed as the less privileged. The effects of 'exclusion' are not only perpetuating but would also result in 'opportunity hoarding' for the privileged groups which "disproportionately amass the available rewards in a particular field, thereby strengthening and entrenching their dominant position within that field" (Brar, 2016:67). In this regard, symbolic violence results in the perpetuators further maintaining their positions, while the less privileged are conditioned "to see their own habitus as non-penalizing" (Brar, 2016:66). Hence, they are restricted any awareness that their own habitus actually works to maintain stratification and existing power (Winkle-Wagner, 2010) and eventually have them accept their positions.

Bourdieu's (Bourdieu & Passeron, 2000) notion of symbolic violence does not encompass only direct 'exclusion' but also indirect exclusion which can take the forms of self-elimination, over-selection, relegation, and direct selection. Brar (2016:159-160) explained the different forms of indirect exclusion:

- **Self-elimination** (or self-exclusion) includes individuals deliberately excluding themselves from a field because they feel that they do not have the necessary habitus required to be successful in that field.

- **Over-selection** involves individuals who have a non-desirable form of habitus and are subject to the same rigors of selection as those individuals who have the desired form of habitus. With over-selection, individuals who hold less valued form of habitus are required to outperform individuals with more valued forms of habitus in order to gain membership in that given field, though their attempts often result in failure.

- **Relegation**, involves individuals who have non-desirable forms of habitus who end up in less desirable positions through poorly-informed choices, in spite of the considerable investments they have made in attempts to navigate a particular field.

- **Direct selection** occurs when there is a direct bias by the members of a field in favor of those who share their habitus and against those who do not.

1.5. Embodiment and Critical Thinking

As seen in the previous section, Bourdieu's theory (1990b, 2000) is based on some concepts which are useful in investigating social phenomena and practice. Concepts as habitus, field and capital are particularly useful for this work, which aims to explore EFL teachers' and students' experiences and perceptions of CT in Algerian higher education. The conceptual tools, which I have discussed above and drawn on in my analysis of data in chapter five, put at a central stage three crucial ideas resonating deeply with my theoretical framework and methodological undertaking. Stressing the importance of habitus, field and capital, Bourdieu extends philosophical insights on relationalism and scientific practice into the sociological field. More importantly, placing embodiment at the core of his influencial concept of habitus, Bourdieu advances the ideas of phenomenology, particularly that of Merleau-Ponty by "facilitating a strong sociological grasp upon it" (Crossely, 2011:91). Bourdieu's work builds upon the work of Merleau-Ponty on embodiment phenomenology (Bourdieu & Wacquant 1992; Wacquant 1989; Bourdieu, 2000) as will be seen in the next section.

1.5.1. Embodiment Phenomenology: Views from Merleau-Ponty and Bourdieu

The work of Merleau-Ponty (1962) on "the inherently embodied nature of human 'practice' anticipated in important respects [...] Bourdieu's [...] theory of practice" (Lane, 2000:91) and attachment to phenomenology. Notwithstanding this, however, Bourdieu presented a critique of the earliest transcendental phenomenology of Husserl (1970); a work that reflects an 'epistemological obstacle' and 'a blind spot' in thinking as it fails to present "an analysis of the social conditions in which sociological works are produced" (Bourdieu, 1968, cited in Lane, 2000:92). Such conditions and external sociocultural influences contained in a researcher's "epistemological unconscious" (ibid), and which participants and the researcher embody should be accounted for critically, rather than bracketed or suspended in every research endeavour. Both Bourdieu and Merleau-Ponty have criticized Husserlian transcendental phenomenology as insufficient to provide insights into the meaning of individuals' experiences, by excluding from consideration the social conditions of possibility of our experience (Bourdieu, 1990b).

In fact, both scholars discussed the embodiment of society and culture in individuals, rejecting the objectification and separation of the social world from the person and from the body, or the person from the social world and from other individuals. Instead, through embodiment both Merleau-Ponty and Bourdieu attempted to account for human practice and experiences, including their discussion of the activity of thinking and perceiving as always embodied and socially embedded. As Melançon (2014:2) has rightly remarked, "in order to account for our experiences and the setting in which they take place, and to act upon them, we must be able to think ourselves as embodied in society and in history, in the very manner we live within them". It is our bodies which perceive, Merleau-Ponty (1962) contended as he tried to relate the mind and body and account for "the historical and embodied character of experience" (Toadvine, 2016:1). Similar to Heidegger's (1962) 'being-in-the-world' and the notion of 'dwelling' which "encompassed the whole manner in which one lives one's life on the earth" (Ingold, 2000:185), both Merleau-Ponty and Bourdieu emphasized our relationship to the world through our embodiment. For Merleau-Ponty

> The world is inseparable from the subject, but from a subject which is nothing but a project of the world, and the subject is inseparable from the world, but from a world which it projects itself. The subject is a being-in-the-world (1962: 430).

Inspired by Merleau-Ponty's perspective, Bourdieu describes this relationship with the world in terms of

> the pre-occupied, active presence in the world through which the world imposes its presence, with its urgencies, its things to be done and said, things made to be said, which directly govern words and deeds without ever unfolding as a spectacle (Bourdieu, 1990b:52).

As a central theme in Merleau-Ponty's (1962) work, embodiment is a concept that refers not to "the body grasped as a physiological entity. Rather it pertains to the phenomenal body and to the role it plays in our object-directed experiences" (Audi, 1999:258). By phenomenal body, Merleau-Ponty refers to the experiences of the body and to the corporeal relation of the person to the world (as being in the world). In the same way, our perceptual experiences are embodied experiences, taking place at "a primal, corporeal and preconscious level. Or to say it differently, our knowledge of the world -of others and things- is corporeal [...] we know the world first of all through our embodied being rather than immediately in a disembodied intellectual manner" (van Manen, 2016:128). The expression of embodiment reflects how the body as the

subjective source 'or intersubjective ground' of experience and perception is a cultural an historical phenomenon, that is, the experience of the world "through one's acculturated body" (Weiss & Haber, 1999: xiii). The individual in this regard is an embodied subject, located within society and history as being in the-world. The study of such embodiment, therefore is a study of embodied experience and "cultural meaning in which we are always and inevitably immersed" and is not the study of 'the body per se' (Csordas, 1999:143).

1.5.2. The Social Dimension of Embodied Phenomenology

By preserving the gains of phenomenology, Bourdieu re-positioned Merleau-Ponty's ideas within his sociological theory (Lane, 2000) through his concepts of habitus, cultural capital and social field. Developing these notions, Bourdieu calls for the analysis of consciousness in relation to the social situation. He sees that individuals who physically inhabit the social world, internalize the culture and social structure through relations with others. The notion of habitus, then refers to the 'socialized subjectivity' that people 'embody', "through the interrelationships they establish in the social spaces to which they belong" (Costa & Murphy, 2015:7). This form of habitus is linked to Merleau-Ponty's idea of embodiment, and is "the incorporation or embodiment of society and of its rules and norms" (Melançcon, 2014:7). Habitus as "the social made body" (Bourdieu, 1990b:127) shapes experiences and perceptions, for "the perceptual is itself conditioned by the social", therefore adding a social dimension to Merleau-Ponty's theory of embodiment (Hoy, 2015:12). Bourdieu (1977) refers to the bodily aspect of habitus as the 'bodily hexis'. It is defined as "the site of incorporated history", and also "the performative aspect of habitus as a durable organization of one's body" (Thompson, 1991:13) that is "charged with a host of social meanings and values" (Bourdieu, 1977: 87, 1990b: 74). This bodily orientation that individuals aquire is the "embodied, turned into a permanent disposition, a durable manner of standing, speaking and thereby of feeling and thinking" (Bourdieu, 1990b:69-70). Therefore, the way individuals think, feel and experience different phenomenon depends largely on the social situations and cultural conditions in which they find themselves. That is on their embodied position within society and corporeal (or intercorporeal to use Merleau-Ponty's words, 1959) "relation to

others and to things"; and it is through this relation that we know ourselves, says Merleau-Ponty (1962:383).

1.5.3. The Problem with Phenomenological Transcendental Reduction and Epoché

Embodied phenomenology presented a critique of Husserl's transcendental descriptive phenomenology. Phenomenology in Husserl's perspective is the study of phenomena as they appear to a first-person conscious awareness. Put differently, phenomenology seeks to describe the subjective experiences of individuals. Husserl (1960, 1970) focused on two crucial matters in his transcendental thinking, namely the intentionality of consciousness and method of transcendental reduction. The objects or things experienced are always directed towards something, "all consciousness is consciousness-of-something" (van Manen, 2011:1). Therefore, the objective of phenomenology is to describe the intentionality of our consciousness, that is, "how the meanings of things are constituted in and by consciousness" (ibid). In describing how things are constituted in our consciousness and to our intersubjective transcendental ego, Husserl posited that we should withdraw from the world, bracket and set aside all preconceptions and presuppositions to get a pure grasp of the essence of the phenomenon. (See chapter four for a brief historical overview of phenomenology).

Yet, transcendental descriptive phenomenology of Husserl was the subject of critique for many philosophers associated with the movement of phenomonolgy (such as Merleau-Ponty, Heidegger and Bourdieu). Even for Bourdieu (1990a), a phenomenology that does not reflect on the social environnment surrouding individuals, yet pretends that it truthfully understands this world, is 'merely illusory'. Descriptive phenomenology is not critical enough, because 'its fault is' that it eschews from questioning and problematizing "the conditions of possibility of our experience" (Bourdieu, 1990b:26).

Again, for Bourdieu (2008:69), and Merleau-Ponty before him (1962) phenomenology in its study of the subjective 'lived experience of the social world' has to take into account this social world as embodied in subjects, and not exclude the social, political and historical conditions of their experiences and practices. Rather than bracketing out or suspending the conditions for such experiences, that is the 'doxic' presuppositions of individuals' thought and the 'unconscious dispositions' (Bourdieu, 1989: 129) making up their habitus, Bourdieu calls for phenomenology to take a 'critical'

engagement towards the social world conditions shaping experience and perception. Transcendental phenomenological approaches that merely seek to describe the universal 'pure' essence of consciousness and stay as free and 'independent' as possible from 'social structure' (Melançon, 2014), devalue the importance of embodied practice through the notion of 'transcentendal reduction' and 'epoché'. Indeed, it is through Bourdieu's embodied habitus that we see how he supplied "the social and cultural background often lacking in phenomenological analyses of individual subjectivity" (Csordas, 1990, cited in Weiner, 2000: 201). In this respect, Bourdieu has rightly remarked

> phenomenological analysis [...] has the virtue of recalling what is most particularly ignored or repressed, especially in universes in which people tend to think of themselves as free of conformisms and beliefs, namely the relation of often insurmountable *submission* which binds all social agents, whether they like it or not, to the social world of which they are, for better or worse, the products (italics in original) (Bourdieu, 2000:173).

By embracing a critical turn, phenomenology can provide a more accurate perspective that carefully attends to the workings of the social order and structure, instead of retreating from or bracketing the social world. The epoché which Husserl and many of his successors called for needs to be more critical, in the sense that it should reveal how our social and cultural embodiment and embededdness interferes with the way we see, feel and experience different phenomenon in the social world. A 'critical epoché' (Melançon, 2014) is useful for what we experience, perceive, our beliefs, 'the social order', 'our habitus and social situation' become accessible to us. It is also helpful "if we hope to understand and perhaps affect our society without remaining limited by the current shape of our habitus" (ibid:10).

1.5.4. From Description to Interpretation: The Meaning of Lived Experience

Bourdieu and Merleau-Ponty perceived in their approach to embodiment and in phenomenology the possibility for deepening and strengthening our understanding of "our social and political situation in this world [...] how the State educates us and structures us, down to the schemes that allow us to perceive all aspects of reality" (Bourdieu, 2000:174). Through the explanation of the subjects' embodied experiences, both Bourdieu (2000) and Merleau-Ponty (1962) refused to make any distinction between the subject, the body and society. Therefore, phenomenology has to take the individuals' embodiment in the social world as a central focus, and go beyond the 'pure' philosophical

veil that covers its intent. Bourdieu and Merleau-Ponty before him aimed to trace "a path for a phenomenology that is critical--that is, fully reflexive, to the point of asking the question of its conditions of existence--and political--that is, aware of its effects on these conditions as well as on social relations and political institutions" (Melançon, 2014:14). Through their writings, they both fleshed out a critical phenomenology whose intent they saw is to attend to the social and embodied character of thinking and experience; a phenomenology that should not fail to address and question the power relations and social structures shaping thought and perceptual experiences.

Accordingly, the purpose of phenomenology is not the mere description of the intentionality and essence of our lived experiences of different phenomena. It is rather to interpret the meaning of such experiences which are already embodied and grounded in our being in the world. Such embodied experiences are intersubjective in the same manner as our 'intercorporeity', to use Merleau Ponty's (1962) word. In our existence we relate to others as embodied beings in the social world, and therefore we cannot separate the study of the meaning of these intersubjective experiences from the study of the presence and significance of social relations. It is this study of "our experience as embodied social subjects, which is an experience of ourselves and of others in their behaviour--in their acts and words--that makes social research and knowledge possible" (Melançon, 2014:20). Here we see a similarity between Bourdieu's emphasis on interpretation and Heidegger's hermeneutics and interpretive phenomenology.

In our quest to understand our experiences, in terms of what we perceive as subjects, how we become aware of different phenomena in the world, we need to move towards interpretation. By embracing interpretation, the phenomenologist achieves true reflexivity to get a better grasp of human experiences and the context in which these take place. If otherwise, by focusing attention on the description of lived experience in an attempt to make explicit the 'primary experience of the social world', phenomenology is limited to apprehending 'the world as self-evident', 'taken-for-granted' (Bourdieu, 1977: 3). Moving beyond description, Bourdieu argued that it is through interpretation that phenomenology can explain the "particular conditions which make *doxic* experience of the social world possible" (Bourdieu, 1990b: 26, italics in original), that is to "expose the tacitly constituted field of doxa" (Bourdieu, 1977: 168). It is through interpretation of the individuals' experiences, and investigation of the internalization of external structures in

their habitus that we can get a better grasp of the social conditions and factors at play in shaping thought and experience. Indeed, as Bourdieu and Wacquant (1992: 9) stated "the consciousness and interpretations of agents are an essential component of the full reality of the social world". A critical interpretivist phenomenology in this regard can achieve its true reflexivity by helping us reflect on our intersubjective and intercoporeal embodied experiences. It helps us reveal and interrogate our social conditions and situation in our 'local histories', as Merleau-Ponty (1962) writes. In such 'localities' the object of our reflexivity is 'praxis' which 'creates our responsibility toward others', and in such responsibility we can better understand "what unites and separates us" (Melançon, 2014:27) in our contextualized social and relational encounters.

Conclusion

In this chapter I presented the theoretical framework guiding this study. Drawing on the works of major scholars from the disciplines of cognitive and developmental psychology, philosophy and sociology, the theoretical lens which this study adopts may guide the reader to better understand EFL teachers' and students' lived experiences and perceptions of CT in the Department of Foreign Languages (English section) at the UM.

Figuring prominently within the study's theoretical repertoire is Bronfenbrenner's (1979) Socio-Ecological theory, together with the conceptual tools of Bourdieu (1977), namely his notions of 'habitus', 'field' and 'capital'. Likewise, Merleau-Ponty's (1962) phenomenological philosophy on embodiment may provide a better framework for exploring the phenomenon of CT and guiding empirical analysis in later chapters of this thesis.

The multidisciplinary perspective presented in this chapter is based on the theories of contextuality, relationality and embodiment developed by the aforementioned scholars, which in unison may provide a useful ground for exploring the phenomenon of CT holistically beyond the narrow scope of the extant literature on the concept. Rather than conceiving CT as some sort of universal practice, as has already been established in Western/global scholarship in education, the need to rethink CT by demonstrating the inescapable context of its implementation is needed.

Going beyond abstract generalization characterizing well-established decontextualized approaches and models of CT, the perspective espoused in this chapter,

and which the coming chapters build upon, calls for situating the subject contextually and relationally, in light of existing sociocultural realities and embodied conditions shaping its meaning and development. The relevance of the theoretical framework presented in this chapter will be further sharpened by applying it to the Algerian context in chapter three.

CHAPTER TWO

An Attempt to Deconstruct Critical Thinking Conceptualizations in Higher Education

CHAPTER TWO

An Attempt to Deconstruct Critical Thinking Conceptualizations in Higher Education

Introduction

The twenty-first century witnessed an intensified interest and call for the improvement of students' CT in higher education. Many researchers have responded to this call by devising definitions and models of the concept, and have continued to theorize about its nature, components, and the process of its development. Different scholars from different disciplines and traditions continue to pursue their conceptualizations providing different strands on the idea of CT. The large body of research on CT reveals, however, that the concept remains ambiguous and is still the subject of a wide debate. The differences and incompatibility among CT approaches add more uncertainty rather than clarity around what counts as CT. Amidst such uncertainty, existing approaches to CT framed within Western perspectives often neglect how such mode of thinking relates to culture and context in general, and in particular, to embodied historical, social and cultural differences interfering with how such a concept is understood and developed.

The present chapter builds on the theoretical framework set in chapter one, which argued for the need to contextualize CT in light of existing sociocultural realities and relationally embodied conditions shaping its meaning and development. Going beyond abstract generalization and rational universalization that dominate the literature on the concept of CT, this chapter presents a critical appraisal by advancing a deconstructive reading of predominantly decontextualized Western conceptualizations of CT prominent in Western academic discourse. My research draws on postmodernist literature, and most relevant to this chapter is the concept of deconstruction based on Derrida's philosophical work. My deconstruction of existing decontextualized views of CT, which favour reasoning over other crucial aspects and dimensions of being, paves the way for an alternative non-Western reconstruction of the subject of CT that situates it within the sociocultural context of its implementation.

Towards its deconstructive objective, this chapter advances a critical review of key theories and researches on CT in higher education. A brief overview of Derrida's deconstruction is then provided followed by a deconstructive reading of definitions and approaches of CT emerging from different academic disciplines that have informed its development. On this proposed reading, I will be first exploring the inherent limitations of many Western decontextualized accounts of CT, and then justify the need to advance a recontextualization of this concept that takes as its central focus its relation with notions of cultural contextualization and social ecology, relationality and embodiment (as discussed in chapter one). Pointing to previous studies, the chapter concludes with an exploration of the importance of CT in higher education, and more specifically the significance of integrating this subject in university EFL classrooms.

2.1. Derrida's Deconstruction

In this research the works and ideas of the French philosopher Jacques Darrida on deconstruction are of a particular import as a way of rethinking CT conceptualizations and deconstructing the Western tradition of CT. Through a deconstructive critique, this chapter approaches existing conceptions of CT, namely the epistemological limits of conceptions of the subject as viewed in the West and influenced by a 'Greco-European philosophical thought' (Cherif, 2008:31). By employing the philosophical elements of Derrida's deconstruction, my purpose is to expose that the notion of CT framed within Western tradition and presented in different conceptualizations is contradictory. Drawing on the critical perspective of deconstruction I argue for the need to reconstruct CT outside Western boundaries. My reconstruction of CT seeks to present an alternative non-Western holistic conceptualization of CT by taking into account issues of contextuality, relationality and embodiment which I discussed in chapter one. Therefore, in the following sub-sections three crucial philosophical ideas of Derrida and elements of his deconstruction are explained.

2.1.1. Deconstructive Double Reading

This section advances an understanding of deconstruction that focuses on its philosophical dimension. More specifically, it seeks to explore Derrida's ideas on deconstruction in philosophy and not as a practice or method of literary criticism. The notion of deconstruction builds on Heidegger's (1982) concept of *'destruktion'*. However

without any intention to refer to the English and French language connotation of destruction or annihilation, Derrida (1991:272) argues that "rather than destroying, it was also necessary to understand how an 'ensemble' was constituted and to reconstruct it to this end". In fact, a close reading of Derrida's oeuvre would reveal no clear-cut definition, a working method or theory. As Wolfreys (1998: 47) has argued "there is not an aspect of Derrida's work which, when translated, can be turned into a theory which then can, in turn, be put into practice as a method for reading". For Derrida et al., deconstruction is

> a kind of formula. I'm not disavowing the formula, but still, as soon as it becomes a technique in the instrumental sense it can't work. Nevertheless, I believe that what was indicated in this double gesture is necessary. So on the one hand there is what appears to be this technique. But there is no deconstruction without questioning of technique, without returning to the question of technique [...] without recalling that deconstructions can't be reduced, can't let themselves be intrumentalized and become a method of literary criticism, for example, or a method for reading philosophical texts. At that point, it is already 'false' or 'wrong' to transform the double gesture into a device, a technical procedure. It's already insufficient. (Derrida et al., 1985:7)

The above account of Derrida et al. provides a fair working idea of what deconstruction means. By refusing to reduce it to a method, this account acknowledges that deconstruction is the questioning even of this same method. It is not also a technique or a process that the critic or reader executes but it "comes from the text itself; it is already there" and it manifests itself in the process of writing" (Rolfe, 2004: 274). As Derrida highlighted (1986 :124), deconstruction is "not a method or some tool that you apply to something from the outside [...] Deconstruction is something which happens and which happens inside; there is a deconstruction at work within Plato's work, for instance". Therefore, in Derrida's own words deconstruction is a 'questioning' and an 'analysis'.

The previous account by Derrida et al. (1985) also points towards a crucial aspect of deconstruction, that is, its 'double gesture' or two different readings. Derrida (1976:158) calls this a 'double commentary' of deconstruction. The first reading, "reproduces [...] authorial or textual intention and the *second* reading [...] deconstructs the meanings that have been determined and identified during the *first* reading" (Kakoliris, 2004:283, emphasis in original). Both gestures are necessary for deconstruction to be possible. The first reading alone is not sufficient as it is the traditional reading for comprehension that just reproduces what the author intends to say (the *'vouloir-dire'*).

Derrida describes this process as

> the minimal deciphering of the "first" pertinent or competent access to structures that are relatively stable (and hence destabilizable!), and from which the most venturesome questions and interpretations have to start. (Derrida, 1976:145, brackets in original)

Therefore, the first reading has to be followed with a second reading which is according to Derrida (1976 :158) a 'critical reading' that 'destabilizes' the text, and the meanings once 'determined' and 'stabilized' in the first reading become 'undecidable', 'unstable' and 'subverted' in the second 'active interpretation'. Deconstruction aims at showing and opening this instability and 'fissure' (Derrida, 1976:158). Deconstructive reading does not aim only at destructing or 'destroying' the meaning of the text, but the latter deconstructs itself, an 'auto-deconstruction', because of its inherent contradictions and inconsistencies rather than its stable single meaning. Indeed deconstruction "takes apart--undoes, decomposes, desediments--and resembles; it renounces and preserves. Its fortunes lies in precisely in this double movement, which is at once destructive and constructive" (Czajka, 2017:14). In his essay on "Structure, Sign and Play in the Discourses in Human Sciences", Derrida (1966:284) notes that "language bears within itself, the necessity of its own critique".

2.1.2. Inconsistency and Aporia

As articulated above, the purpose of deconstructive reading is double and does not denote a negative practice. Against this background, then, the purpose of deconstruction is to point at the blind-spots and irreconcilably conflicts in a text. These blind-spots are contradictory and would result in 'undecidability' regarding the meaning of the text, which a deconstructive reading should set to overturn. Derrida's deconstruction sets to question and dismantle Western philosophical heritage including the rejection of the Aristotelian standards of logic, namely its consistency and the law of non-contradiction (Norris, 1987:25). Derrida (1994 cited in Caputo, 1997:9), during the official inauguration of a philosophy program at Villanova University in the U.S., spoke of the need to reflect on such contradictions in philosophical thought, "the way I tried to read Plato, Aristotle, and others is not a way of commanding, repeating, or conserving this heritage. It is an analysis which tries to find out how their thinking works or does not work, to find the tensions, the *contradictions*, the heterogeneity within their own corpus" (emphasis added).

Deconstruction is the analysis of the 'functioning' and the 'disfunctioning' of a concept, an idea, or a text. Deconstruction is self-deconstruction, from within, and it is an activity that seeks to do justice to a text or idea as its purpose is not a critical destruction but a rethinking of the philosophical foundations that give birth to this text or idea, a way to reflect on and 'trace' the inconsistencies or silences of the text. This rethinking is necessary in light of the internal limitations and contradictions that an idea of a text may present and which discount its value. Such contradictions and inconsistencies in the text result in an 'aporia'. In the critical terminology of deconstruction, the term aporia:

> is frequently used in the sense of a final impasse or paradox: a point at which a text's self-contradictory meanings can no longer be resolved, or at which the text undermines its own most fundamental presuppositions. It is this aporia that deconstructive readings set out to identify in any given work or passage, leading to the claim that the text's meanings are finally 'undecidable' (Baldick, 2008:17).

By reflecting on such issues, on the paradoxes and the aporias, and decomposing and dissociating the structures of the text the 'hierarchical systems of thought' (Norris, 1987:19) come to the surface. Therefore, the point here to restructure, or "displace" the hierarchical ordering of the original construction, not merely to reverse it but to construct and to build a different meaning. Through deconstruction, we can first understand what is determined as exclusive, the intended meaning in a text or writing, and then by dissociating the text and reflecting on its aporias it is possible to 'trace' and address the other absent and non-intended meaning of that text. Derrida (1994 cited in Caputo, 1997:17) notes that in dissociation and not in gathering we can get a better grasp of the differences and an understanding of the other; thus we achieve justice as we relate to that 'Other' (ibid: 18-19) because 'deconstruction is justice' (Derrida, 1994:15).

2.1.3. Metaphysics of Presence and Trace

Through deconstruction, Derrida sought to present a critique of this Western tradition and proposes a rethinking of metaphysical questions such as that of being. Western metaphysics as defined by the Greeks and continues to define philosophical ideas today is a 'metaphysics of presence' which Heidegger (1962) proposed to 'dismantle' the inconsistencies of Western thought in his critique of the tradition of ontology. Human existence or 'Being' manifests itself as presence. Human beings live in the present (the present time), thus Being is undersood with regard to 'a definite mode of time' while the 'temporal dimension of Being is forgotten' (Enwald, 2004:47). Thus,

Western metaphysics is concerned with presence and not with absence. Being is understood as presence and knowledge (epistemologically speaking) is seen as the presence of meanings in consciousness (ibid:48), in the sense that ideas (or 'eidos') appear in conscious minds. Consciousness which is also presented as the 'experience of Being' is a self-presence (the ego 'cogito') and a mental substance. The presence of ideas in mind, in the form of 'logos' and thought can immediately be spoken. Speech is immediate and present while writing is delayed. What resulted then is a hierarchical structure in Western thinking in which speech is valued more that writing. In *Being and Time* (1962), Heidegger outlined his project for 'destructing' Western metaphysics of presence while arguing that Being and human existence 'is not a continuous presence', living only in the moment but a 'duration'. For Heidegger, 'Being' is being-in-the-world, "as a continuous historical emergence and becoming" (Enwald, 2004:248), reflecting that Western metaphysics is both temporal and spacial.

Derrida's deconstruction aims not at reversing the hierarchical structures of metaphysics because this is simply a repetition of it. The problem with these hierarchical structures is that presence in Western metaphysics is always superior to and priviledged over absence. However, Derrida does not consider deconstruction as merely dismantling and destruction of hierarchical structures, but it rather "leads to a new way of conceiving the function of traditional philosophical concepts and structures" (Enwald, 2004: 12). Indeed, for Derrida "the presence of the present is a kind of trace that refers to both the past and the present" (ibid:79). Presence itself contains a trace of what it is not, i.e. absence and the latter also leaves its mark on presence. The concept of trace is

> a metaphor for the effect of the opposite concept, which is no longer present but has left its mark on the concept we are now considering. The trace is what makes deconstruction possible; by identifying the traces of the concepts in each other, we identify their mutual conceptual dependence (Balkin, 1987:11)

Derrida opposed the 'binary oppositions' which are inherent in Western thought and reflective of culturally existing structures, as 'unstable' often priviledging one term over the other such the divide between presence and absence, speech and writing, reason and emotion, master and slave, black and white, etc. Such binaries or pairs "raise two problems: on the one hand, as a result of their extreme rigidity, all that does not fit neatly within their oppositional relation tends to be marginalized or even suppressed; on the other hand, these oppositions impose a hierarchical order" (Borradori, 2003:138).

Derrida (1978:254-256) himself rejected this hierarchical order arguing that a master cannot exist without a slave in the sense that "a slave is no longer bound by the responsibility to maintain life like a "master" he is actually a "master" while the "master" becomes a "slave" to those things that maintain life!". Therefore, neither master or slave, speech or writing and reason or body is primary; the opposite view is also distorted.

2.2. A Deconstruction of Critical Thinking in Western Thought

In the previous section, I have outlined the philosophical ideas of Derrida. As a critique of Western philosophy, deconstruction seeks to identify assumptions of Western thought, deconstruct its inconsistencies and displace its underlying binary logic. Building on Derrida's thought and notions discussed above, the present chapter seeks to present a deconstructive reading and critique of the idea of CT as conceived in Western thought. Although Derrida refused to reduce deconstruction to a set of methodical steps, however, for purposes of clarity in this chapter I will follow the schematic steps of deconstruction suggested by Borradori (2003:138). As an intervention that seeks to disassemble and destabilize the structures of what stands as construction (ibid), deconstruction sets out

- first to identify the conceptual construction of a given theoretical field [...] which usually makes use of one or more irreducible pairs;
- Second, highlight the hierarchical ordering of the pairs;
- Third, subvert their ordering (as Derrida argues, deconstruction is intervention to overturn the hierarchies);
- the fourth and final move is to produce a third concept for each oppositional pair, which complicates the original load-bearing structure beyond recognition.

The first two steps seek to describe the given conceptual construction(s), which refer to the first gesture of deconstructive reading. On the other hand, the third and fourth steps which aim to 'deform', 'reform' and ultimately 'transform' the given construction(s) reflect the second gesture of deconstructive reading. I will discuss how CT is conceptualized by presenting the individual and social approaches to CT in the two sections below, which consists the first gesture of my deconstructive reading and then proceed with the second gesture of in the sections that follow.

2.2.1. Identifying Conceptual Constructions of Critical Thinking

CT is widely accepted as a major purpose of modern higher education and it appears in various educational agendas. It is a distinguishing feature of Western traditions

of thinking. The ideas and works of different thinkers and philosophers since Classical Antiquity and in intervening centuries had greatly influenced modern conceptualizations of CT. It is noteworthy that the Greeks valued critical thought and the idea of nurturing it is as ancient as antiquity itself. The influence of Socrates and other Greek philosophers is evident in the works and teachings of subsequent Western scholars who followed (such as Thomas Aquinas, Sir Francis Bacon, Rene Descartes, Sir Thomas Moore, Machiavelli, John Locke, Francis Bacon, Immanuel Kant). These scholars believed that searching, analysis and critique are needed in all the domains of life. Indeed, since its inception CT has been equated with independent rational thinking and reasoning, reflecting the power and potential of the thoughtful human mind.

Despite its importance, research on CT reveals an ongoing disagreement among scholars as to what it means and how to best develop it. From a general skill in reasoning to a set of skills, a disposition or an 'ethical attitude' (Barnett, 2015: 41), CT means different things to different researchers. Indeed several definitions and models of CT exist, and many of these definitions share similar content and present the same underlying elements and principles. However, the continuous disagreement at to what CT really is is problematic leading to little progress on the subject. Conceptualizations of CT are informed by three different areas of CT scholarship in higher education. At the basic level, CT is informed by the disciplines of philosophy, cognitive psychology and education. Definitions and approaches to CT emerging from such disciplines, or what has been called the individual approaches to CT, are the subject of the coming sub sections. At the opposite spectrum of individual approaches are the social approaches inspired by critical theory and critical pedagogy.

2.2.1.1. Individual Approaches to Critical Thinking: Developmental Models and Traditional Conceptualizations

Traditional CT conceptualizations draw on different academic disciplines and approaches of three schools of thought. In spite of their different perspectives, many researchers agree that the primary objective of education is developing students' abilities and skills of CT. According to Lai (2011:4), "CT has roots in two primary academic disciplines: philosophy and psychology". The third discipline which researchers of CT adhere to is the field of education (Bloom et al., 1956). The three individual approaches

to CT constitute a major part of CT scholarship in higher education and include pervasive conceptions used by universities (Brodin, 2007).

2.2.1.1.1. The Philosophical Approach

From a philosophical standpoint, CT is conceived as "the norm of good thinking, the rational aspect of human thought (including the emotional dimension of CT), and as the intellectual virtues needed to approach the world in a reasonable, fair-minded way" (Gibson, 1995:27). In other words, proponents of the philosophical approach (e.g., Ennis, 1993; Lipman, 1989; Facione, 1990; Paul, 1993; Paul & Elder, 2002) focus on the qualities and characteristics of critical thought rather than on the actions and the thinking processes that can be performed. The philosophical models of CT focus on reasoning and "the application of formal rules of logic" (Lewis & Smith, 1993 in Lai, 2011:4). A definition and prominent model of CT emerging from the philosophical approach was proposed by Ennis (1993:180) who conceptualized CT as "reasonable, reflective thinking focused on deciding what to believe or do". Ennis focused on reasonableness, i.e., having sense and good judgments, on reflection and on the process of making decisions. He elaborated skills of reasoning and attitudes of ideal thought. However, his definition is rather vague, and it is much like the three upper levels of Bloom's (Bloom et al. 1956) Taxonomy (i.e. analysis, synthesis and evaluation) which are often taken as a definition of CT. However, Bailin et al. (1999: 287) believe that CT is "goal-directed and purposive, thinking aimed at forming a judgment, where the thinking itself meets standards of adequacy and accuracy". Bailin (2002, cited in Lai, 2011:5) also defines it as "a thinking of a particular quality—essentially good thinking that meets specific criteria or standards of adequacy and accuracy".

Paul (1993), a prominent figure in the philosophical tradition, believes that CT is the norm of rational thinking and the intellectual aspect of human thought needed to approach the world in a reasonable, fair minded way. Paul and Elder's (2002) model of CT comprising this conceptualization of CT is completely different from the way cognitive psychologists define and approach the concept. CT is often equated with 'reasoning", "rationality", "reasoned argument", "reasoned judgment", "everyday reasoning", and "rhetoric" (Bali, 2013b:39). The philosophical approach's emphasis on the attributes of ideal thinking does not always correspond to reality (Sternberg, 1986);

hence it fails to contribute to CT development. Unlike the philosophical approach, CT from a cognitive psychologist standpoint focuses on how critical thinkers actually think including their thinking processes.

2.2.1.1.2. The Cognitive Psychological Approach

Unlike adherents to the philosophical approach, cognitive psychologists, conceptualize CT as a higher-order thinking process and focus attention on the cognitive skills and procedures performed by the critical thinker. CT scholars in this approach "tend to focus on how people actually think versus how they could or should think under ideal conditions" (Sternberg; 1986). Moreover, focus is placed on the appropriate learning and instruction processes that can successfully develop the CT skills of students to a higher level. Cognitive psychologists (e.g. Feuerstein, 1980; Sternberg, 1986; Halpern, 1999) primarily draw their ideas on CT from research in cognitive and developmental psychology and theories of intelligence. They tend to focus on thinking skills instead of pointing the standards and criteria of good thought. Definitions of CT emanating from this approach include skills or abilities to be executed by critical thinkers. However, this has often been criticized because definitions that include lists of skills reduce "a complex orchestration of knowledge and skills into a collection of disconnected steps or procedures" (Sternberg, 1986, cited in Lai, 2011:7). In fact, reducing CT to a set of abilities renders it a much more mechanical activity. Sternberg (1986:3) defines CT as "the mental processes, strategies, and representations people use to solve problems, make decisions; and learn new concepts". Like Sternberg, Halpern (1999:70) conceptualises CT as "the use of those cognitive skills or strategies that increase the probability of a desirable outcome". This implies that CT gives much importance to reasoning, to giving reasons, justifications and to judgment.

Scholars in the philosophical approach often criticize the conceptions of the cognitive psychological approach. According to Bailin (2002, cited in Lai, 2011:7) "it is a fundamental misconception to view CT as a series of discrete steps or skills, and that this misconception stems from the behaviorists' need to define constructs in ways that are directly observable". Other scholars believe that the activity of CT should not be confused with its component skills (Facione, 1990), because CT is more than simply the sum of its parts (Van Gelder, 2005). Hence, it includes also specific character traits or

disposition. In addition to the philosophical and cognitive approaches, definitions and developmental models of CT are informed by Bloom's taxonomy of educational approaches (Bloom et al, 1956).

2.2.1.1.3. The Educational Approach

The third approach to CT encompasses the ideas of scholars in the field of education. The educational approach draws from both philosophical and cognitive psychological theories of CT and focuses on instruction and the skills learners need in the classroom. Bloom's taxonomy (Bloom et al., 1956) of educational objectives is one of the best-known conceptualizations of CT in education. Bloom's Taxonomy consists of a hierarchical arrangement of six cognitive skills organized in terms of complexity and arranged from concrete to abstract: Knowledge at the bottom of the hierarchy, then comprehension, application, analysis, synthesis, and at the highest level or at the top of the hierarchy, evaluation. The first three cognitive skills are considered as lower-order thinking skills, whereas the last three ones are higher-order thinking skills. The higher-level thinking processes (including analysis, synthesis, and evaluation) are often equated with CT and used as a synonym for it (for example, Cotton, 1991a.b.; Carr, 1990; Sulaiman et. al. 2007; Stratton, 1999; Ennis, 1993). Reed (1998:15) notes, "some scholars use 'critical thinking' and 'higher order thinking' interchangeably (Halpern, 1999), others make a sharp distinction (Facione 1990)", and still many other scholars view higher order thinking skills as an umbrella term that includes CT, problem solving, decision making, and creative thinking, like Rudd (2007, cited in Mulnix 2010:5) who argues that

> CT and higher order thinking are not equivalent. CT is not a 'catch-all' category for higher order thinking. It is one of a family of closely related forms of higher order thinking. Others include problem solving, creative thinking and decision making.

The categorization of the skills in Bloom's Taxonomy (Bloom et al. 1956) gives more details about the kind of thinking skills that students need to acquire. It shows that instruction should go beyond the basic lower level of cognitive processes of remembering, understanding and applying to guide students towards higher levels of thinking. The educational approach to CT is thought "to be based on years of classroom experience and observations of student learning, unlike both the philosophical and the psychological traditions" (Lai, 2011:9).

2.2.1.2. The Skill-Disposition Dilemma

As articulated above, the growing interest in the teaching of CT gave rise to three different approaches. Endorsing the need to develop students' thinking, the debate continues about the components of CT, that is the view about whether CT comprises the development of skills or dispositions. The former relies on cognitive skills as tools students need to acquire to think efficiently, while the latter focuses on the qualities and attitudes which characterize a good thinker.

Proponents of CT skills often view thinking in connection with skills and abilities. Researchers (Richards & Schmidt, 2002) noted that thinking relies on a wide range of acquired skills or abilities that might be used for different purposes, like in performing an activity well. Moreover, Robinson (1987:16) underscores this point, stating that thinking skills are essential tools in thinking and students "must be equipped with lifelong learning and thinking skills necessary to acquire and process information in an ever-changing world". Thinking skills are defined as "processes which, when practiced, empower the brain to work more efficiently" (Assaf, 2009:6). This implies that thinking skills can be taught, learnt and practiced in the course of teaching and learning. In fact, many researchers argue that it is possible, through instruction and practice, to increase students' thinking skills as Presseisen (1986:17) who asserted that "the most basic premise in the current thinking skills movement is the notion that students CAN learn to think better if schools concentrate on teaching them HOW to do so" (emphasis in original). This is by teaching them skills to make their thinking more efficient. Different instructional programs to teach thinking skills are designed such as: De Bono's CoRT program (2009), Beyer's Direct Teaching (1988), Lipman's Philosophy for Children (1974), Feuerstein's Instrumental Enrichment (1980), Adey and Shayer's Cognitive Acceleration (1981). Although these programs are widely known and used, little research has investigated the long-term effects of the skills program. Research has revealed that the problem with instructing discrete cognitive skills, which is the main emphasis of the programs, is that they "often do not transfer from the context in which they are taught" (Wegerif et al., 2015:3). In order to overcome this challenge, researchers also praise the importance of teaching for thinking dispositions. In fact, most thinking skills programs address only cognitive skills and fail to attend directly to the dispositional aspect of thinking. Adherents of the dispositions approach not only consider thinking a mechanical activity

composed only of skills but also dispositions which are at the center of the thinking process. Tishman and Andrade (1996:1) asserted that:

> Good thinkers certainly have thinking skills. But they also have more: Motivations, attitudes, values and habits of mind all play key roles in good thinking, and in large part it is these elements that determine whether people use their thinking skills when it counts.

The dispositional dimension renders thinking not simply a set of technical skills but an activity that involves abilities (skills) and attitudes (dispositions). In other words, individuals have both the ability and the tendency to think in a certain way. Dispositions are defined as traits or "tendencies to act in certain ways that people carry with them across different situations" (Wegerif et al. 2015:3). Moreover, Ritchhart (2002) defines these dispositions as qualities that make up an individual's 'intellectual character'. For instance, a person who is curious shows certain behaviors like questioning, exploring and probing which are all related to the disposition of being curious. In fact, being curious is not a skill that can be instructed but rather a trait or a habit of mind that makes up one's character and personality. Researchers identified both positive and negative dispositions influencing thinking, such as the disposition to be fair and open-minded or biased and one-sided (Tishman & Andrade, 1996). Other dispositions characterizing CT such as the taxonomy by Ennis (1985) which includes, among other traits, the dispositions to "seek reasons, try to be well informed, be open-minded, seek precision, use and mention credible sources". Facione et al.' (1995) list of dispositions includes also the dispositions: openmindedness, inquisitiveness, systematicity, analyticity, truth-seeking, CT self-confidence, and maturity. Tishman et al. (1993) consider dispositions as psychological elements consisting of three fundamental components, namely, ability, sensitivity, and inclination, which motivate a person to think in a certain way and determine whether or not a person exercises the thinking skills.

2.2.1.3. Towards Consensus: The APA Delphi Model of Critical Thinking

Despite major differences among the three approaches to CT and with the urge of consensus and an agreed conception of CT, the Delphi panel of the American Philosophical Association (henceforth, APA) proposed a definition that focuses on two important dimensions of CT. Without limiting it only to a set of cognitive skills like the cognitive psychological approach, the panel's definition outlines also affective

dispositions characterizing the ideal critical thinker and assuring the good execution of CT skills. The APA model of CT includes both a cognitive dimension and an affective dimension and conceptualizes CT as being

> purposeful, self-regulatory judgment which results in interpretation, analysis, evaluation, and inference, as well as explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which that judgment is based. CT is essential as a tool of inquiry […] and a powerful resource in one's personal and civic life (Facione, 1990:3).

The CT skills outlined in this definition include: interpretation, analysis, evaluation, inference, explanation, and self-regulation. It recognizes the importance of self-regulation (i.e., self-examination and self-correction) as a central component in CT to help individuals be mindful of and monitor their own thinking processes. In addition to skills, the definition also determines a set of dispositions complementing the aforementioned skills which critical thinkers should possess

> The ideal critical thinker is habitually inquisitive, well-informed, trustful of reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit. (Facione, 1990:3)

In short, the APA model has been noted as providing the most rigorously defined version of CT (Oderda et al., 2011) and to be highly cited (Turner, 2005). However, despite the call for consensus, confusion and disagreement still surround the nature of CT (Davies, 2011). Other scholars (such as Barnett, 1997; Brookfied, 2012) questioned the abstraction surrounding CT models including the formulation of skills of reasoning and set of dispositions outlined in individual CT conceptualizations. Papastephanou and Angeli (2007:604), for instance, eschewed the rationalist technical aspect of CT, rejecting its "absolutization of performativity and outcomes".

2.2.1.4. Curricular Approaches to Critical Thinking

As articulated above, the necessity of enhancing students' CT skills has been widely addressed. In spite of the widespread recognition that CT skills should be enhanced in universities, there has been a growing controversy about which best curricular approaches can successfully increase students' reasoning skills to a qualitatively higher level. Several curricular approaches to CT exist, raising questions about whether it is

better to teach CT skills explicitly, or to make situations which call for students to apply these skills. Another question is about how much time is required and what best classroom climate needs to be established in order for CT instruction to be effective. Finally, how to best cultivate CT dispositions is a third crucial question. This line of inquiry supplies the structure of this section. The debate about the nature of CT instruction suggests different responses to the question of whether to infuse such instruction into existing content or separate it from regular curriculum. In other words, should CT be taught as a separate program or course, or should it be implemented within curriculum content to a course or broadly to all courses? McGuiness (2005:111) indicates that approaches to CT skills instruction are categorized into separate or skill-oriented approaches (also called Enrichment Approach) and infused content-oriented approaches.

2.2.1.4.1. The Skill-Oriented Approach (The Separate Approach)

The skill-oriented approach also referred to as the separate approach supports specialized CT courses or programmes that instruct CT skills in isolation or as separate disciplines without reference to any contextual content (Reboy, 1989:412). This approach "suggests that CT skills should be taught directly or explicitly through separate courses or instructional units in courses […] to train students in these skills" (Kanik, 2010:32). Feuerstein's Instrumental Enrichment (henceforth FIE) is a known separate program with "commercially produced curriculum materials, staff training opportunities and a track record evaluation in classroom settings" (McGuinness, 2005:111). This program is characterized as an enrichment approach because it is organized in parallel with existing curriculum. Many reviews of the effects of this program have been published, yet the one by Romney and Samuels (2001 cited in McGuinness, 2005:112) is a meta-analysis of fourty studies applying pre and post-test designs and control groups. Modest effects were reported in achievement, and because of its nature as a separate program that teaches thinking skills independent from any content area, it was seen to be less useful than programmes which teach skills in a curriculum context (i.e., programmes that infuse skills in content areas). In addition to Feuerstein's (1980) Instructional Enrichment program, other separate programs include de Bono's CoRT materials, Lipman's Philosophy program and the Talent Unlimited program.

Due to its decontextualized focus and didactic teaching of skills, the skill-oriented approach has been the subject of criticism. It has many drawbacks due to the fact that direct teaching of thinking skills neglects the important attitudinal aspect of CT and separate training courses of skills "raises skill technicians, who apply these skills mechanically" (Kanik, 2010: 32).

2.2.1.4.2. The Content-Oriented Approach (The Infusion Approach)

In contrast to the separate approach, the content-oriented approach (or infusion approach) calls for integrating CT within curriculum content and not teaching it separately. Infusion is defined as the addition of something that alters usually for the better. Advocators of this approach believe that "thinking cannot be separated from content as it is a way of learning about content" (Kanik, 2010: 32). Similarly, successful learning can be attained by incorporating the thinking skills into all university subjects, which allows students to use the skills in a meaningful context and helps them learn the subject matter deeply and apply it even out of classroom settings (such as Beyer, 1988; Eggen & Kauchak, 2001; Zohar & Dori, 2003). The infusion approach contextualizes CT within a curricular content area so that the lessons are restructured to infuse an explicit teaching of CT skills. This implies that CT in a content-based course is helpful and renders it more effective. At university level, using this infusion approach is deemed as successful and is better than teaching CT skills in isolation (Warren et al., 2004).

However, promoting CT instruction in the classroom is not simply a matter of ensuring that students have adequate content knowledge in the topic area they are learning, but also requires infusing the teaching of CT skills and cultivating the dispositions supporting them. Significant research supports the teaching of CT through the content of the discipline (Brookfield, 2007; Paul & Elder, 2002; Bouton, 2008). The infusion approach is deemed as more beneficial than separate courses in CT, because it is difficult to teach CT skills to students using a topic they are not familiar with. Many researchers have shown the significant effects and superiority of integrating CT in several courses from different disciplines including for example a university U.S. history course (Reed, 1998), a secondary school history course (Swartz, 1986), a first-year Biology course (Chaplin, 2007) and a first year university Anglophone civilization course (Melouah, 2012).

2.2.1.4.3. The Explicit vs. Immersion Approach

Another major area of debate about CT concerns the question of whether CT should be taught explicitly or indirectly by embedding or immersing its principles within the content of the subject matters or a discipline. In a review of thirty-three research studies and twenty-three descriptive and theoretical documents concerned with research in instruction in CT, Cotton (1991) found out that some studies support an explicit instruction in CT skills, while others favor an embedded or immersed teaching of CT through guidance. Still a 'mixed-mode' category exists supporting both approaches as being most effective if blended together. Reboy (1989:411) supporting an explicit instruction of CT skills believes that in instructing these skills teachers should select the specific skills they wish to teach, and should explicitly define those skills with clear, objective descriptions. This uncertainty among educators reveals that little substantiated knowledge on what is the best instructional approach (i.e., explicit or embedded teaching of CT) emerges from empirical research.

2.2.1.4.4. Cultivating Critical Thinking Dispositions

The previous discussion of the curricular approaches to CT addressed the development of skills and not dispositions. Although scholars emphasized the affective domain of CT (see for e.g. Ennis, 1993; Facione, 1990; Paul & Elder, 2002), in comparison with the attention directed towards teaching CT skills, research on how to effectively cultivate students' dispositions and attitudes to thinking critically is very limited. Experts in CT harbor no ways for designing appropriate instruction or approach that nurtures such dispositions (Facione, 1990:11). Indeed, most CT instructional programs and models address only the skills and are not designed to emphasize the dispositional side of CT. In a research on dispositions, Tishman et al. (1993:149) argue that traditional teaching methods based on transmission are not appropriate for cultivating students' dispositions but rather infer an element of passivity on the part of students. Consequently, the enculturation approach is proposed as a suitable process for cultivating CT dispositions (Tishman & Andrade, 1996). However, this model was not addressed in research studies and tested for its reliability and effectiveness in empirical studies.

2.2.2. Critical Thinking Social Approaches

The issue of the cultivation of CT dispositions is not the only limitation inherent to the individual approaches to CT. Although there is a diversity of models and approaches to CT, existing individual conceptualizations of CT are still surrounded with a state of abstraction. Emphasizing the development of skills in reasoning, the idea of criticality in CT as presented in individual approaches is not conceived beyond this rational logic. While such models may be concerned with one aspect of CT in higher education, that is, teaching cognitive higher-order skills, they fail to account for CT 'social logic' (Lim, 2016). As Davies (2011:44) rightly remarked, not only the industry or the academia require the growth of CT, "society also demands individual CT skills and dispositions as these are important for employment and wider social and political engagement". CT has then a social dimension in addition to its individual cognitive-affective dimension.

In addition to individual approaches, several conceptualizations and theories of CT in higher education, which have been woven throughout the tradition of Western thought, have their roots in critical theory and critical pedagogy. The coming section addresses first the interplay between CT and critical pedagogy by tackling the notions of praxis, critical consciousness, emancipation and transformation. It also discusses the notion of criticality present in Barnett's model of 'critical being' and Brookfield's conceptualization of CT.

2.2.2.1. Critical Thinking and Critical Pedagogy
2.2.2.1.1. Critical Thinking as Praxis

The notion of criticality in thinking dates back to Ancient Greeks, notably to Socrates' renowned debates and dialogues as well as to Plato's and Aristotle's scepticism and formal logic. CT was the main tool employed by arguers when making a point, questioning social, philosophical and political issues (Inch & Warnick, 2011 cited in Chouari, 2016:459). At the turn of the 20th century, with Sumner's (1906) and Dewey's (1910) works, the need for CT for better education and life in general was established. Sumner (1906: 632-633) stated that CT

> is a product of education and training. It is a mental habit and power [...] It is our only guarantee against delusion, deception, superstition, and misapprehension of ourselves and our earthly circumstances. Education is good just so far as it produces well-

developed critical faculty [...] Education in the critical faculty is the only education of which it can be truly said that it makes good citizens.

Barnett (1997) stressed the importance of developing a form of 'criticality' in individuals. Criticality, which is inherent to critical pedagogy, is perceived to embrace "critical reason, critical self-reflection and critical action" (Fitzgerald, 2009:47). By taking on these three forms of criticality, individuals become critical persons and citizens "with independent thought and action" (Yamada, 2009:11). Freire (1970, cited in Fahim & Masouleh, 2012:1372) believes that criticality "requires *praxis*—both reflection and action, both interpretation and change" (emphasis in original). Fostering criticality, then, would lead individuals to participate actively in society, and make them ready for action and transformation.

Drawing on critical pedagogy and critical theory, conceptualizations of CT extended beyond the traditional cognitive and dispositional dimensions taking a wider consideration of the societal conditions. CT from the stance of critical pedagogy, then, is not simply a mechanical activity only concerned with "the deployment of cognitive skills by individuals" (Hilsdon, 2007). The skills of CT are the tools individuals employ to "criticize the logic of arguments that underpin our everyday activity" as Paul (1990: 66) put it. CT is rather aimed at helping individuals become better critical beings not only in thought but also in action. Barnett (1997:1) argues that critical beings "are more than just critical thinkers. They are able critically to engage with the world and with themselves as well as with knowledge". Higher education, therefore, should strive to foster this form of criticality in individuals. This will help to "free learners to see the world as it is and to act accordingly […] increase freedom and enlarge the scope of human possibilities" (Burbules & Berk, 1999:46). Accordingly, the end point is to foster persons who are able to "look at the world, engage with learning and reflection, explore the self and act and think in a critical and thoughtful manner" (Barnett, 1997, cited in Fitzgerald, 2009:11). As such, individuals would be able to bring about transformation and reform of social, economic, political realities by engaging in critical action. The following section will delve into the concept of critical pedagogy, highlighting its core notions.

2.2.2.1.2. Critical Consciousness, Emancipation and Transformation

Critical pedagogy has deep roots in critical theory with Freire considered as "the seminal architect of introducing critical theory into contemporary pedagogical discourse"

(Dale & Hyslop-Margison, 2011:1). Critical theory is mainly associated with the Frankfurt school of thought (also known as, the Institute for Social Research) which originated in Germany in the 1930s. Horkheimer (1982) defined critical theory as a social theory oriented toward critiquing and changing society as a whole. Calling for change, Marcuse (1972:48) argued that "no qualitative social change, no socialism, is possible without the emergence of a new rationality *and sensibility* in the individuals themselves: no radical social change without a radical change of the individual agents of change"(italics in original).

Building on critical theory, critical pedagogy seeks social emancipation and transformation through critiquing ideologies and dogmas staining social, economic, philosophical and political beliefs. Fostering criticality in education helps learners achieve a 'critical consciousness' (Freire, 1973) that enables them to become empowered to recognize and transform any form of oppression, inequality, or injustice in society. Critical pedagogy has a social goal and it is the universities' and schools' mission to foster criticality in learners, to raise consciousness for a democratic society (Yamada, 2009). McLaren (1997:1) contends that critical pedagogy is "a way of thinking about, negotiating, and transforming the relationship among classroom teaching, the production of knowledge, the institutional structures of the school, and the social and material relations of the wider community, society, and nation state".

The wider interest of critical pedagogy with society was endorsed heavily by Freire in his work, including his seminal book *Pedagogy of the Oppressed* (1970). Freire called for individuals to possess "the power to transform their own oppression" (Mazier, 2014:9), suggesting that transforming education is the key for the liberation and empowerment of students. It is therefore incumbent on education to encourage critical reflection to emancipate and raise individuals' awareness of their rights and freedom and transform them into social agents that trigger and create change. The notions of 'banking education', 'dialogue', 'critical consciousness', and 'problem-posing education' or the 'pedagogy of questioning' are central to Freire's (1973) critical pedagogy. He posited that informing and engaging students into political, social, economic and cultural issues surrounding them instead of merely filling their minds with information, a process which he refers to as 'banking education', is more preferable as it raises their critical

consciousness "to take action against the oppressive elements of reality" (Freire, 1970:35).

Education for emancipation and transformation, which critical pedagogy discusses, embodies the liberal tenets of democracy and freedom, stressing that "education should empower students and consequently liberate the suppressed knowledge within the society and make their voice to be heard by the world" (Rahimi & Sajed, 2013:44). Shor (1992:129) describes emancipatory learning as

> Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse.

Mezirow (1978) also argued that the role of learning and education is emancipation. Influenced by Freire (1970, 1973) and Habermas (1979), he divided knowledge into 'instrumental, communicative and emancipatory'. He developed also the concept of 'transformative learning' arguing that learners "must engage in critical reflection on their experiences, which in turn leads to a perspective transformation" (Mezirow, 1991:167).

In brief, critical pedagogy seeks change through praxis. Thus the mere one-way transfer of knowledge from teacher to students places limit on their progress as agents of social change. Instead, through participation in CT students can become more open towards the world around them, become part of the community, participate, and make choices. Hooks (1994:202) argues that "without the capability to think critically about ourselves and our lives, none of us would be able to move forward, to change, to grow". CT, which is instilled through critical pedagogy, leads to emancipation and ultimately empowerment and subsequent transformation.

2.2.2.2. Critical Thinking Development: Barnett's and Brookfield's Conceptions

As articulated above, CT has a social dimension beyond its individual rational logic. Grounded in critical theory and critical pedagogy, conceptions of CT extend the skills-dispositions view to encompass also praxis, emancipation and transformation. In this section I will present two dominant conceptualizations of CT in higher education, namely Brookfield's (1987, 2012) and Barnett's (1997) conceptions. Such conceptions

extend traditional views of CT beyond a narrow rational focus towards wider social considerations.

2.2.2.2.1. Barnett's Conceptualization of Critical Thinking in Higher Education

Barnett's (1997) conceptualization broadens the notion of CT beyond its cognitive skills and dispositions components to tackle also the term in relation to criticality and action. The notion of criticality in CT extends beyond the traditional individual focus on rationality and propensity, viewed by Barnett (1997: 17) as narrow and renders it largely "a CT without a critical edge". Criticality for him comprises the development of critical reason, critical self-reflection and critical action. The development of criticality in these three forms results not in a critical thinker per se but in a 'critical being'. The concept of critical being, in this sense, "extends beyond the individual to the individual's participation in the world, i.e., in the form of responsible citizenship" (Barnett, 2015:65). A critical responsible citizen is an upstanding, engaged, and fully participating, and flourishing member of society (Dam & Volman, 2004). Self-reflection and more importantly taking action are crucial facets of CT and are needed for social change and critical citizenship.

Table 2.1 Domains of critical being and associated forms of criticality (Barnett, 1997:69)

	Domains	Forms of criticality
1	Knowledge	Critical reason
2	Self	Critical self-reflection
3	World	Critical action

Table 2.2 Levels, domains and forms of critical being (Barnett, 1997:103)

Levels of criticality	Domains		
	Kowlegde	Self	World
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of the world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	CT (reflection on one's understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ('metacompetence', 'adaptability', 'flexibility')

1. Critical skills	Discipline specific CT skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism)
Forms of criticality	Critical reason	Critical self-reflection	Critical action

Embracing criticality, Barnett's (1997, 2015) proposed that higher education should form and produce critical beings rather than mere critical thinkers. Indeed, his work shows the centrality of the social dimension of criticality in CT and includes the importance of critical action. Hence, he attempted to define the role of higher education in such form of criticality rather than simply "imparting skills in argumentation, or developing in students a capacity for rational "reflection" or decision-making, or cultivating CT dispositions" (Barnett, 2015:68). Education that prepares critical beings, instead is a process of 'radical development' which enables students develop a 'transformatory critique' (ibid), that is, be able to live and breathe like a critical thinker, and become an exemplar of a critical being. Barnett (1997:75) suggested a model of critical being in higher education which involves criticality across the three domains of 'knowlegde, self, and the world', as presented in table 2.1. He (1997:103) also defined levels of criticality in each domain as illustrated in table 2.2 above. Criticality for Barnett (2015:63) can be conceived through two major axes: 1) domains of knowledge, self, and world, and 2) levels, ranging from "narrow operational skills to transformatory critique".

2.2.2.2.2. Brookfield's Conceptualization of Critical Thinking

Sharing a similar perspective with Barnett (1997), Brookfield (1987:1) argued that CT "entails much more than the skills of logical analysis taught in so many college courses". For him CT is the "calling into question the assumptions underlying our customary, habitual ways of thinking and acting and then being ready to think and act differently on the basis of this critical questioning". He criticized existing conceptions of CT which construes the subject as an "abstract academic activity" as artificial and have "little to do with the reality of adult life". He (ibid: 37) rather suggested an alternative conception of CT as CT in the context of adult life, that construes it as a 'broader and deeper activity' than thinking critically in the context of schools.

Brookfield's (1987:1) conceptualization encompasses aspects of a person's context, notably: 1) his or her personal relationships, 2) involvements in work activities and 3)

political engagement. CT is related to the development of the person and is important for creating 'a healthy democracy'. His conception of CT, therefore, encompasses two central components; a personal (i.e. personal relations) and a social dimension (i.e. workplace and political involvement).

Recognizing the importance of CT in the context of adult life, Brookfield (1987:15) conceptualized CT as 'natural and normal' activity which involves:

- Identifying and challenging assumptions
- Exploring and imagining alternatives
- It is both analysis and action

He further identified the following characteristics of this activity:

- as a productive and positive activity
- as a process, not an outcome
- its manifestations vary according to the contexts in which it occurs and from person to person (p.14)
- is triggered by positive as well as negative events
- it is emotive as well as rational

In a nutshell, Brookfield's (1987) conceptualization of CT has much in common with that of Barnett (1997) as it includes elements of reflection (see Brookfield, 1987, 'reflective scepticism', p.9) and action. However, he addressed only adults by directing the activity of CT towards aspects of their personal lives including involvement in relationships, workplace and politics. Although students at university are considered as adults, Brookfield failed to address in his account the role of higher education in promoting CT. He viewed CT as a natural and normal activity that occurs in contexts outside the academia. According to him, universities are not the right place for the development of CT as "there is no clear evidence that any of the skills of CT learned in schools and colleges have much transferability to the contexts of adult life" (Brookfield, 1987:4). CT will manifest itself differently depending on the context (e.g. workplace, family) and the persons themselves (e.g. their 'habitual ways of coming to decisions or solving-problems') (Brookfield, 1987:6).

2.2.3. A Deconstructive Reading of Individual and Social Approaches

In the previous sections, I presented existing conceptualizations of CT emerging from two separate approaches and literatures on the subject. On the one hand, individual approaches, which are also known as traditional accounts of CT, view the concept

narrowly in terms of individual skills and dispositions. On the other hand, social approaches do not eschew such skills-dispositions view but rather support the dimensions of critical citizenship and social action. However, given my earlier discussion in this chapter, both approaches to CT are not without flaws. CT is more than skills and dispositions, or criticality and action. Both views are limited despite efforts by proponents of the social approaches to surmount the shortcomings of the individual conceptualizations of CT, namely their abstraction and instrumentalization. The present section seeks to address such limitations by presenting a critical deconstructive reading and evaluation of existing conceptualizations and approaches to CT, described in sections 2.3 and 2.4 below. Such critical deconstructive reading of CT will pave the way for the reconstruction of the concept which I shall present later in this thesis. My deconstructive reading presented in the coming sub-sections builds on the ideas and notions of Derrida and is structured following the schematic steps of deconstruction suggested by Borradori (2003:138), which I outlined in section 2.2 above.

2.2.3.1. Identifying Epistemological Constructions and Reflecting on the Hierarchical Ordering of Pairs

Individual and social approaches dominating the literature on the concept of CT are enmeshed in Western thinking tradition and are reflective of its discourse. These two approaches are laregly separate reflecting two dominant positions in CT scholarship and consisting of the whole intellectual oeuvre of this subject. While individual approaches are grounded in Western philosophical discourse which emphasizes reason and logic, the social approaches build on the Western concepts of 'critique' and 'criticality' and are framed within the discourses of Marxism, critical theory and critical pedagogy.

Central to the individual philosophical tradition of CT are the decontextualized and abstract notions of reasoning and rationality. Proponents of such perspective reduce CT into practical terms, viewing the concept as the instrumental development of individuals' reasoning skills and cognitive processes of argumentation and judgment necessary for problem-solving and decision-making. The definition by Ennis (1985) of CT as "reflective and reasonable thinking that is focused on deciding what to believe or do" is typical of such focus. Underlying this definition and other conceptions (see Scriven & Paul, 1996; Paul & Elder, 2002; Halpern, 1999) "is an assumption that one cannot

engage in quality intellectual work without using reasoning and logic or without using a CT, problem-solving approach" (Kutieleh & Egege, 2004:4).

Against this abstract rational focus, proponents of emancipation and transformation view CT as praxis and as criticality development. Taking social considerations into account, conceptions of CT framed within critical theory and critical pedagogy emphasize the importance of critical action for transforming oppressions and ideologies and for promoting social justice, thus combining reflection and action (Johnson & Morris, 2010). While individual approaches tend to construe CT as a neutral and context-free rational universal capacity, social approaches take consideration of the social context in which thinking occurs. The dimensions of CT which the aforementioned approaches discuss, obviously, continue to reflect a 'decades-long epistemological debate' (Lim, 2016).

2.2.3.2. Deconstructing Inconsistencies and Overturning Hierarchical Ordering of Pairs

The purpose of deconstructive reading, as Borradori (2003:138) has noted, is to "disassemble any discourse standing as a construction". Derrrida calls deconstruction an 'intervention' that aims at 'destablizing' constructions depending on 'oppositions' or 'pairs'. The problem with such pairs, which deconstruction seeks to overcome, is that they reveal certain inconsistencies and aporias internal to the logic of constructions and imposing a hierarchical order. The latter is problematic for "all that does not fit nearly within their (the pairs) oppositional relations tends to be marginalized or even surpressed" (Borradori, 2003:138, brackets added). The hierarchical ordering of pairs, or what structuralists would refer to as binary oppositions, presents also another problem. Such hierarchy is not an inherent feature to the pairs but is rather an imposed structure.

Indeed, conceptualizations that stress the individual dimension of CT and consider it as a rational and reasoning capacity are reflective of such hierarchical ordering. Framed within Platonic Baconian and Cartesian traditions, CT conceptualizations are narrowed as they privilege the development of individuals' rational capacities in reasoning and judgment with little focus on other crucial aspects and elements of human nature (Broom, 2011). Viewing CT as "an activity of the mind controlled by intellectual processes such as reason and logic" (Broom, 2011:18), such conceptions discount other aspects of 'being' as one's emotional being and physical being. Such consideration is reflective of the mind-

body or reason-emotion split (or dualism) dominating Western philosophy since the Greeks. Unlike emotions or physical attributes, human beings' mind or rational capacity is considered as superior and is defined as our highest attribute. Plato for instance defines three parts of human nature: appetitive (i.e. appetites), spirited (i.e. emotions), and logical (i.e. mind) (Bloom, 1968). These parts present a hierarchical view in which the mind or human intellect is given primacy over the other two parts of human nature.

The privilege of mind is reflected in many conceptualizations that consider CT as logical thinking and as the development of a set of skills of reasoning. What is absent in this account is the 'moral orientation' (Giroux, 1994) and the propensity element on which CT is also founded. Assuming that it is comprised of cognitive skills, conceptions of CT ignore the critical importance of the affective dimension of thinking. This narrow conceptualization raises an intricate issue when attempting to find a holistic meaning of CT that extents it beyond the realm of cognition. Skills of reasoning are no use if a student lacks the necessary emotional attributes that enable him execute such skils. In this context, I refer to a notion highlighted in Bloom's taxonomy of the affective domain asserting that values greatly impact an individual's thinking (Bloom et al., 1956). Against this issue, other scholars have promoted the need for dispositions in addition to cognitive skills in reasoning. Such facet of CT is known as the 'skills-plus-dispositions' view (Barnett, 2015:54). However, there is inconsistency in views regarding the nature and place of dispositions in relation to cognitive skills of reasoning. This inconsistency, using deconstruction terminology, is reflected for instance in the status of dispositions viz. CT curricular approaches and instruction . A deep consideration of several skills-dispositions conceptualizations of CT would reveal that cognitive skills are hold primary to affective dispositions. There is also diversity of opinions at the nature of these dispositions. Some scholars (as Ennis, 1993) believe that dispositions are related to one's intellectual character and part of one's personality, others regard dispositions as 'critical spirit' (Siegel, 1993), intellectual traits (Paul & Elder, 2001) or as attitudes and emotions (Brookfield, 1987).

Apart from rational skills and dispositions, conceptualizations stressing the individual dimension of CT disregard the importance of critical action and context. Indeed, the call for critical action and considerations of the sociocultural context are missing in such conceptualizations which present the concept as apolitical and

decontextualized, hence allude to its universality. A notion like CT is far from being decontextualized as it both constitutes and is "constituted by deeply embedded social and political theses about the rational actor and his/her often raced, gendered and classed position in society" (Lim, 2016:3).

Adopting a different stance, proponents of the social approaches consider CT rather as criticality development, that is, as critical action and transformation. In this view, it is not only sufficient to think critically but more importantly to act critically. Such approach to CT is critical of the individual cognitive approach by taking a wider consideration of the social context of individuals. Note, however, that despite interest in self-reflection and CT skills, conceptualizations grounded in the social approach do not include in their scope a clear idea or a practical classification (as in individual conceptualizations) of the propensity elements in CT, although their focus is on creating critical beings. Barnett (1997:87), for instance, considers the importance of a 'critical disposition' or 'critical spirit' that "higher education should help to bring about", but he believes that this form of propensity should come naturally as a result of students "willingess to engage in the world so as to effect changes". Hence his account harbours no ways for nurturing that critical disposition. Barnett also neglects to account for the importance of social and power relations (not merely actions) in the development of CT, and does not extend his conception beyond the individual to the "radical educational transformation of the society at large" (Barnett, 2015:70). Unlike Barnett, Brookfield (1987) has defined CT both as a cognitive and emotional activity. He has suggested several practical strategies and techniques for facilitating the development CT. Brookfield considers the importance of personal relations in CT but still his account has a serious limitation. Viewing CT as 'a process, not an outcome', he believes that 'radical transformation' and critical change in people or in society cannot be reached as individuals "can never be in a state of complete critical development" (Brookfield, 1987:6).

A similar account of CT in higher education comes from critical pedagogy (see for e.g. Freire, 1970; Giroux, 2011; Mclaren, 1994; Shor, 1992). Considering the role of higher education as critiquing and transforming social injustices, power relations or inqualities in society maintaining the status quo, promoters of such account regard CT "not principally a matter of cultivating certain skills and dispositions" (Barnett, 2015:72).

Although such account does not undermine the individual facet of CT, yet it focuses largely on emancipation and social transformation and little on the development of individual skills and dispositions. In fact, in documenting CT's transformative and emancipatory theses, the social approaches presuppose it as some sort of univeral liberal ideal that works in any context or culture regardless of the established order and the present ideological commitments. Similarly, this view of CT as influenced by the traditions of critical pedagogy and critical theory appears to be 'too rhetorical' rather than focuses on or reflects "the realities of 'education and their complex and at times contradictory dynamics and relations" (Apple 2016, cited in Lim, 2016:xi).

The social approaches discussed previously inescapably construct a similar universal understanding of CT similar to individual conceptualizations. Documenting the subject's transformative and emanciparoty theses, social approaches proceed from liberal ideas on democracy and are framed within Western 'reconstructionist' perspectives which presuppose CT as some sort of a univeral liberal ideal that should be a natural part of all educational institutions. However, despite focus on 'the social and political contexts of CT, such account of CT paradoxically "renders these unproblematic by assuming their homogeneity as liberal democracies" (Lim, 2016:14). Yet given sociocultural contextual realities and differences, CT development may be a strained process full of questions on one hand, and tensions and contradictions on the other, at both the educational and societal level. Indeed, CT may not be met with encouragement in several contexts were "the pursuit and expression of ideas threatening to the social and political status quo" (ibid) is inhibited (see for e.g. CT in the Arab World in chapter three).

2.2.3.3. From Deconstruction to Reconstruction

Deconstruction is not 'destruction', that is 'a negative project which undermines everything' (Biesta & Egéa-Kuehne, 2001:180), but is as Derrida noted 'an intervention' that aims at challenging and transforming inconsistencies and limits of thought. By exposing these limits, deconstruction does not seek simply to renounce ideas but interrogate, disrupt and displace them, "revealing them to be illusions that are so deep-seated as to be irremovable" (Hoy & McCarthy, 1994:34). As an intervention, deconstruction seeks to unravel the limits of an idea (or construction), and 'trace' its silences and paradoxes to finally reconstruct it. However, to reconstruct is not simply a

matter of rebuilding or redefining an old construction but is rather, as Derrida (cited in Biesta & Egéa-Kuehne, 2001:180) argued in an interview about his philosophy, "a matter of going further, displacing, *changing* [...] changing the state of things [...] it is constructing something else, something other". Reconstruction in the context of Derrida's deconstruction is an 'affirmation' of the 'other' not-intended meaning of a construction. As critical interpretive reading, deconstruction helps in 'decentering' and 'displacing' what is presented as unchangeable meaning, as absolute and universal. Indeed "beyond any present meaning lies the absent, unspoken, unthought network of conditions, presuppositions, and implications on which it depends" (McCarthy, 1993:100). A deconstructive reading, therefore, assists in (re)constructing the absent and 'non-intended' meaning. Derrida calls deconstruction 'an ethics' and 'justice' because through deconstruction we can be "attentive to otherness, to the alterity of the other, to something new and other" (Biesta & Egéa-Kuehne, 2001:180). In her discussion of deconstruction, Borradori (2003:138) identified systematic steps associated with deconstructive reading. These steps reflect the 'double gesture' of deconstruction, suggesting a move from a description and review of the 'given conceptual construction' to a critical deconstructive interpretation of its internal structure, its meaning and intention. This second gesture is aimed at deforming the construction, reforming it, and eventually transforming by presenting a new reconstruction.

Against this background, a careful critical and deconstructive consideration of the idea of CT as presented in the Western world thus points at many 'possible failings' (Broom, 2011:18) and several 'internal' limitations that hinders it from being integrated in every curricular discourse or implemented in every culture. Therefore, a reconstruction of the concept of CT is needed. As seen in the previous section, existing conceptualizations are complexly varied in scope and intention, yet while they vary across disciplines (see for e.g. section 2.2) and traditions (see critical pedagogy and theory in section 2.3), they are limited. Their shortcomings are identified as stemming from different inconsistencies and are seen to reflect a hierarchical focus. As a consequence, they fail to propose a clear holistic conceptual vision of what CT is or the purposes it sets to achieve as a crucial aspect of higher education. Such conceptions of CT are narrowed in focus as they stem from a purely Western cultural perspective (Lloyd, 1996), thus may represent boundaries to our understanding of how such concept is embodied in non-Western cultures. The

problem with existing Western approaches to CT both individual and social, and here I borrow an expression from Biggs (1997), is that they reflect 'conceptual colonialism' or an 'epistemic violence' in the words of Spivak (1988).

Indeed, the way CT is conceived in the literature as a universal paradigmatic ideal and the norm of intellectual good thinking, regardless of different cultural backgrounds and understandings, is problematic as it is not 'culturally sensitive' of the differences underlying a complex notion like CT. As a consequence, curricular approaches and manifestations of CT are derived from that norm, yet, any 'deviations' are regarded as 'uncritical' thinking rather than defined as culturally relative differences emerging out of an 'other' 'cultural paradigm' (Egege & Kutieleh, 2004:76). This position points to a challenging omission with regard to the role of sociocultural influences on CT development. As Egege & Kutieleh (2004:79) have rightly argued "a reasoning capacity may very well be something that all humans have; it may be a generic cognitive capacity [and] considered desirable by most people, in most cultures, what counts as evidence of good reasoning is not universal'. In relation to this issue, I argue for the need to conceptualize CT from within a different non-Western cultural parameter. Espousing this perspective, I shall put forward a reconstruction and an alternative framework of CT that is embedded in non-Western perpectives. This framework encompases a holistic reconceptualization of CT (see chapter six), reframing this concept outside Western rational discourse. To this end, I shall present in the following chapter a recontextualized view of CT that takes into consideration issues of culture and context.

2.3. Critical Thinking in EFL Higher Education: A Critical Appraisal of Previous Studies

The importance of CT in the field of EFL teaching and learning has been recognized widely. Many universities and educational bodies have already considered the integration of CT in EFL classrooms because CT has been of vital significance and is seen as an essential learning outcome for higher education. In foreign language classes, generally, the ability to think critically has become a crucial attribute expected of university graduates. Teachers need to consider the development of CT in designing foreign language curricula because language development and thinking are closely related and the development of CT is very effective for students' achievement and success in the twenty-first century.

In line with this finding it has been argued that improving the CT capacities of learners in general and foreign language learners in particular has a crucial influence on and lead to success in their academic studies and professionalism in their careers (Alnofaie, 2013, Bali, 2013a,b; Pishghadam, 2008; Rezaei et al. 2011, Bensemmane, 2018). For that reason, CT has been the focus of education reforms in different parts of the Western world such as the U.S., England, New Zealand and Australia. Indeed, many colleges and universities in developed countries offer courses designed to enhance the learners' abilities to think critically (Halpern, 1999:70). Recognizing the importance to develop students' CT in classes concerned with teaching subjects in the first language of the learner (Reed, 1998), researchers started exploring its importance in foreign language classes. For instance, CT was introduced into foreign language classrooms in the 2000's (for e.g. Yamada, 2008; Alnofaie, 2013; Vyncke, 2012; Egege & Kutieleh, 2004), and it was found that teaching students to think "can help them to communicate in the new language, to produce various types of spoken and written language and to demonstrate creativity in using the foreign language" (Alnofaie, 2013:16). Moreover, studies have shown that CT can aid in learning the foreign language and particularly in "drawing inferences from unfamiliar language items and reflecting on links between languages" (DfEE, 1999; Lin & Mackay, 2004 cited in Alnofaie, 2013:16). The incorporation of CT into EFL classrooms was viewed as a necessary act because students are required also to use different CT abilities (such as inference, analysis, interpretation) and reflect on different aspects of their language learning including grammar, vocabulary, etc. Focus was also put on teaching CT for purposes of developing EFL students' language skills (reading, writing, speaking and listening). Studies on the integration of CT in EFL classrooms have shown that teaching CT helps develop students' comprehension and analytical skills. The infusion of CT in instruction helped first year EFL Algerian university students in the civilization course to engage more actively in class and approach historical documents critically (Melouah, 2012). Fostering CT in EFL classrooms can also facilitate the development of students' critical cultural awareness of sociocultural and sociolinguistic differences that might exist between the native and the target language (see for e.g. Shemshadsara, 2012, Nait Brahim, 2006; Houghton et al. 2013).

The development of CT in EFL classrooms can influence several aspects of foreign language learning. This can help learners bring about positive changes in the ways they think and expand their communicative and intercultural competences. There are several challenges that can be envisioned in the previous studies on CT (Yamada, 2008; Alnofaie, 2013; Vyncke, 2012; Egege & Kutieleh, 2004) and foreign language learning when integrating this subject in EFL classrooms. Students' focus on linguistic skills and not on higher level thinking, lack of proficiency in English, teachers' unpreparedness to instruct CT, as well as prior beliefs and misconceptions about teaching and learning CT are all obstacles that hinder its development in EFL higher education. Of significant import to this study is the role of perceptions in CT development in EFL higher education. As products of the mind, perceptions like representations "are fashioned by all the constraints which the mind is subjected to, such as culture and political and religious ideologies which construct people's value systems" (Thompson & Hunston, 2000 in Nait Brahim 2006:21). Therefore, perceptions reflect assumed beliefs and attitudes which are entrenched within certain cultural and historical contextualization.

Despite the importance of CT in relation to foreign language learning and the significant number of studies conducted on this subject, such body of research has investigated the notion of CT from a Western perspective, i.e., as conceptualized in Western academic tradition. There is a dearth of research studies (e.g. Egege & Kutieleh, 2004; Kuteileh & Egege, 2004; Bali, 2013b) that actually contextualize CT and properly acknowledge the importance of taking a non-Western cultural and contextual stance. Taking this into account, in what way could the concept of CT be expanded to account for issues of culture and context vis-a-vis its development? More specifically, what does thinking critically mean in the context of Algerian higher education given Algerian contextual reality and diversity? What implications do such cultural and contextual considerations have on CT development and pedagogy? This justifies the necessity of exploring the functioning of this culture, including the beliefs, values, attitudes instilled in teachers and students in relationship with regard to how they experience and perceive the phenomenon of CT. The limited research addressing CT in higher education from an Algerian sociocultural perspective gives merit to this research.

Conclusion

This chapter has an attempt at deconstructing the idea of CT in Western academic discourse. This chapter first discussed Derrida's philosophical oeuvre and ideas on deconstruction. The notions of deconstructive double reading, inconsistency and aporia, metaphysics of presence, and Trace, were explained. Building on these notions, this chapter, then, highlighted the limitations inherent in two dominant approaches to CT: the individual and social approaches, exemplified either by the use of cognitive skills of reasoning and intellectual dispositions or by critical action and transformation.

Within the two approaches, a diversity of models and definitions of CT exist, revealing no uniformity among researchers. Traditional individual approach to CT draw on three different academic disciplines: philosophy, cognitive psychology and education. Conceptions of CT within the individual approach conceive of CT as ecompassing a set of cognitive skills of reasoning and affective dispositions. This narrow skills-disposition focus reveal mere abstraction and instrumentalization. Central to the individual approach of CT are the decontextualized and abstract notions of reasoning and rationality. Proponent of this approach reduce CT to the instrumental development of cognitive processes of argumentation and judgment which are needed for problem-solving and decision making. While the individual approach tends to construct CT as a context-free practice, the social approach takes into consideration the social context in which thinking occurs. Conceptualizations of CT in the social approach are framed within critical theory and critical pedagogy and stress the importance of critical reflection, critical action, emancipation and transformation as crucial elements of CT. Proponents of this approach emphasize the need to act critically and not only think critically. This view, however, proceeds from liberal ideas and is framed within Western 'reconstructionist' perspectives, presupposing CT some sort of a universal ideal that should be and can be a neutral part of every educational agenda.

In the field of EFL higher education, the concept of CT has been recognized widely. Research reveals that the development of CT in EFL classrooms can influence positively several aspects of foreign language learning. Looking at CT in EFL higher education in Algeria, there is a dearth of research studies that discuss the nature of CT, from the perspectives of teachers and students. Taking this into account, this study seeks

to expand the literature, to account for issues of culture and context vis-à-vis CT development.

In brief, the subject of CT as presented in the literature is a mere Western construction, perceived to represent an ideal and a universally useful mode of thinking that should be integrated in higher education curricula. However, as argued throughout this chapter and elsewhere in this thesis (see chapter one), CT is closely related to culture and context and is to a great extent influenced by social and power relations within context.

Against this backdrop, the coming chapter seeks to present a (re)contextual consideration of CT -for this concept has already been conceptualized based on Western contextual grounding- that reframes this notion particularly within a non-Western perspective. In light of insights emerging out from discussion of the state of CT in non-Western cultures, I shall present then an overall background of the contextual conditions shaping the meaning and development of CT.

CHAPTER THREE

Recontextualizing Critical Thinking: Sociocultural Considerations

CHAPTER THREE

Recontextualizing Critical Thinking: Sociocultural Dimensions

Introduction

The previous chapter has set discussion on the important role of CT in higher education, and has emphasized that in English foreign language classes, particularly, the ability to think critically has become a crucial attribute expected of university graduates. This study emerges as a response to the largely decontextualized research that preponderates in the scholarship on CT in higher education, that was presented in chapter two. Research studies have shown an intensified interest in developing CT in which the concepts of reasoning and logic, derived solely from Greek philosophy, are deemed universal attributes. Scholars' conceptualizations of CT (see for e.g. Ennis, 1993; Facione, 1990; Paul, 1996; Norris, 1985; Halpern, 1999, among others) stemming from Western perspectives are widely emphasized and underpin various studies on CT, although these studies are conducted in different world contexts including non-Western settings. In adopting standard and universal models of CT prominent in the U.S. and Europe, the sources and contributions deriving from non-Western philosophical traditions are to a greater extent neglected or excluded from the research arena.

A recontextualized cultural consideration of CT is then in order in the present chapter. In particular, as I discussed in chapter one, there is a need to rethink CT contextually in light of existing cultural, political and historical realities, and social relations occurring at the personal and institutional levels. On this account, the relevance of contextuality in CT is highlighted. As a first step towards recontextualization, this chapter will provide insights into the relation between culture and thinking, as justification for the necessity to re-contextualize CT in higher education. This chapter will then tackle the question of whether CT is solely a Western construct. Moreover, the debate about the issue of the universality or cultural specificity of CT is discussed. The intent of this chapter is to advance a comparison of Western and non-Western cultures and will extend in depth to two separate yet closely similar cases to trace out the fundamental distinctions between their cultural heritage. By documenting the relation between culture and CT, in particular, the influence of social and cultural

contextualization is tackled focusing on the place of CT in two different contexts, namely the East Asian context and the Arab context. Taking this into account, my intention is to develop a critical understanding of the implications of contextual cultural differences on the subject of CT. This chapter then alongside the rest of the thesis, progresses into the recontextualization of CT by providing an account of the Algerian context.

Despite its deep roots in Western thought, I emphasize throughout this chapter the importance of reconstructing the concept of CT along the lines of non-Western sociocultural perspectives that extend it beyond the boundaries of Western academic discourse. Although the concept of CT in contemporary discussions appears prominently and is recognised as the primary goal of Western education, within the scope of this study, I argue that independent thinking and reasoning are not purely Western-bound constructs and that the notion of CT as conceived in Western academia is not without limitations (see chapter two).

3.1. Rethinking Critical Thinking: Contextuality and Cultural Differences

This section tackles issues of culture and context in CT. It discusses CT from a contextual perspective by highlighting the importance of sociocultural influences. In doing so, and building on the theoretical framework presented in chapter one, it advances a discussion of the relationship between culture and cognition, and then more specifically cultural influences on CT are considered.

3.1.1. Culture and Cognition

The field of learning and development has benefited greatly from more fully taking into account the effects of culture and context. Accordingly, this section examines cultural influences on thinking and cognition. Emerging research in the field of neuroscience and cross-cultural psychology examined the prominent role of culture in the study of thought and behavior. Scholars' growing interest in the way culture affects brain functioning and development of members of the culture spawn the new field of cultural neuroscience. This interdisciplinary field of research studies how culture influences the "neural mechanisms that underlie our everyday behavioral, perceptual, and cognitive processes" (Rule et al., 2013:3). The human brain throughout its development is shaped by the surrounding environment, which in its turn is affected by culture. This latter is

viewed as the "set of values and beliefs people have about how the world (both nature and society) works as well as the norms of behavior derived from that set of values" (Gorodnichenko & Roland, 2012 :213). Culture is also defined as the amalgam of "behaviors, values, symbols, meaning systems, communication systems, rules, and conventions" (Ambady, 2011). It is widely argued that ecological contexts strongly affect individuals. Research has shown how certain values which are praised in different cultures are reinforced and become apparent in different patterns of behavior. In addition to thought and behavior, researchers have long documented that culture shapes individuals' perceptual processes. According to Shavitt et al. (2008:1103) culture includes "shared elements that provide standards for perceiving, believing, evaluating, communicating, and acting among those who share a language, a historical period, and a geographical location". Freeman et al. (2009:191) also contend that human beings "see, think, and act in the context of others, within a society and culture". How people think and perceive themselves and others and even interpret things are all the results of sociocultural interactions. In the field of higher education, understanding the conditioning impacts of culture on cognitive functioning can help explain better individuals' thinking to improve different aspects of research and practice including the level of teaching and learning of CT.

As outlined throughout this section and earlier in chapter one, culture influences individuals' thinking. The ecological context and sociocultural environment prompt different values which reinforce certain behaviors and practices in society. Evidence from research proves that human thinking is culturally and historically specific (Berger & Luckmann, 1967; Shweder, 1990; Triandis, 2007). The effects of culture on thinking and cognition have significant implications for understanding behavioral and perceptual differences across cultures, especially with regard to how individuals in non-Western cultural settings think about various aspects of teaching and learning including the development of CT in higher education, which is the focus of the present work.

3.1.2. Cultural Contextualization and Influences on Critical Thinking

As articulated above, culture and cognition are bound and the sociocultural context greatly influences individuals' thinking processes, behaviour and perception. This is because by living within a particular culture, people gradually start to adopt the behavior and belief systems of that culture (Brown et al., 1989 cited in Perkins et al., 1993). Such

effect on people's thinking, behaviors and even perception and belief is referred to as cultural contextualization. A review of the literature indicates that culture can interfere with or assist CT. CT "is culturally defined" (Vandermensbrugghe, 2004:417) and thus can only be informed, applied and understood within a context (Nosich, 2009 in Burkhalter & Shegebayev, 2012). Because of cultural differences the way CT is experienced and perceived may differ from one culture to another. Researchers (Atkinson, 1997, Fox, 1994) asserted that some cultures do not appreciate and are unsupportive of CT and this represents an obstacle to the process and development of CT. According to Atkinson (1997:71) CT is more "a non-overt social practice than a well-defined and teachable pedagogical set of behaviours". He also contends that different cultures may value more or less different approaches to thought, including in academic settings. Thus, CT pedagogical development involves more than merely changing curricula or teaching students a list of prescribed skills. Similar to Atkinson, Fox (1994:125) believes that CT "is not so easily defined and is not at all simple to explain to someone who has been brought up differently". Individuals raised in a culture which does not value CT may lack a critical inquiring spirit. Indeed, the cultural environment or milieu in which a learner grows up (including society, family, school or university) is a major factor contributing to the development (or not) of CT. This emanates from Vygotsky's sociocultural theory (as seen in chapter one) which acknowledges the role of social and cultural influences on learning and development. From a sociocultural perspective, CT is a cultural activity, initially shared between people through interactions as well as social relations and gradually internalized in the individual. Fox (1994:125) argues that

> this thing we call "critical thinking" or "analysis" has strong cultural components. It is more than just a set of writing and thinking techniques—it is a voice, a stance, a relationship with texts and family members, friends, teachers, the media, even the history of one's country.

In the same vein, Ricci and Huang (2013) believe that culture which is passed down in society throughout generations, conditions members of that society to hold certain beliefs, social norms, and settings. These beliefs may be loaded with biases, ideologies or stereotypes which stand as a barrier to the effective CT process. The relationship between culture and CT, and in particular, the influence of cultural contextualization on CT raises further discussion with regard to its place in Western and

non-Western cultures. Given this fact, the following section will outline major differences between Western and non-Western cultures. Building on Hall's (1959) theory of cultural factors, I will next discuss prominent views about the issue of the effectiveness of development CT in non-Western contexts, namely in East Asia and in the Muslim world. Both cases are of significant importance in this research on the ground that non-Western cultures embody to a greater extent some values and beliefs distinct from Western societies and cultures. I will then tackle the question of whether CT is a purely Western concept through the examination of two major issues surroundings the nature of such notion, in particular, the issues of the universality and cultural specificity of CT.

3.2. Critical Thinking in Western and Non-Western Cultures
3.2.1. Characteristics and Differences of Western and Non-Western Cultures

Societies and cultures are complexly varied and rich. It should be noted at the outset that this section is not inclusive as it is beyond the scope of this thesis to describe all the characterizing features and differences between Western and non-Western cultures. Even the latter are neither essentially coherent nor entirely homogeneous. Moreover, borders between nations do not reveal clear cut cultural differences between one nation and another. Given this, this section describes cultural differences between Western (mainly North America and West Europe) and non-Western cultures (mainly Middle East and North Africa referred to as MENA, and East Asia). Such non-Western cultures share some similarities yet upon careful study and research what may be revealed is not a unified entity but rather clear-cut distinctions.

There are clear differences in the way individuals from different cultures and societies perceive, interpret and comprehend their surroundings. In social psychology, researchers (Kitayama et al., 2003) refer to this as construals (i.e. a concept which refers to one's perceptions of the surrounding world). Two types of construals have been defined: Independent construal and interdependent construal. The former "involves a conception of the self (and others) as an autonomous, independent person"(Markus & Kitayama, 1991:226, brackets in original), while the latter means the conception of the self and others "not as separate from the social context but as more connected and less differentiated from others" (ibid:227). Individuals from Western and non-Western

cultures seem to have different construals; Westerners perceive themselves as having the right to self-expression, as autonomous beings with distinct character and traits. Moreover, they tend to focus on their personal achievement, success and self-determination. Whereas non-Westerners focus primarily on their relationship with others (i.e. inter-personal relationship), perceiving themselves as part of a larger context where they have to comply with existing rules and conventions, sympathize and attend to other's opinions. Such differences between independent and interdependent construals characterize individualistic cultures (such the U.S. and Western Europe) and collectivistic culture (such China, Japan, Korea, MENA countries), which emphasize different sets of values. For instance, individualistic Western societies perceive the individual as unique, and people put higher value on their personal goals striving to accomplish their own needs. On the other hand, collectivistic Eastern societies such as China and Japan, for instance, have a preference for conformity, promoting Confucian collectivist values and perceiving the individuals as inseparable from their group (i.e. members of a family and a village). These Confucian values help to establish harmony and balance within the group.

Much of the research conducted on the effects of culture on perceptions, cognition and CT development has been conducted on East Asian and Western cultures. Nisbett (2003) and other researchers (such as Chua et al. 2005; Kutieleh & Egege; 2004; Egege & Kutieleh, 2004; Nisbett & Masuda, 2003) contend that Eastern and Western cultures perceive things differently. Western culture values independence, dominance, autonomy and freedom of expression, and these in turn are manifested in the behaviors of individuals from these cultures. On the contrary, East Asian cultures value social harmony, interdependence and subordination such as Japan where "individuals are encouraged to be deferent, cooperative, and mindful of their obligations to others" (Rothbaum et al., 2000, cited in Rule et al. 2013: 4).

In a similar vein, as part of an Arab culture and Islamic religion, MENA countries cherish group over individual values, harmony and conformity. However, few researches tackle differences between Western cultures, Arab-Muslim and Maghreb cultures in relation to CT. This calls for an examination of the status and place of CT in such cultures. However, based on the previous discussion of the differences between Western and non-Western cultures, I will address first a prominent paradoxical debate surrounding

the possibility of East Asian learners to develop CT, a debate raising an issue for the validity of instructing CT to non-Western students.

3.2.2. Critical Thinking and the Paradox of Western and Eastern Learners

The concept of CT features prominently in research conducted in Western settings. Moreover, Western higher education supports widely the integration of CT in different curricula because it is perceived as an essential outcome of tertiary education. Consequently, the notion is seen as a Western construct that is embraced much more in the West than in the East. According to this view, CT is a convention in the Western world and is considered "a prime distinguishing feature between Anglo-American academic models and 'non-mainstream', or Confucian-based learning systems" (Vyncke, 2012:14). Proponents of this view believe that students from East Asian countries or Confucian (which is based on the Chinese philosophy of Confucius 551 BC – 479 BC) collectivistic cultures like Japan, China, Korea, Singapore lack the required critical capacity. Moreover, East Asian students are perceived to avoid a critical approach to learning and to academic texts and are considered to lack an awareness of what is involved in critical analysis and reflection (Biggs, 1997; Ballard & Clanchy, 1991). This debate has raised an issue for the usefulness of instructing CT to East Asian students.

Studying the obstacles to and opportunities for CT in Japan, Davidson (1994:6) claims that "our students often come from authoritarian, hierarchical societies in which the unthinking acceptance of the ideas of one's teachers and elders is considered a virtue". This claim reveals that Japanese society represents a difficult setting for the advancement of CT by rewarding the submissive and 'making the dissident uncomfortable' (Nakane, 1970, cited in Davidson, 1994:9). This is because Japan is considered as a 'peaceful society' where social peace and uniformity are appreciated and people standing out can be punished. East Asian countries such as Japan, China and Korea are believed to lack a critical culture and they find it difficult to possess a critical dimension as a result of their educational systems. Indeed, one important aspect of being a student in this Confucian tradition is deference to teachers and lecturers, in which criticism can be construed as being disrespectful (Andrews, 2007). In the same vein, Kim (1985:10) argues that "lack of critical inquiry in the (Korean) educational process" is due to "a long heritage (in Korea) of a passive, unquestioning role for students" (brackets added). Moreover,

students emphasize and value the group more than individualism and obedience to parents and teachers is a crucial aspect of Korean culture more than are individual rights (Baek, 2002). These principles are common in many collectivistic societies which Hall (1959) refers to as 'high context cultures'.

According to Hall's theory, high contexts cultures are "very stable, unified, cohesive and slow to change […] and people tend to rely on their history, their status, their relationships" (Nishimura et al., 2008:785). Moreover, non-verbal communication is praised and not everything is spoken directly, including one's opinions. Among the countries which are considered as high context cultures are East Asian countries, Turkey and the Arab countries (Hall, 1959). On the opposite, low context cultures, such as Western European countries and North America, value individualism over group harmony and needs, and rely on verbal and not non-verbal messages. The position regarding differences between high and low context cultures and impacts on CT is questionable. The underlying assumption here is that due to their cultural background and collectivistic high context cultures, East Asian learners are deemed unable to possibly or effectively acquire critical capacities. A crucial question is worth posing here about whether CT may be found in other cultures or is a purely Western construct. I will tackle in the coming section the issue of CT in relation to the Arab world.

3.2.3. Critical Thinking in the Arab World: Tensions and Repressions

As seen previously, researchers have questioned the possibility for East Asian learners to develop capacities for critical reasoning. Portraying CT as a Western ideal permeating successfully in individualistic Western cultures, such view reveals condescension of non-Western learners' intellectual development and a strong cultural bias in favor of Western cultures. Similar to differences between cultures, appreciation and manifestations of CT may also differ from one context to another. It may not be valued implicitly in one culture or in the exact same way as it is valued in another context. In fact, many cultural and contextual realities and factors interfere with the way CT is perceived or implemented. As Burkhalter and Shegebayev (2012) and Lim (2016, 2014) have pointed out, CT implementation may be full of tensions and may be questionable in oppressive cultures. Indeed in some cultures and societies, taking any kind of critical stance against authority or power is a risk most people are unwilling to

take (Asgharzadeh, 2008; Bali, 2013a,b; Bali, 2015). This, however, should not be a reason to devalue the importance or place of CT in a given culture as to render it uncritical altogether.

In discussing CT among learners in the Arab states, researchers have displayed that today a critical spirit is missing in the Arab Muslim world (Sardar, 2006), despite increasing concerns with CT among educators. Commentators have noted that education in many Arab countries does not encourage critical thought. There is a deficiency of CT among students because educational systems in many Arab countries do not primarily focus on developing students' critical abilities but consider its purpose is providing students with rich in-depth knowledge. In fact, "teaching in most Arab states continues to be highly didactic, teacher-directed, and not conducive to fostering CT, creativity, and problem-solving capacity" (Faour & Muasher, 2011:5). Although there are many attempts for educational reforms in many Arab nations, looking closely at different schools and universities throughout the Arab states, they continue to

> stress memorisation and conservative values more than critical thinking [...]. This lack of critical thinking is an outcome of a cultural and educational system that discourages questioning of social and religious values. Being the same as and being 'part of the group' and behaving in conformity with the group expectations are more important than carving a unique self (Yavuz, 2003:194)

Similar to education, researchers even went to question whether culture in the Arab world encourages CT. Azra (2007, cited in Abdullah, 2010:652) described modern-day Arab culture stating that "the attitude of mind is passive and receptive rather than creative and inquisitive [...] all knowledge comes to be viewed as unchangeable and all books tend to be memorised or even venerated". The Arab culture is a conservative collectivist culture where individuals since a young age are taught to respect the group over one person. Most of the "values, attitudes and behavioural patterns derive from deeply held collectivist values and beliefs" (Al-Omari, 2008:33). People are required not to question authority figures such as parents and teachers, respect elderly, obey all rules and conventions, be loyal and dependant to one's family and conform to the group. That is because any form of critiquing and questioning is regarded as a "disrespectful behavior and opposing the accepted ways of doing things" (Alazzi, 2008:10). Voicing thoughts and challenging existing beliefs, values and ideologies are not accepted or encouraged habits. According to Nydell (2006:71), in Arab society "members of a family are expected to support each other in disputes with outsiders. Regardless of personal

antipathy among relatives, they must defend each other's honour, counter criticism, and display group cohesion". Individuals in the Arab world are also identified to have a high context culture where communication systems are implicit rather than explicit (Al-Omari, 2008). Not everything is uttered and opinions are reserved in order to save face. Another characteristic of people in the Arab world is subjectivity as individuals tend to "place a high value on the display of emotions" (Nydell, 2012: 17) and are concerned about others and their feelings as part of what is referred to as 'adab' in Arabic. People like to reserve honour and dignity rather than search for facts and "humiliate the other person" (ibid: 19). The emphasis placed on displaying emotions and on subjectivity among individuals in the Arab world makes it distinct from the Western culture, which rather stresses the importance of examining facts in a logical objective way. However, this does not mean that objectivity is not among the cherished values.

Today the Arab context is often described as repressive and not supportive of critical thought. The oppressive context and a growing culture of obedience are even considered the most common obstacles to improving CT in education systems. This repression is believed to be the result of centuries of colonial oppression and of decades of repressive political regimes in many Arab states. This repression suppressed any criticism directed at governments or the social order, and resulted in a lack of freedom of speech, social distrust and in obedience. In his research on CT in the Arab world, particularly in Saudi Arabia, Alwadai (2014:42) quite eloquently made the following contention that authority figures such as politicians

> often attempt to create the hypothetical subliminal political ceiling in an effort to control citizen's questions. However, this leads to the limiting of people's freedom and affects people's identities. These figures often thwart people from practicing critical thinking in their daily lives.

Similarly in 2017, the arrest of more than 20 preachers and scholars in Saudi Arabia, who form part of the International Union of Muslim Scholars (henceforth IUMS), is one instance of the growing distrust and lack of freedom of speech in Arab states. IUMS pointed that scholars "should not be used as pawns in political disputes" (Al-Jazeera News, 2017, Septembre 13). Several uprisings in the Arab world, known as the Arab Spring, were direct consequences of years of accumulated repression. The outburst on the streets which called for democracy was accompanied with a call for a renewal of critical spirit and thinking (Bali, 2013a,b; 2015). Many intellectuals and thinkers in the

Arab world highlighted the need for "critical thinking in the regeneration of the Muslim ummah" (Abdullah, 2010:652), to denounce hegemony and expunge ideologies and dogmatism promoted by individuals and organisations such as ISIS (Islamic State of Iraq and Syria), Boko Haram, Al-Qaeda and others.

The examination of the state of CT in the Arab world shows that their existing culture shares many aspects with East Asian culture. The paradox of Eastern and Western learners and the issue of the lack of CT in the Arab world require questioning the nature of this concept. In the following section I will examine whether CT has universal principles, as many conceptualizations proclaim, or is rather a culture-specific notion limited by Western cultural boundaries and hence cannot effectively cross to other cultures and contexts.

3.3. Is Critical Thinking a Pure Western Construct?

3.3.1. Critical Thinking and Western Cultural Bias

As articulated previously, the integration of CT into higher education has become a global aspiration and a shared aim of many educators and scholars worldwide. Indeed, CT is what separates "university academic standards from secondary schools and is considered an essential attribute of all successful tertiary students" (Kutieleh & Egege, 2004:3). Yet an examination of the literature has shown that CT is a highly contested topic. A crucial question emerges in this context regarding whether CT is solely a Western concept and 'the most distinguishing feature' of Western university. In fact, critical reasoning and intellectual independence have been considered the important characteristic of Western educational systems as opposed to non-Western, such as "Confucian-based learning systems" (Kutieleh and Egege, 2004: 3). If we assume this to be the case, then, we may risk placing non-Western learners at "a distinct academic disadvantage" (ibid).

CT as conceived in the West is viewed as the epitome of ideal thinking. To what extent then is it significant and useful to teach a notion deemed as the epitome of Western thinking to non-Western students? What is not acknowledged here and ignored is the consideration of such concept in relation to non-Western cultures. Conceptualizing CT as a Western ideal and norm of good thinking, thus not present in non-Western cultures is "condescension of non-Western people and their capacities for logical thinking

(Nussbaum, 1997) [...] is reductionist and deficit oriented rather than culturally-sensitive (Zamel, 1997, cited in Bali, 2013b:52). To claim that CT is practiced exclusively within Western culture and that non-Western students are uncritical or unable of CT, due to their cultural background (Jeong, 2016) reflects a strong cultural bias. Lack of CT in some contexts may not mean it does not exist at all, but it may in a different form. As Fox (1994) noted, CT may be absent in academia but common in everyday discussions of politics, and also in an informal (non-academic) way, such as in the streets (see Bali, 2013b). CT may represent different things to people from different cultures and backgrounds. With this in mind, the following section will tackle the debate about the issue of universality or cultural specificity of CT.

3.3.2. Critical Thinking: Issues of Universality and Cultural Specificity

The review of the literature on CT reveals an ongoing disagreement about whether such concept has universal principles, i.e., is embodied in all cultures and contexts, or is rather a construct specific to Western culture. However, as I shall argue in this section both views are problematic and reflective of a cultural bias. Opponents of the cultural specificity view believe that CT is a purely Western construct prominent in Western culture and tradition, thus it cannot be taught in non-Western settings. In a highly cited article, Atkinson (1997) argues that CT is specifically applicable and fundamental to Western contexts because it embodies Western cultural values, many of which are inappropriate to non-Western learners (Long, 2003:229). However, studies by Davidson (1998), and Low and Tian (2011) point out that there is no evidence that criticality is a product of the individualism of Western culture, while being incompatible with collectivism. Indeed, upon examination of the history of non-Western cultures such as Confucian cultures in China and Japan, and Islamic philosophical thinking, several patterns and examples of CT and reasoning are found (see section 3.3.3).

Contrary to Atkinson's cultural-specificity claim, which was deemed stereotypical and thus criticized, Kubota (1999 cited in Long, 2003:229) noted that CT has universal attributes that "can be accessed with equal ease by students from all cultures", not only Western students. This idea of universality renders CT an 'ideal' form of good thinking with principles which are universal. For instance, the US National Council for Excellence in CT (1987, cited in the Foundation for Critical Thinking, 2015:1) offered a conception

of CT which "in its exemplary form, (...) is based on universal intellectual values that transcend subject-matter divisions; clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth and fairness". These universal intellectual standards have to be implicit in all reasoning, and as Angelo and Cross (1993: 65-66) stated should be applied to "virtually all methods of inquiry practiced in the academic disciplines and is a key goal of the liberal arts and general education courses". Despite growing interest in universal standards, it is problematic to teach a universal model of CT conceptualized from Western perspectives to non-Western students.

The assumption of universality and cultural specificity which taints many Western conceptualizations of CT remains an issue. Underlying existing definitions of CT are ideas and ideals based on Greek philosophy (and with roots in the thought of the philosophers Hegel, Marx and Habermas, among others) which support reasoning and logic. In fact, conceptualizations of CT, which go to claim that the concept comprises skills of independent reasoning, intellectual traits, and 'universal intellectual values' (for instance, the prominent model of CT suggested by Paul and Elder (2002)) remains a Western construction rather than a universal method representative of other cultures and traditions (Lloyd, 1996). Consequently, when teaching this approach of CT to non-Western students, the notion of CT will be a mere 'foreign concept to foreign students' (Kutieleh & Egege, 2004). Cultural differences are important factors influencing the development of CT in societies. Non-Western students in East Asian and Arab countries may possess a different conception and understanding of CT unlike their Western counterparts; a conception that may transcend mere logic and reasoning. For that purpose, academics need to consider the integration of the teaching of CT and explicate this concept in relation to the institutions' academic standards but most importantly to the particular principles and values of the culture where CT is being taught. This would enable educators and students to make connections between their own cultural background and their practices of CT. Accordingly, CT will make sense to students and its development may be more fruitful.

In brief, conceptualizations, theories and models of CT incorporate the "cultural assumptions and expectations of Western Academia" (Egege & Kuteileh, 2004: 80), hence highlighting different aspects and patterns of Western thought as reasoning, analysis and logic. Yet these latter cannot be generalized to all social and cultural

contexts. In an effort to account for the lack of a non-Western framework of CT, I have attempted to put forth my views about CT in chapter six by suggesting a holistic model of CT. A non-Western holistic conception of CT, based on contextuality, relationality and embodiment, involves making non-Western cultural assumptions, values and practices more explicit rather than just presenting Western conceptions of CT as universal models that all educational institutions should adopt. Since the notion that CT is a pure Western construct has been challenged, it is worth considering next the importance of CT in non-Western Islamic tradition. This will pave the way for later recontextualization of CT that takes the Algerian culture and context into perspective.

3.3.3. Critical Thinking in Islamic Traditions

CT has deep roots in Western tradition and has profoundly impacted Western thought. However, the notion of CT as an exclusive Western concept is vehemently rejected. CT is embodied in other cultures and contexts. In this section I discuss this concept from an Islamic worldview seeking to highlight its importance in Islamic scholarship (Bali, 2013b). The practice of *ijtihad* in Islam can be equated with CT. Although *Ijtihad* ceased to be the major concern of modern Islamic scholars, the need for revitalizing and restoring this CT activity has been accentuated in recent times.

3.3.3.1. Critical thinking in the Quran and Prophetic Tradition

Similar to Greek traditions which are praised for setting the foundation for critical thought, CT is not absent in Islam but is rather entrenched in its teachings. There are many commonalities between Islamic and Western views of CT. Emphasizing good thinking and reasoning, objection to blind imitation or acceptance of doctrines without questioning, supporting argumentation and judgment, and the use of evidence are among the teachings of Islam, as evident in the Quran and the Sunna (i.e. the teaching of the Prophet peace be upon Him).

The Quran has established a notable framework and view of Muslims' life with CT at its heart. This is by repeatedly provoking and challenging Muslims to deeply think (*al-tafakkur*) and contemplate (*al-taddabur*) the signs (*ayat*) in the Quran and in the world around them to recognise Allah's existence and power (see for e.g. Quran 16:10-11). This calls for CT including abilities to analyse and evaluate, infer and draw conclusions, among other skills. The intellectual faculty of men, the thinking and reason faculty (*al-*

aql), is an essential quality characterizing the human being above all other creations. This noble feature qualifies the individual to bear Allah's responsibility as vicegerents in sustaining mankind and building civilizations (Badi & Tajdin, 2005). As Sardar (2006:22) remarked

> The Qur'an is generously sprinkled with references to thought and learning, reflection and reason. The Sacred Text denounces those who do not use their critical faculties in strongest terms: "the worse creatures in God's eyes are those who are [willfully] deaf and dumb, who do not reason' (Quran, 8:22).

CT is also promoted in the prophetic narrations and stories registered in the Quran and Sunnah. Islam rejects blind imitation and "condemned the uncritical tradition of the pre-Islamic society (*jahiliyyah*) that tends to accept and recognize irrational beliefs inherited from their earlier generations" (Endut & Abdullah, 2010:8). Following others' views without concrete reason or accepting an assertion without evidence (*taqlid*) is highly rejected in Islam (see for instance the story of *al-ifk*). Before believing and accepting anything read or heard, it is important in Islam to make judgments and examine the credibility of the sources. From different verses in the Qur'an narrating prophetic stories and a number of Prophet's sayings (*hadiths*), guidance to Muslims is provided to be critical, analytical, truth-seekers, and objective in taking decision (see for instance Qur'an: *Al-Nur*, 24: 11-20 for the story of the incident of '*al-Ifk*', *Yusuf*, 12: 25-29, *Al-Naml*, 27: 20-22, *Al-An'am*, 6:116). The Quran also warns against following the ideas and tradition of the majority without questioning or rational contemplation. For instance, Prophet Ibrahim asked his people to stop the worship of celestial bodies and the statues they made themselves and tried to convince them through reasoning, justification and sound evidence (see Quran 21:52-56; 6:80-82; 41:37).

The Quran and Sunnah have established a strong framework of CT which shares crucial aspects of the Western tradition of CT. This laid the groundwork for development of the philosophical ideas of Islamic scholars like Al-Kindi, Yahia ibn Adi, Al-Farabi, Ibn Sina (Avicenna), Al-Razi, Ibn Rushd (Averroes) who were not only concerned with theology but also with philosophy, reasoning, logic and many sciences. The rigorous exercise of independent thinking and reasoning which many Muslim scholars refer to as *ijtihad* advanced a spirit of inquiry and rationality in classical Islamic civilization. The practice of *ijtihad* is equated with the modern concept of CT and is perceived to be a similar practice.

3.3.3.2. The Concept of Ijtihad

The teachings of the Quran and Sunnah are not limited to certain fixed principles and rules but are adjustable according to circumstances and times. Different answers to Muslims' questions in all aspects of life have already been stated in the Qur'an and the Sunnah. However, when answers are unclear or not provided, followers of Prophet Muhammad (PBUH) inquired and searched for appropriate answers using different activities such as *qiyās* (i.e. analogical reasoning) and *ijmā* (i.e. consensus). The practices of *qiyās* and *ijmā* are crucial principles and the backbone of *ijtihad* in Islam. *Ijtihad* is defined as "independent judgment in juridical matters" (Al-Alwani, 2005:65) and is considered as a form of CT and "reasoning in domains where Islam is silent" (Miliani, 2012:222). Performing *ijtihad* requires higher levels of reasoning including a thorough knowledge of Islamic primary sources (the Quran and Sunnah). However, this activity is not only restricted to Islamic legal matters but also as a methodology for dealing with all aspects of life. *Ijtihad* is reflected in the teachings of Islam which call for educating Muslims to perform to think and perform their responsibility as servants and stewards of the Almighty God (Rosani & Suhailah, 2003). For that reason, many Muslim scholars during Islamic classical era accepted the notion of *ijtihad* seeking to "continually adjust to changing situations, and initiate the sciences of civilization at a time when the West was still overrun by wild forest tribes" (Al-Alwani, 2005:66).

Advocating for the need of *ijtihad*, many Islamic scholars as early as Al-Ghazali (1058–1111) in the 11th century called for the renewal of religious sciences in his renowned book *(The Revival of Religious Sciences, Ihya" 'ulum al-din)*. Ibn Taymiyya (1263-1328) also rejected *taqlid* in favour of *ijtihad*. While he strongly believed that judgment based on the Quran and Sunnah is the most suitable judgment, he argued that even the four founders (*imams*) of the four schools of Sunni law "commanded that if a stronger evidence is found in the Quran and Sunnah, people should prefer it to their own" (Makari, 1983:98). In the 19th and early 20th centuries, scholars as Jamal Al-Din al-Afghani (1838-1897), Mohamed Abduh (1849-1905), Mohamed Iqbal (1877-1938) Fazlur Rahman (1919-1988) and Bandali Jawzi (1872-1942), among others, called for Muslims to exercise their independent judgments regarding the innovations of modernity in the context of Islam and to critically reassess Islamic heritage in light of such modernity (Sonn, 1996). For Al-Afghani and Abduh the revival of the practice of *ijtihad*

is needed as many Muslim countries became subject to colonialism and domination. Following the steps of his teacher Al-Afghani, Abduh (1966, cited in Sonn, 1996:33) argued that Islam's call for the exercise of human rationality (i.e. reasoning) is what distinguishes pre-Islamic religious communities which resorted to simple imitation of precedent. Abduh (1966:156) also criticized the institutionalization of religious thought in the hands of the "custodians of religion" who as elite exercised "a monopoly on independent reasoning". Iqbal (1986) also questioned the restriction of *ijtihad* and the 'fear of rationalism' which led to the stagnation of Islamic thought. He thus called for its revival to recapture Islam's dynamics in his magnum opus *The Re-construction of Religious Thought in Islam* (1986). In late twentieth and twenty-first centuries, Al-Qaradawi (1996) also urged the renewal of *ijtihad*. For him the latter is a necessity in Islam as an essential tool to help respond to and fix the numerous issues raised due to the developments of societies in the contemporary world. This will help Muslims to catch up with recent discoveries and inventions in many different fields.

Despite several calls for the renewal of *ijtihad,* however, the 'institutional inertia' imposed on Muslims worsened as Muslim's lands became occupied by colonial powers. Islamic scholars and education today, however, focus little on CT and restrict the activity of *ijtihad*. Hallaq (1984:3) even stated that "the activity of ijtihad is assumed by many a modern scholar to have ceased about the end of the third/ninth century". The 'gates of *ijtihad'* were claimed by many to be closed or restricted, and rational thinking, inquiry and the quest for truth through an epistemology covering science, rationalism, human experience, and critical thinking (Khan, 2006), which once characterized classical Islamic civilization, faded. Many Muslims came to the belief that thinking about religious and different life matters and issuing rulings is the duty of esteemed Islamic scholars (*ulamaa*). These are viewed to have a vast knowledge about Islam; hence it is not necessary or worthy to ask them for "evidence corroborating their legal rulings and opinions" (Al-Alwani, 2005:76). Muslims merely resorted to following and imitating their scholars' rulings and opinions without questioning. Education in many Arab states, therefore, became "limited to a shallow level and CT is not emphasized or evaluated" (Nordin & Surajudeen, 2015:37). Without emphasizing CT in education, learners and people in general seized to question or think critically about different matters of their lives. Instead, they tended to accept "without proof, many concepts and practices that

have led to reason's arrest and petrifaction" (Al-Alwani, 2005:72). This can be seen, for instance, in the resort of many individuals to accept unquestioningly doctrines and ideologies even odd customs and traditions.

3.3.3.3. An Islamic Framework of Critical Thinking

Having discussed the importance of CT in Islamic primary sources, which they deem it equal to the practice of *ijtihad*, in this section I shall present a framework of CT as conceived in Islam. When conceptualized from a wider Islamic perspective, CT is regarded as a higher demand placed on individuals who are praised on employing their critical faculties to think and reason independently about the numerous signs in the Quran and the world about existence and creation. The cognitive processes of contemplation, reflection, critical interpretation and analysis emphasized in the Quran entail rational thinking and reasoning, which are crucial parts of the CT process. Acquiring reasoning would guide Muslims in their pursuit of truth. In Islam, however, pure reason and rationality are not unique paths to reach truth regarding ontological existence, Allah, the universe, and the human beings.

Although Islamic and Western notions of CT share common grounds, yet both pertain to distinct worldviews and both intend to reach different ends. CT from an Islamic viewpoint transcends pure rationalism and logic. In addition to reason and rationality, individuals also need "spiritual guidance through which reason is to be illuminated [...]. Reason nourished by faith gains a deeper insight into the reality of things because it can set its own limits and finds its proper place in the 'circle of existence'" (Kalin, 2012:1). Unlike Western thought which claims that "rationality provides us with the (potential) power to investigate and discover anything and everything; it enables us to control and direct our behavior through reasons and the utilization of principles" (Nozick, 1993:xi), reasoning and critical reflection should not be stressed without revelation as guides to thought. By the same token, reason used properly and guided by good morality will eventually lead to rationality and moral behavior. Individuals can reason and reflect better (Zhaffar et al., 2016) when guided with good morals, for at times reason alone without spiritual and moral guidance cannot help individuals act virtuously or take the right choice from different possibilities. In other words, one's values and morals need to guide and nurture the thinking process. Allah described this in the Quran "*Have you seen*

the one who takes as his god his own desire? Then would you be a guardian over him? {43} Or do you think that most of them hear or reason? They are only like cattle; nay, they are even farther astray from the Path". (Quran, 25:43–44). Consequently, one's CT and rational analysis should be accompanied with moral integrity and judgment as well as spiritual refinement (Zhaffar et al., 2016). The work *'taqwa'* in Arabic meaning 'consciousness of God' connotes both a spiritual and a moral principle guiding reason.

CT in Islam goes beyond analyzing and evaluating thought merely to improve one's logical reasoning and thinking. In fact, CT conceived from an Islamic viewpoint is not a practice aimed for its own sake, or narrowed down to the framework of the academia. It has a higher purpose that touches the core of Muslims' lives and existence, linking such purpose to Allah and to the essence of things including critically reflecting and contemplating over why humans are created. Another distinguishing feature of CT in Islam is that critical thought and reflection have to be directed towards action for the benefit of oneself and the whole society. The practice of CT leads to growth at the individual level (i.e. spiritual/personal growth) and societal level (i.e. betterment of the world, promoting social justice). Practicing *ijtihad*, as a form of CT, helps Muslims attain justice and social growth and facilitates personal growth. This is by enabling Muslims to arrive at legal rulings or define and solve issues to bring benefits to individual persons and the entire Muslim community (*ummah*) and humanity in all aspects of life.

The Quran calls individuals to embrace critical and rational thought to reject oppression and injustice (*dhulm*) in favor of the Divine demand for goodness and justice (*adl*) (Kalin, 2012). Injustice causes individuals much harm by violating their rights, while reason and morality lead to justice which causes things to be in their place, resulting in goodness that benefits other individuals and the whole world. In the light of this view, critical thought in Islam is aimed at producing better thinkers and citizens by raising individuals' awareness of their roles as better Muslims responsible for social transformation through the support of social change and justice. Islam attaches higher significance to Muslims' playing a critical and active role in the development of their communities and the whole world, and this makes it harmonious with critical pedagogy.

Summing up these points, Islam has a rich tradition of CT. Human beings have been endowed with the faculty of the mind to enable them execute their roles as vicegerents of Allah. Therefore, in order to play their roles properly, they have to be

engaged into a continuous process of CT to understand and fulfil their duties and obligations. Although the concept of CT today is missing in educational agendas in the Arab-Muslim world, integrating the teaching of thinking in schools and universities is crucial. Therefore, Islamic legacy of CT, including *ijtihad*, should not be sidelined but rather revisited and rediscovered.

3.4. The Algerian Context in Perspective

The previous discussion of the key debates surrounding CT is important to keep in mind for the recontextualization of this subject in relation to the Algerian context. Moreover, in light of the insights that accrue from my discussion of the state of CT in non-Western cultures and more specifically in the Arab world and its place in Islamic tradition, I shall present next the specific social and cultural contexts of Algeria which would contribute in drawing an overall picture of the contextual conditions shaping the specific practices and conceptualization of CT.

The purpose of this overview is to provide the necessary historical and contextual information about Algeria in order to set the stage for the case taken for this study. This being said, the rest of this thesis positions the subject of CT within the context of Algerian higher education, seeking to explore an understanding of CT based on teachers' and students' lived experiences and perceptions in EFL tertiary education (see chapter four and five for the case study explored in this study). The main contribution of this research lies in the exploration of the subject of CT in a non-Western Algerian context by integrating aspects of contextuality, relationality and embodiment within its framework of investigation and analysis. The Algerian context is contiguously distinct, and while part of the Arab Muslim world, nonetheless, Algerian society is ethnically, socially, linguistically and culturally diverse. Thus, the development of CT in Algerian higher education requires carefully attending to the plurality of this context.

3.4.1. The Shaping of Algeria: A Brief Historical Retrospective

Discussions of Algeria's historical background oftentimes take into consideration Algeria's colonial era, revolutionary movements, identity construction, nationalism, linguistic background, etc. The historical account of the state of Algeria is, therefore, mainly advanced from both ethno-linguistic and political angles, two facets which are indivisibly enmeshed in this context. Algeria is a mononational country yet linguistically,

culturally and socio-ethnically diverse. This plurality and hybridity can be discussed in relation to Algeria's pre-colonial, colonial and postcolonial history.

During the colonial era, Algeria underwent a long devastating period of oppressive and coercive control. France's colonial rhetoric promoted its myth for liberation justifying "the need to liberate the Algerians from Turkish domination. In the same spirit of liberation and civilization France presented the myth of ethnic diversity as another reason behind occupation, a myth which "served to show that there was no homogeneous society around which to build a nation and constitute a State" (Addi, 1996:99). Hence the Arab-Berber polarization became more pronounced during colonial times and after independence as one of the relics of French colonialism (see also Benrabah, 2014). For example, as early as independence in 1962 the Kabyle vision promotes a secularist democratic 'Algerian Algeria', linguistic pluralistism and cultural inclusion (Benrabah, 2014, 2013; Goodman, 2005), and rejects the Arab-Islamic identity promoted by the 'Association of Algerian Muslim Ulama' (otherwise AUMA) and prescribed on by the newly formed Algerian state. Not only nationalizing and centralizing the economy of Algeria, the govenment declared Arabic as the national and official language of schools and administration, without acknowledgment of indigenous languages. In fact, Tamazight was not declared as a national language only until 2002 (as a result of what has become known as the Black Spring of 2001-2002) and was upgraded to an official language in 2016.

Despite many efforts, the subsequent years of Algeria proved that the government's intention fell to the wayside. Several protests resulted during the 1980s against the nationalist regime calling for economic and democratic reform and pluralism, prominent of which are the protests of October 1988, and the Berber Spring which started in March 1980 and continued through the 1980's. During the latter Algeria witnessed a period of political unrest and civil activism and riots in which the Berbers called for recognition of Berber identity, culture and language. Algeria witnessed another brutal period of political unrest and civil war starting in the early 1990's, described literally as the 'Black Decade'. In the early 2000, former President Bouteflika initiated the 'Charter for Peace and National Reconciliation' aiming at peace and stabilitiy. This long process of reconciliation succeeded in ending the killing and returned some stability to the country. Since 2011, and unlike many Arab states in the Middle East and North Africa

who participated in several civil uprisings known as the Arab spring, Algeria stood at a cautious line in fear of another devastating revolutionary revolt. Thee social and political climate in Algeria is increasignly contested and has been cautious since the Arab uprisings. As early as February 2019, Algeria witnessed weekly massive street protests, or what has been called the 'Hirak Movement', calling for the President to withdraw candidacy for a fifth term and leave office, which took place in April 2019. Yet, the protests continue to take place in the largest urban centers of different wilayas since February calling for the whole system to leave office.

3.4.2. Tensions and Contradictions: Algeria's Sociocultural and Political Contexts

Amidst a series of devastating events and revolutionary and cultural movements, Algeria has emerged as an intricate case underlying a complex 'sociopolitical situation' that "has been understood for the most part in manichaean terms" (Gafaiti, 2002:20), i.e., the Arabophones and the Berberophones, the Arab-Muslim and the Amazigh culture, Arabic and French, secularist and Islamist, etc. The 'historical DNA' of Algeria has designed the social and political structure that exists in the modern state today (Averett, 2015). Algeria is multi-ethnic and multilingual (Classical Arabic, Algerian Arabic, French and Berber), and such diversity has several implications on its social and political modern-day contexts. At stake is the issue of national identity which was sorely defined and undermined with ideological positions looming underneath. In fact, within the state's cultural, ethnic and linguistic dynamics, there are enmeshed social and political ideologies. Identity has always been a challenging issue to the social and political status quo, as it is reflective of the intersection of culture, ethnicity and language.

Debates on language in Algeria and the resulting ramifications are reflective of a quest of identity. Despite this plurality, official claims of Algeria's monolingualism as entrenched in a national Arab-Muslim Algerian identity make language and identity both ideologically and politically sensitive issues in Algeria. Alongside such issue are hidden ideological and political positions and structures of power resulting in 'contradictory dynamics'. The implication of such controversial dynamics, as stated above, are contestations leading to a stratified community, social and political distrust and unrest. Distrust remains the characterizing feature of the Algerian socio-political context to this date. Tensions and contraditions stemming from such intricate situation were juxtaposed

on the state monopoly over mass media for several years. This and the institutionalized censorship and restrictions on media cast doubt on the state's legislative media reforms to meet international obligations regarding human rights and freedom of speech. Yet despite the official repeal of state monopoly over media in 2011 and 2012 (epitomized in the 2014 Law on Audio-Visual Activities) which allowed the opening of several privately owned TV channels and newspapers and remarkable positive progress towards international standards, as there are no subtle restrictions on access to the internet, in practice the state continues to impose restrictive regulations and 'judicial sanctions' on any content deemed unsuitable.

3.4.3. The Context of EFL Higher Education in Algeria

Following the previous discussion of the Algerian historical, sociocultural and political contexts, in the pages to follow the context of Algerian EFL higher education is presented. I will proceed with an overview of the English language education framework in Algerian higher education then present a description of the LMD education system and the EFL curriculum, EFL students and teachers body and the kind of experiences they have in the Department of Foreign Languages (English section) at the UM in relation to CT development. The description of the educational context is a prelude to the empirical study (see chapters four, five and six), as it would help build a conceptual picture of the background surrounding the participants, the data and findings obtained. This study is grounded in an interpretivist paradigm and embraces a phenomenological approach. Central to this approach is the importance of context as the subject of CT, how it is experienced and perceived can only be understood within the naturalistic setting of the participants. The notion of context in this work is viewed within two interwoven dimensions, both micro and macro. The micro dimension refers to the educational context of the participants, while the macro dimension (presented in the pevious section) refers to the wider and the general historical, social and cultural ecological environment of the participants.

3.4.3.1. The Sociolinguistic Background of the Learner and the Algerian English Framework of Higher Education

The Algerian diaglossic linguistic context consists of: Algerian Arabic and Berber, two languages which prevail as medium of daily communication. Standard Arabic and French are adopted in institutional and educational sectors (both are taught as early as primary school). To add to this linguistic variety, several foreign languages such as Spanish, Italian, Russian, and in particular English are also taught at pre-university and university levels. Given its importance as a global language at the international level, English as a foreign language (henceforth EFL) in Algeria has encroached different domains in both public and private institutions. Indeed, it is considered as the modern language of communication, economy, science and technology. During the 1980's to the 1990's, a period characterized as 'economic-liberal', many English departments were created in universities and "Algerian-Made English language teaching textbooks and learning materials" were designed (Bellalem, 2008:57). Given this, the EFL framework of higher education in Algeria has seen significant reforms, including the recent LMD higher education reform of foreign languages teaching set up in July 2013. EFL learning and teaching has thus witnessed "a gradual development concerning its importance and role, curriculum goals, syllabus design and objectives in the different educational levels" (Arar, 2015:85).

At pre-university level, English is a compulsory subject of the curriculum and English language teaching (ELT) is promoted to help learners catch up with modernity, and achieve communicative competence to integrate in social or working situations (MNE, 2005:4). The Ministry of National Education also set "CT, tolerance and openness towards the others" among the objectives of teaching and learning foreign languages including English. The seven pre-university years exposure to English at both middle and seconday education is also aimed at preparing learners for further studies at university and to widen their English for academic purposes (e.g. obtain a degree in English language or translation) or for specific purposes (among which English for science and technology, business, biology, medicine, etc.). At university level, English sustains a significant place and provision from the Ministry of Higher Education and Scientific Research (MHESR). Also compulsorily taught in most majors, English is aimed at "equipping Algerian graduates with the necessary linguistic tools to gain access to the

scientific and technological knowledge stored in English, and to communicate effectively and operate successfully in their professional fields, at national and international levels" (Arar, 2015:100). As Miliani (2000:13) rightly noted

> In a situation where the French language has lost much of its ground in the socio-cultural and educational environments of the country; the introduction of English is being heralded as the magic solution to all possible ills-including economic, technological and educational.

Recognizing the need for English, policy makers advanced several educational reforms to better the teaching of this language, reforms which according to Miliani (2002:18) "looked frequently, and continue to look, very much like political manoeuvres rather than educational entreprises". Prevailing in the educational scene since independence (1962) are successive and 'extensive' educational reforms which do not reflect reality and whose essence is more political than educational. Such reforms are based on 'foreign' educational policies and theories which "fail to connect with indigenous realities and needs" (Miliani, 1996:1), and they "rarely satisfy the ecological validity of the educational system" (Miliani, 2000:23). One of the recent (2004) reforms of higher education which has stirred much debate is the LMD system. The latter came to replace the traditional system (classical) that has prevailed in the Algerian university since 1971 and that aimed to change teaching and learning practices at the tertiary level for better performance, thus enabling the Algerian university to respond to recent demands and developments in the world market of the twenty-first century. Introducing key concepts such as 'student/teacher mobility', 'interdisciplinary activity' and 'employability', this reform "embarked on the *Licence, Maîtrise and Doctorat* (LMD) model currently implemented in most Western European countries" (Miliani, 2012: 219, italics in original).

3.4.3.2. The LMD System

The LMD system is a degree system of Algerian higher education adopted during the academic years 2004-2005. Intended first as a pilot scheme, this system was inspired by the European Reform of Higher Education known as 'the Bologna Process' which 29 European countries advocated in 1999. In 2004, ten pilot Algerian universities started implemeting the LMD system, and following the Official Decree N°. 08-265 issued on August 19 2008, the LMD was generalized to all universities (i.e. a total number of 47

univerties) "in the form of standard degree courses in all subjects except medicine" (Arar, 2015:101).

The LMD reform brought about several changes which "targeted teaching, learning and evaluation [...] new teacher and learner roles to operate more efficiently in a world characterized by the expansions of knowledge, technology and globalisation" (Arar, 2015 :363). It aimed at ensuring the development of the Algerian university to make it compatible with recent demands in global community and with the needs of the socio-economic sector. In this sense, by adopting the LMD, the state sought to offer university students quality education that equips them with the adequate skills required for the labor market. What resulted is a system of higher education presented in the form of training offers (*offres de formation*) with both 'academic' and 'professionalizing' vocations (Benouar, 2013). The offers at the the Licence and Master's level are organized in the form of courses, each combining educational units (fundamental, methodological, discovery and transversal). The courses and the units are defined by the various higher education institutions according to their envisioned training strategy.

However, fourteen years after the implementation of the LMD, the Algerian universities continued to funtion like in the traditional system. As Miliani has remarked "several teachers simply changed the modules' labels of the old subjects, away from the innovative procedure introduced" (Miliani, 2005:28). Thus, the LMD co-existed with the traditional system adding problems to early difficulties and shortages (such as infrastructure and materials) facing the Algerian university. Adding to this, lack of coherent formal training workshops and strategic planning and the various obstacles in terms of the lack of human and material resources led many teachers and students to hav doubts about the efficiency of this system. In fact, many teachers and students were not prepared for the new system and their vision was merely restricted to its form (Licence, Master, Doctorate) and not its content and goals (Idri, 2005). Another significant problem facing the implementation of the LMD in Algeria is the 'lack of correspondence' between university and pre-university levels in terms of vision and mission, goals, and methodologies. A growing number of students pass the baccalaureate examination and enter the university, lacking adequate language and cognitive capacities, where focus is "on the percentage of passing students rather than on the quality of teaching/learning" (Arar, 2015:104). Consequently, after three years of study, graduates with little

developed competences enter the job market, only to face several challenges such as the lack of job opportunities. The disfavor of the LMD reform culminated in scattered strikes and protests. For instance, in Algiers "500 students gathered [...] to register their disfavor of the recent law. However, due to the year-long ban on public gatherings dating back to the decade of insurgency in the 1990s, students who protested were severely beaten with sticks by police" (Laaredj-Campbell, 2016: 264).

3.4.3.3. EFL and the Common Core Framework for Higher Education

More recently, in 2013 Algerian universities witnessed a reform consisting of the implementation of an official Common Core Framework (CCF) for the first and second years of undergraduate degrees in most domains (science and technology, natural sciences, letters and foreign languages, arts and humanities). Such framework established a common curriculum for the EFL degree course (see Appendix 7) for the first two years of the Licence degree. Nevertheless, university faculties and departments had some autonomy and flexibility in designing the content of their teaching curricula for each subject that map out specific learning outcomes for each grade level and academic tracks were provided by individual teachers. Although teachers had some freedom of decision regarding the content of each course, the assessment of content, the learning outcomes, and evaluation framework were absent at the UM where this study took place. Teachers made individual decisions as there was no teacher commission responsible for the design, development and assessment of the curriculum. Given these parameters, the implementation of the CCF is still an issue.

Another contradiction surrounding the implementation of this CCF is that it put the teaching and learning of all foreign languages (French, English, Spanish, German, etc.) in the same position, granting such languages equal status in terms of the modules taught, the evaluation scheme, and the workload and time devised for each module. A closer examination of the Foreign Languages CCF reveals that focus is placed on language competence over other competences, as it is linguistically directed rather than culturally oriented. Thus the several other difficulties and contradictions emanating from the implementation of LMD system did cause concern especially that learners enter university with "poor thinking and linguistic abilities that would enable them to effectively cope with the demands of a new academic context" (Arar, 2015:103-104).

3.4.3.4. The EFL Degree at the University of Medea: The Fieldwork Setting

The fieldwork for this study was carried out in an Algerian university. A sample of EFL teachers and students in the Department of Foreign Languages (English section) at the UM participated in the study to explore their lived experiences and perceptions of CT. The UM was identified as a suitable research site because I obtained easy access being a full-time teacher. I was also able to spend considerable time interviewing, talking informally to teachers and students including those involved in extra-curricular activities, conducting observations and making excessive fieldnotes. The UM is situated in the largest city of the wilaya (province) of Medea, an urban area that lies around 60km southwest of the capital, Algiers.

Like all universities in Algeria, the University of Medea (formally known as Yahia Fares University of Medea) is a public/state university which was first established as a technical institute in 1989 and was upgraded to a university centre in 2000 and then to a university in 2009, in accordance with the Executive Decree No. 09-11 of January 4th 2009. It is a multi-campus university lying predominantly over three campus areas: The University Pole campus, Ain Dhab campus and M'selah campus. The university is organized into six academic faculties composed of different departments. The Department of Foreign Languages (situated in Ain Dhab campus) is divided into two sections, namely a French section for FLE (i.e. French as Foreign Language) majors and an English section for students majoring in EFL studies. It is one of the three departments of the Faculty of Letters and Languages; the other two departments being the Department of Arabic Language and Literature and Department of Arts.

As mentioned above, English has integrated almost all Algerian university majors and is compulsorily taught as a subject-matter. At the UM, the EFL course has been integrated in the Department of Foreign Languages (which prior to the introduction of the EFL degree was a French Department) since the academic year 2013-2014. The English section in the department of Foreign Languages is relatively new as it was established in the academic year 2013-2014 with a total number of eleven permanent teachers (holders of a Magister degree and all doctorate students) and thirteen part-time teachers holding a Master's degree. The small number of part-time teachers makes collaboration easy with each other and with permanent teachers. On the other hand, the number of students enrolled per year does exceed 160 students, which are divided into four to five groups.

This makes a balanced student-teacher ratio. The majority of the students who join the Department of Foreign Languages and are majoring in English language (Licence degree) and Applied Linguistics (Master's degree) come from both the seconday school literary and foreign languages streams in high school. Their English learning background before entering university is up to seven years (four years in middle school and three years in seconday school). Despite this background, many EFL first year students have relatively poor linguistic abilities. Medean students coming from the centre of the wilaya of Medea and its surroundings enrolled in English constitute the majority of EFL undergraduates. Very few students (e.g. Master's) come from other wilayas. All EFL teachers come from the wilaya of Medea but graduated from other universities namely the University of Blida, University Algiers 2, and the École Normale Supérieure, ENS Bouzareah in Algiers.

The LMD system has been implemented at the UM since 2006 and is compulsory for all students. The CCF of the English Licence degree has been in force in the Department of Foreign languages (English section) since the academic year 2013-2014. English curriculum and the exams are designed by individual teachers. The content of the curriculum of each course reflects the general objectives of the CCF and the LMD system. In the first two academic years, EFL students undertake common subjects similar to students of French in the same department, the aim of which is to build and strengthen students' language and communicative competence, with the aim of improving their language and study skills. The students are also offered an introductory course to linguistics, a study skills, culture studies, literature, writing and reading among other subjects in their first two academic years, to pave the way for more specific and focused courses in the third year of English study (for example the study of civilization texts, TEFL, cognitive psychology, methodology). In the academic year 2017-2018, a Master's degree programme was offered to EFL graduates willing to pursue their Master studies in Linguistics. The aim was to help students acquire skills in teaching, translation and communication, to enhance their employability and strengthen their profiles. Finally, to enable students have a position in different economy sectors, (such as teaching, translating, civil servants in international companies, embassies and consulates, etc.)

Conclusion

The present chapter aimed to recontextualize CT taking into account sociocultural dimensions. It explored the relationship between culture and cognition by drawing on key insights and theories from cultural neuroscience and sociocultural theory. What is evident from research is that thinking and culture are bound and the sociocultural context greatly influences cognition and behaviour. CT as such is bound to the context of its implementations and individuals' experiences and perceptions of it are influenced by their cultural contextualization.

This chapter also shed light on the place of CT in Western and non-Western contexts. I tackled first the characteristics and differences between Western and non-Western cultures. Non-Western students (namely East Asian as, to my knowledge, there is no research exploring CT development in Arab students of English) are claimed to lack the ability of critical thought, and may not be able to learn to think critically due to their collectivist higher context culture. Western students' individualistic culture would allow them to be critical. The claim about non-Western students, as I argued above, is rather biased and reductionist as it does not account for the cognitive abilities of non-Western students and to the meaning and place of CT in non-Western cultures. Indeed, the notion of CT as conceived in Western academia and represented as a universal ideal is but a Western cultural construct. As such, conceptions and practices of CT may differ from one context to another, representing mostly the society and culture where CT is being implemented. Experiences and perceptions of CT thus differ depending on our cultural contextualization and relationality within that context.

With this in mind, it is crucial to recontexutalize CT by considering the concept from a social and cultural perspective rather than presenting it as a Western concept to non-Western students. As a first step towards recontextualization, this chapter attempted to provide a background of the Algerian context, with a particular focus on EFL higher education in Algeria. This background would assist in constructing a framework of CT and rethinking such concept along the lines of Algerian culture and context.

Grounded in a postmodernist pespective, the purpose of this study is twofold. First and foremost, it investigates the experiences and perceptions of CT of EFL teachers and students in the Department of Foreign Languages (English Section) at the UM. It probes into how teachers and students come to understand CT, and the meaning of such concept

in their educational practices and life in general. Addressing issues of cultural contextualisation, a closer look is taken at how the sociopolitical structures and power relations surrounding the participants affect the way CT is taught and thought about in Algerian micro and macro contexts. The methodology followed in this study will be explained in the following chapter.

PART TWO
EMPIRICAL STUDY

CHAPTER FOUR

Research Methodology

CHAPTER FOUR
Research Methodology

Introduction

The theoretical underpinnings presented in the previous chapters highlighted the importance of CT in higher education and stressed the need for exploring the concept from the wider perspective of society and culture. Current literature is rather scarce of studies investigating the influences of culture and the general context on how CT is perceived and exercised in EFL higher education in Algeria. Though there have been prominent works that investigated the impact of different cultural backgounds in the impovement of CT in different worldwide contexts, there is a rising necessity to explore this topic in the Algerian context, and more specifically at the level of EFL tertiary education. To this end, the present study seeks to explore EFL teachers' and students' lived experiences and perceptions of CT in Algerian EFL higher education by taking into account sociocultural influences on the development of CT in this context.

This chapter is part of the empirical section of this thesis. It outlines the methodological choices of this study. More specifically, it sets forth an account of the study's philosophical and methodological underpinnings. This chapter first describes and justifies the paradigm in which this study is positioned including its ontological and epistemological assumptions. It then discusses the different methods and procedures undertaken to explore the phenomenon under investigation, including a depiction of research design and research participants and the procedures undertaken for data collection and analysis. The sampling methods and procedures followed for selecting the research participants are addressed toghether with choice and access to fieldwork. Discussion of the research instruments employed in this research as well as the procedures followed to administer these tools follows. This chapter then discusses the process and methods of data analysis and finally tackles the ethical issues of trustworthiness and confidentiality involved in this research.

4.1. Research Paradigm

Any kind of research is based on underlying philosophical assumptions guiding beliefs about knowledge, reality and methodological choices, and appropriate methods to be used in a given study. It is therefore critical to examine and articulate the different assumptions and beliefs the researcher espouses and brings to any research, for as Holliday (2016:83) argued "no matter how extensive the research, different researchers will always pursue and see very different things in the same setting". Depending on different philosophical and methodological groundings and what methods and approaches were selected by researchers, different outcomes of research will be reached. Moreover, philosophical assumptions and beliefs underpinning research inform the theories that guide and frame it as well as explain why a researcher has selected a certain approach and method for their research. This section starts with a justification of the choice of the adopted paradigm and follows with a discussion of the ontological, epistemological and methodological assumptions informing the present study. Making explicit the philosophical stances of this research and discussing how these influence the conduct of this inquiry is the first step of the research design process (Creswell, 2013).

4.1.1. Choice of the Research Paradigm

A crucial aspect of conducting research is to determine the research positionality, i.e. in which paradigm the research can be positioned. This is by carefully considering and justifying the chosen paradigm as related to the philosophical and methodological assumptions underpinning the research. The term paradigm derives from the Greek word 'paradeigma', meaning "a typical example, pattern or model of something" (COED, 11th edition). A research paradigm refers to "a research culture with a set of beliefs, values, and assumptions that a community of researchers has in common regarding the nature and conduct of research" (Kuhn, 1977, cited in Johnson & Onwuegbuzie, 2004:24). Following Kuhn's definition of the term paradigm, many researchers (such as Creswell, 2013; Neuman, 2013; Lincoln & Guba, 1985; and Crotty, 1998) used the concept in their works to refer to "a whole system of thinking" (Neuman, 2011: 94), worldviews or set of beliefs the researcher adopts that inform the conduct and writing of the research (Creswell, 2009), or "a set of beliefs that guide action" (Guba, 1990:17).

Different research paradigms have been listed in the field of social inquiry, among these four major paradigms with many alternative labels have been highlighted in social sciences (Creswell, 2009; Scotland, 2012, etc.) notably: positivism (or postpositivism), social constructivism (also constructivism or interpretivism), critical theory (or transformative paradigm) and pragmatism. A discussion of all these paradigms is beyond the scope of this thesis. A thorough discussion of key assumptions of the four paradigms can be found in the works of Scotland (2012), Creswell (2013), Crotty (1998), and Mertens (2005). The present study is positioned in the social constructivist (or interpretivist paradigm). Interpretivism is often related to and reflects major tenets of social constructivism; a worldview and theoretical perspective which posits that meaning and knowledge are socially constructed and by engaging with the world in which we live we can make sense of the different meanings which are shaped by our culture. Interpretivism is associated with the works of Weber (1922), Mead's social psychology (1967) and Berger and Luckmann's (1966), and its worldview is manifest in Husserl's philosophy of phenomenology (1970, 2001) and Heidegger's (1962) hermeneutics, who argued that meaning is subjective and is not given but constructed. Therefore, there exist multiple meanings not a single one which researchers and scientists should strive to explore and interpret. These subjective multiple meanings "are negotiated socially and historically. They are not simply imprinted on individuals but are formed through interaction with others (hence social constructivism) and through historical and cultural norms that operate in individuals' lives" (Creswell, 2009: 21). In terms of research, then, adopting the interpretivist paradigm means the interpretation and understanding of the multiple and varied meanings of a certain phenomenon from the point of view of the research participants. Interpretation needs to take into account the historial, social and cultural contexts of the participants as their subjective meanings and knowledge are shaped by their sociocultural background and developed within a specific milieu or setting. The researcher's background and experiences should also be recognized and highlighted throughout the process of interpretation as these too might affect his/her worldview (Creswell, 2007, Crotty, 1998).

A research paradigm has underlying philosophical assumptions or beliefs shaping the design and conduct of research and explaining the choice of the approach and methods taken in a given study. These will be tackled next.

4.1.2. Philosophical Assumptions of the Current Research: Issues of Ontology, Epistemology, and Methodology

The choice of the research paradigm is guided by the philosophical assumptions we bring to our research which shape our worldviews. These include the foundational philosophical constructs of ontology, epistemology and methodology.

4.1.2.1. Issues of Ontology

Ontology is the study of being which is concerned with the nature of reality or what constitutes reality around us. Reflecting on the ontological assumption in research would prompt researchers into considering what reality means, including perceptions of the nature and the way things work (Scotland, 2012). The interpretivist paradigm, which this study adopts, is often contrasted with the positivist paradigm in terms of its ontological position. Interpretivism views reality as relative and multiple with individuals' holding different subjective meanings of such reality. CT as the phenomenon being investigated in this study is not conceived of as a concept with one fixed meaning but rather as having multiple interpretations. It is given different meanings through our perceptions, and is experienced differently by the participants depending on their context and sociocultural and political environment. In other words, the concept of CT is viewed as a socially constructed phenomenon that means different things to different people. These ontological assumptions helped further align the epitemological meanings of my study.

4.1.2.2. Issues of Epistemology

Epistemological assumptions underpinning a given research are views regarding how knowledge about reality is gained. Subjectivism is an essential construct in interpretivism reflecting the belief that our knowledge of reality and meaning making are constructed through the interaction between our perceptions and phenomena in the real world, i.e. our social context. Our knowledge and interpretations of a phenomenon is also relative because "different people may construct meaning in different ways" (Crotty, 1998:9), even about the same phenomenon. Social constructivism represents interpretivism's epistemological stance, with the assumption that construction of knowledge and interpretation of the meaning of different phenomena are rooted in both contexts and persons. Therefore, the meaning and nature of a phenomenon can be

understood through the investigation of individuals' perceptions within their context, for "interpretivism aims to bring into consciousness hidden social forces and structures" (Scotland, 2012:12) influencing meaning and interpretation. Meaning and knowledge are constructed and hence are subjective and individual. Similarly, value-free knowledge does not exist in constructivism, for knowledge is value-laden "situational and culturally variable, and ideologically conscious" (Masrvasti, 2004:5).

With respect to the present research, the relationship between the researcher and participants which is subjective, interactive and interdependent (Guba & Lincoln, 2005), allows for meanings to be constructed, yet with much reliance on the participants' individual intepretations than on the researcher's. Interpretation of findings cannot be then objectively generated from the data or be based solely on the researcher's viewpoint. It should rather involve both the interpretations of the researcher and the participants as the inquiry proceeds. From a constructivist's viewpoint, I as a researcher cannot maintain a pure objective detached stance, rather knowledge and meaning are constructed through participant-researcher interaction. Therefore, it is important for researchers from the outset to assert beliefs, standpoints or any biases they have "when they choose what to research, how to research and how to interpret their data" (Edge & Richards, 1998: 336). This will ensure the trustworthiness and credibility of the research. (Section 4.5 describes my personal stance and viewpoints towards research and my topic of investigation).

By way of the previous discussion of the interpretivist paradigm's inherent ontological and epistemological assumptions, the methodology underpinning this interpretive research is the focus of the subsequent section.

4.1.2.3. Issues of Methodology

The choice of methodology in the current research is informed by its ontological and epistemological assumptions and by my research objectives. I agree with Crotty's (1998) assertion that there is a theoretical perspective and a philosophical stance that lies behind a methodology grounding its logic and criteria. In the present study, qualitative methodology has been used. Qualitative methodology is directed "at understanding a phenomenon from an individual's perspective, investigating interaction among individuals as well as the historical and cultural contexts which people inhabit" (Creswell, 2009: 8). Therefore, the qualitative methodological aspect of this study takes the participants as the primary research instruments from which individual meaning,

descriptions and interpretations of a phenomenon can be elicited through several qualitative methods.

Figure 4.1. Philosophical Underpinnings of the Current Research

Research Paradigm: Interpretivism	**Ontology**: Relativism, multiple realities	**Epistemology**: Subjective, socially and relationally constructed knowledge	**Qualitative Methodology:** interpretive Phenomenology	**Methods:** Interviews Observation Journals

Thus far, the description of the ontological and epistemological assumptions of the present research helps in providing a rationale for the chosen methodology. Figure 4.1 above provides a description of the philosophical underpinnings of this study, by illustrating the selected paradigm, its assumptions, methodology and methods. The present study explores the participants' experiences and perceptions of CT within the context of phenomenology. It embraces a phenomenological approach that best fits the objectives of this research. Following this approach, this study seeks to present rich descriptions and give in-depth interpretations to teachers' and students' experiences and perceptions of CT in the Department of Foreign Languages (English Section) at the UM. A discussion of the phenomenological approach and its underlying philosophy in relation to my topic is provided in the subsequent section.

4.2. Phenomenological Approach in Qualitative Research
4.2.1. Brief Overview of Phenomenological Philosophy

Phenomenology is one approach to qualitative research. It has deep roots in the phenomenological philosophy of the 19th and early 20th centuries, and is based on the prominent works of Husserl (1960, 1970, 2001) who originated what became known as descriptive (or transcendental) phenomenology, and the works of the thinkers who later expanded on his ideas as Heidegger (1962) Gadamer (1976), and Merleau-Ponty (1962) among others. Phenomenology is the study of human perception and subjective experience of different phenomena as they appear to individuals' consciousness. From a Husserlian perspective, the scientific method characterized as objective and deductive does not account for natural science, for the latter as a human activity presupposes the fundamental subjective and first-person experience (Mastin, 2008). For Husserl (1970), every object of consciousness, or phenomenon as appearing to individual awareness, is intentional in a sense that it is about something; hence phenomenology has the objective of exploring the core meaning or the essence of the intentional object. In order to grasp

this essence, the researcher has to explore the phenomenon as free as possible from preconceptions or presuppositions, a transcendental intuitive act which Husserl (1970) refers to as 'phenomenological reduction'. This act of reduction helps in 'bracketing' or suspending all biases and judgments, or what phenomenologists term 'epoché'. Husserl's 'phenomenological reduction' and 'epoché', however, have been a subject of critique of several philosophers after him, who initiated the interpretive phenomenology.

Based on this philosophical background, the purpose of doing phenomenoloy in research is to "identify phenomena through how they are perceived by the actors in a situation" (Lester, 1999:1), i.e. from the lived experience and consciousness of the research participants. According to Creswell (2013:76), phenomenological research describes "the common meaning for several individuals of their lived experiences of a concept or a phenomenon". This includes an understanding of what individuals experience, the meaning they attribute to their experience, and how they experience it. Such an understanding of the participants' experiences helps "develop practices and policies, or a deeper understanding about the features of the phenomenon" (Creswell, 2013:81) under investigation. Table 4.1 below outlines the major characteristics of phenomenology in qualitative research.

Table 4.1. Characteristics of Phenomenological Research (Adapted from Creswell, 2007: 78-79)

Characteristics	Phenomenology
Focus	Understanding the essence of the experience
Type of Problem Best Suited for Design	Needing to describe the essence of a lived phenomenon
Discipline Background	Drawing from philosophy, psychology, and education
Unit of Analysis	Studying several individuals that have shared the experience
Data Collection Forms	Using primarily interviews with individuals, although documents, observations, and art may also be considered
Data Analysis Strategies	Analyzing data for significant statements, meaning units, textual and structural description of the "essence"
Written Report	Describing the "essence" of the experience

The interpretive phenomenological approach is chosen in this study to help navigate my investigatory endeavour (see section 4.3.2 for an explanation of the interpretive phenomenological methodology).

4.2.2. Interpretive Phenomenology

Phenomenology as originated by Husserl grew into different schools of thought and orientations. The latter came both as a critique and extension to the earliest

Husserlian perspective. Husserl's (1970) descriptive phenomenology was criticized by his former student and assistant Heidegger (1962 :37) whose phenomenological philosophy was rather interpretive, "the meaning of phenomenological description as a method lies in interpretation". The two had conflicting ideas around the question of ontology or the issue of Being, which was not addressed in Husserl's former writings, *Logical Investigations* and *Ideas I* (1970). In his renowned book *Being and Time* (1962), Heidegger rejected Husserl's ideas by questioning the nature of the 'Being' of the intentional object of consciousness. For Heidegger, Husserl failed to complete the whole story of phenomenology as he did not acknowledge that Being must be undertood as 'being-in-the-world' (Heidegger, 1962). Following Heidegger's (1962) perspective, individuals are "embedded in their world to such an extent that subjective experiences are inextricably linked with social, cultural, and political contexts" (cited in Lopze & Willis, 2014:729). From here appeared the crucial idea of reflecting not merely on the 'essense' but also on 'existence' and 'being-in-the-world' (Heidegger, 1962). By entwining interpretation and hermeneutics with phenomenology, it was "argued that every form of human awareness is interpretive" (Embree et al. 1997:304). As claimed by Heidegger, "interpretation of the world relies on the endless application of an individual's pre-existing assumptions and beliefs" (cited in Elliott, 2014:360). Ricœur (1974) also maintained that the purpose of phenomenology is not simply intuitive or descriptive but is a reflective interpretive process. This can be achieved "through the continual exegesis of all the significations that come to light in the world of culture" (Ricœur, 1974:22). The purpose of the interpretive phenomenological approach, then, can be understood as an "attempt to unveil the world as experienced by the subjects through their life world stories" (Kafle, 2011:186).

The major phenomenologist Merleau-Ponty (1962) had significantly popularized Husserl's and Heidegger's phenomenological ideas by articulating the embodiment of perception as a central theme in phenomenology. He shared the same perspective of Heidegger and developed his philosophy of embodiment and corporeality refering to 'the lived being' in the world (see chapter one). By so doing, he emphasized the relationship between the object and the body (subject), the self and the world, thereby refuting the duality of thought of Western philosophy. In this respect, our perception and experience of the world becomes an embodied activity and the intentional object of our perception is

tied to its context, within the world. Merleau-Ponty (1962) and even Heidegger (1962) suggested that individuals are beings in the world as embodied, hence they articulated "the position that presuppositions are not to be eliminated or suspended, but are what constitute the possibility of intelligibility or meaning" (Morse, 1994: 120). For instance, the activity of thinking cannot be detached from the world in which the thinker lives. Unlike Husserl's aspiration, a mere description of a phenomenon "from scratch with an epoché and reduction" is quite impossible (Nickolson 1997:305), an insight vehemently shared by interpretivist phenomenologists.

The phenomenon of interest in my study is CT, what it means to teachers and students participating in the study. Interpretive phenomenology is appropriate for this research because it allows me as researcher to explore the different meanings of the participants' experiences and perceptions of CT as expressed in their own words through interpretation (i.e. how they make meaning) of their "thoughts, feelings, beliefs, values, and assumptive worlds" (Marshall & Rossman, 2011:57). Moreover, this approach is useful in this study, as it helps unveil deep issues and make voices heard (Lester, 1999:4) with regard to the phenomenon of interest. Having explained the philosophical tenets of intepretive phenomenology, in the next section the difference between phenomenology and phenomenography is explained.

4.2.3. Phenomenology versus Phenomenography

As mentioned above, Phenomenology is a long-established philosophical tradition which derives from the work of Husserl in the first half of the 20th century. As a philosophical movement, phenomenology has underpinned several qualitative methodologies including the development of a recent qualitative research framework known as 'phenomenography', by Ference Marton (1986). The rationale for this approach, which has started to take shape in the 1990s, was constructed due to increased application of qualitative methods to research problems in education, and more generally the social sciences (Denzin & Lincoln, 1994). Although phenomenology and phenomenography share the same word 'phenomon', and many commentators believe that they are essentially the same (Richardson, 1999:59), the two approaches are different.

Marton (1986:31) defines phenomenology as "a research method adapted for mapping the qualitatively different ways in which people experience, conceptualise, perceive, and understand various aspects of, and phenomena in, the world around them".

He (1986: 40) noted that this research approach was "developed out of some common sense considerations about learning and teaching". In addition, Marton (1979, cited in Richardson, 1999: 57) explained that "his approach is an application of the introspective method, in which people were asked to report their mental processes while carrying out an experimental task". While phenomenography "is an approach that investigates the variation of conceptions related to a given phenomenon" (Cibangu & Hepworth, 2016:1), primarily for the sake of improving curriulum by exploring student conceptions, phenomenology "seeks to uncover a given phenomenon through people's lived experiences" (ibid).

Phenomenography seeks to describe the multiple people's (a group not individual) conceptions (e.g. teachers' and students' conceptions) of a certain phenomenon. In this respect, phenomenography aims to give a descriptive 'second-order' account of people's experiences and conceptions of phenomena. Concerned with 'second order' experience, an experience which is already "reflected on or internalised by the subject" (Morse, 2009:62), phenomenopraphy does not aim at studying, as in phenomenology, the meaning and essence of the phenomenon itself, i.e. "its inner core, what the thing is, and without which it could not be what it is" (Strandmark & Hedelin, 2002, cited in Larsson & Holmstrom, 2007:59). Stated differently, focus in phenomenography is not on the phenomenon understudy, but on 'the experience-as-described' and the 'reflected-on conceptions' (Morse, 2009: 68) of subjects. The outcome of a phenomenographic investigation is a characterization of variations in people's expriences and "second-order categories of descriptions by means of which the researcher attempts to describe how the relevant phenomenon is experienced" (Richardson, 1999:64).

As emphasis in phenomenographical research is on the conceptions and experiences of people (for e.g. teachers and students), and not the 'actual experience' (ibid: 65), then "it could appear that phenomenography can only show how student experiences and awareness are perceived - not why or how these experiences have been sorted, for example by social class" (Ashwin, 2004 cited in Morse, 2009: 65). As a matter of fact, phenomenography may not provide a comprehensive and detailed context for people's perceptions and experiences (ibid). According to Uljens (1996 cited in Larsson & Holmstrom, 2007:62), "phenomenographic results are neutral both with respect to individuals and to their contexts". He argued that this is 'problematic' because "both man

and world have been forgotten in the development of phenomenographic research" (ibid). In fact, individuals' experiences "always occur within a context and they are experienced by a particular individual" (Larsson & Holmstrom, 2007: 62).

Unlike phenomenography, phenomenology (viz. interpretive phenomenology), as discussed in the previous section, does not examine people's conceptions as an end in itself (Cibangu & Hepworth, 2016) but rather seeks to study the essence and meaning of a phenomenon and individuals' lived experiences by stressing the importance to enter an individual's "lifeworld". Phenomenological research can help to look deeply at factors (such as structural factors, sociocultural influences, educational experiences, family background, etc.) shaping an individual's experiences and perceptions, "so that the researcher can begin to understand the significance and meaning of particular phenomena for that individual" (Morse, 2009: 68). But these are absent from the phenomenographical research. Since the objective of this study is to investigate the meaning and development of CT in the context of EFL instruction in Algerian highr education, a phenomenological approach is suitable instead of a phenomenographic approach as it may lead to a better understanding of the essence of CT. An interpretivist phenomenological (IP) methodology is embraced in this study, which helps to understand the significance and meaning of CT, through a study of EFL teachers' and students' lived experiences and perceptions. The following section seeks to articulate the methodology guiding this study.

4.2.4. Interpretive Phenomenological Methodology

As articulated above, interpretive phenomenology goes beyond mere description of essences to interpret embedded meanings. This interpretation of meaning, which is already "grounded in something we have in advance, in fore-having" (Heidegger, 1962:151), requires exposing instead of forgetting about our beliefs, experiences, assumptions, biases, theories and presuppositions (van Manen, 1990). This exposure means the critical analysis of the historical, social and political forces that shape and organize our lived experiences, by revealing how words, concepts, theories shape the meaning of and give structure to these experiences (Van Manen & Van Manen, 2014).

For the purpose of this study, I have chosen the method of interpretive phenomenology as elaborated by Van Manen (1990, 2016), a major phenomenologist who has significantly influenced the articulations of and practice of phenomenological research in educational social inquiry and human science research. His methodical

guidelines are not prescriptive or fixed procedures for phenomenological methodology is 'not prescriptive', but it rather presents "a set of methodological suggestions for engaging in human science research and writing" (Van Manen, 1990:1). The methodological structure defined by Van Manen (1990: 30-31, 2016: 39) is adopted in the present study:

- Turning to a phenomenon of interest: formulating the phenomenological question, explicating assumptions and pre-understandings;

- Investigating experience as we live it: exploring the phenomenon by generating data through e.g. interviews, observation, journals;

- Phenomenological reflection: reflecting on the essential themes which characterize the phenomenon (conducting thematic analysis, determining essential themes); reflection on lifeworld existentials of the lived body, lived relation, lived space and lived time;

- Phenomenological writing: describing the phenomenon through interpretive phenomenological writing, using varying examples.

Thus, aligning with interpretive phenomenological methodology, my research seeks to investigate the phenomenon of CT from the perspectives of EFL teachers and students at the UM. Van Manen's methodological ground facilitated the conduct of this study. The next section addresses the research design of the present study in light of its methodological grounds.

4.3. Research Design and Procedures
4.3.1. Exploratory-Interpretive Design

The present study aims at investigating the place of CT in the context of Algerian EFL higher education by exploring teachers' and students' lived experiences and perceptions of CT at the UM. In particular, this study seeks to understand how students and teachers experience and perceive CT as well as factors influencing the development of CT in this context. A discussion of the research design helps outline the stages regarding selection of method, data collection instruments, sampling and data analysis procedures.

The present study is grounded in an interpretive phenomenological approach. The choice for this approach is motivated by the nature of the study and the phenomenon of CT being investigated. In articulating this approach, this study uses a non-experimental, exploratory-interpretive design. The exploratory-interpretive design, as remarked by Nunan (1992:4), is "the one which utilises a non-experimental method, yields qualitative

data, and provides an interpretive analysis of data". The study focuses on individuals' meaning-making and interpretations of the phenomenon of CT without introducing any experimental treatment to and without interfering with the behaviour or actions of the participants being studied. Similarly, by adopting an interpretive phenomenological approach this study does not aim at generating theory, as it is the case of grounded theory research. It rather aims at exploring CT as a lived experience for participants and learning through interpreting the meanings they attribute to their experiences: the pre-reflective, taken-for-granted, and essential understandings through the lens of their presuppositions and prejudices (van Manen, 1990). This study uses diversity of qualitative methods for data collection (semi-structured interviews, participant observation, and journal writing) since this study aims to capture in depth the different participants' experiences and perceptions of CT from an 'emic perspective', i.e. from within. In other words, perceptions are explored drawing on the participants' inner perspectives and experiences, through interpretation.

4.3.2. Context Sensitivity of the Study

This study takes into account the importance of context in exploring the participants' experiences and perceptions of CT. Context in research refers to the "environment and conditions in which the study takes place as well as the culture of the participants and location" (Holloway & Wheeler, 2002:34). In this study, a greater value is placed on the link between the participants and their context. Interpretive phenomenological methodology is sensitive to the social or cultural context where the participants' lives and experiences are shaped because contextualization is crucial for understanding the reality of the participants and grasping the meanings they attribute to different phenomena. Without context, exploring the meaning of individual experience is difficult (Patton, 1989). This is because "the experiences of people are essentially context-bound, that is, they cannot be free from time and location" (Holloway & Galvin, 2017:26). I agree with Holloway's (2005:275) assertion that "time, culture and history are different and affect the beliefs and assumptions of society and hence the research". From different contexts, different data and findings can be generated. Being a participant observer and part of the context of the participants, I obtained an insider's (emic) view into the setting. As Patton (2002:268) put it "a participant observer shares as intimately as

possible in the life and activities of the setting under study in order to develop an insider's view of what is happening, the emic perspective".

Taking this into account, the present study is not divorced from the context in which it is conducted. Rather it depends on the values, assumptions and beliefs shared by the researcher and the participants together with their educational and social setting. The present research is situated in an Algerian context, where the experiences and perceptions of CT of a sample of EFL teachers and students at the UM are explored. The context of this research extends the educational framework and includes also the historical, political and sociocultural frameworks. (See chapter three of this thesis for a discussion of this context and the research site).

4.4. Sampling, Subjects and Access

The goal of phenomenological research is to increase understanding of an experience or a phenomenon being studied. Therefore, it is crucial to select participants who can provide insight and bring clarity to the understanding of the phenomenon under investigation. Sampling strategies in qualitative studies differ considerably from those used in quantitative studies. Whereas quantitative research strives for a random sample to help generalize and infer from a sample to the whole population, qualitative studies do not aim at generalization and hence the sample is often chosen very purposefully. Following is a discussion of the sampling procedures, the choice of the subjects and fieldwork access.

4.4.1. Sampling Strategies

The method selected in this study to sample participants is 'purposeful sampling', considered by Palinkas et al. (2015) as the widely used strategy in qualitative research to identify and select 'information-rich cases' related to the phenomenon under investigation. The choice of purposeful sampling helps "select information rich cases for in-depth study. Size and specific cases depend on study purpose" (Patton, 2002:182). Hence, the purpose and nature of this research determined my choice of this sampling method. Several purposeful sampling strategies have been described in qualitative research. Researchers' selection of each strategy, or a combination of strategies has to align with their purpose of research and in identifying their cases. In this study, I opted for a combination of strategies consisting of 'convenience sampling' and 'snowball

sampling'. Convenience sampling involves selecting cases that can be easily accessed, and are close at hand. On the other hand, snowball sampling enabled me to seek "information from key informants about details of other information-rich cases in the field" (Benoot et al., 2016: 3) who might be willing to contribute to the study.

4.4.2. Choice of Subjects and Fieldwork Access

Convenience purposeful sampling and snowball sampling strategies consist in using a sample of twelve (12) teachers and twenty (20) students of English in the Department of Foreign Languages at the UM. The sample size in qualitative research differs from that of quantitative research. For instance, Boyd (2001) considers two to ten research subjects as sufficient to reach saturation, while Creswell (1998: 65) suggests "long interviews with up to 10 people" for a phenomenological research. The aim of this study is to collect data of great depth, not merely breadth, and thus the sample for this study was deemed sufficient. The selected sample comprises three teachers and five students from each grade level of the English degree course, i.e., first year, second year and third year levels of the Licence degree, as well as the Master's degree level. The teachers had an experience of teaching ranging from one to fourteen years, comprising teaching at middle, secondary school and university levels. The teachers with teaching backgrounds at pre-university levels significantly contributed to the present study as they were able to enrich the study with regard to how they experienced CT while teaching in middle and high school settings. I initially planned to interview all EFL teachers (n=15) responsible for the English degree course in the department. However, three teachers (two have administrative roles and one is a teaching staff) did not respond to my research invitation letter. Thus, I decided to limit my teacher sample to twelve instead of fifteen teachers. I am aware that the teacher sample is mostly female, which may affect the breadth of this study and I may miss to represent the perceptions and experiences of the male teacher cohort. However, female teachers make up the large proportion of teaching staff in the English section of the Department of Foreign Languages at the UM, and many universities across Algeria. Accordingly, I was able to obtain the assent of two male teachers and ten female teachers to take part in my study. Despite that, as will be seen later in this thesis, female teachers' experiences are compelling and there are significant similarities in their perceptions and experiences with those of the male participants. The

present interpretive phenomenological research did not focus only on teachers' perspectives for students' voices were also sought. The student sample includes twenty students (08 male and 12 female participants). Similar to teachers, female students make up the large proportion of students as they outnumber male students in all classes.

By focusing on the voices of the participants (both teachers and students), I was able to gain access to their experiences and perceptions and to see how these manifest in or inform classroom practices, and extracurricular and informal activities available to students. That is, how CT is framed in formal classroom settings and outside it. This is aimed to enhance the focus of this study because acquiring multiple perspectives would offer depth and diversity (Creswell, 1998) in relation to the phenomenon being investigated. The selected sample was representative of the EFL degree course levels (Licence and Master's) in the Department of Foreign Languages at the UM, and this choice helped give a further dimension to my study.

As full-time teacher in this department, I invited my colleagues (EFL teachers) to contribute to my study after giving them an invitation and informed consent letter. The consent letter explained the purpose and scope of my investigation and indicated participants' confidentiality, potential risks and benefits and ability to cease involvement at any time (see Appendix 1). I also presented an informed consent letter to the head of the department where I work, seeking appropriate assent to conduct my research which the administration acknowledged by signature (see Appendix 2). Similarly, I asked students (some were my former students) to take part in the study and requested them to invite their classmates as potential informants, which they agreed to do. The students were given the same information outlining the scope of my investigation, and were assured that their participation would not impact their grades on the course. Both teacher and student participants were assured the protection of anonymity and the right to withdraw from the study at any time. (See section 4.8. below for ethical procedures). Pseudonyms were created and used throughout this thesis for all participants. Once the sample was determined I could proceed with the collection of my data. Hence, I scheduled meetings with teachers and students at a time convenient to them. The research insitution, however, is not kept anonymous. I included in my work contextual information on the university and data sourced from documents on its website; and hence these have to be cited.

4.5. Self as Researcher

The present study is grounded in an interpretivist paradigm using an interpretive phenomenological approach, and seeks to explore the experiences and perceptions of CT of EFL teachers and students at the UM. Because the role of the researcher is critical in qualitative phenomenological research, understanding how a study might be influenced by the researcher's stance and experiences is important. This is by being reflexive in order to understand how relevant aspects of self, including any personal biases or assumptions, any expectations and experiences (Creswell, 2009) impact the research. The purpose of which is to achieve an 'epoché' in a way that exposes the researcher's self and presuppositions. Bracketing is crucial in phenomenological research, yet I take the method of bracketing (or 'epoché') here from the interpretive phenomenological perspective of Heidegger and Merleau-Ponty, i.e. in a critical sense as a form of critical openness and exposition of all presuppositions and assumptions shaping my research process and data analysis. A critical 'epoché' is important in phenomenological methodology to unravel any biases in order to become aware of the point of view from which a study is conducted and the worldview impacting the interpretation of findings. I believe that this should not be confused with suspending the voice and role of the researcher.

My investigation is founded on the belief that meaning is constructed through interaction between the researcher and the participants. I also share the belief that the researcher cannot be fully detached from the research but, as Harris (2001:41) argues, the researcher's self and values "ought not only to be disclosed, but may legitimately be utilised as a source of knowledge". This is by disclosing how one's own life and experiences stimulated interest in the subject of research and ultimately affected its course and development. In this vein, my interpretation of the meanings of the teachers' and students' experiences of CT in relationship to the context where they live give a sense of entry into their lived reality and world.

My choice of topic for this doctoral research was influenced by a confluence of personal and professional experiences. My teaching experience and research endeavour have emboldened my interest towards CT. I was interested particularly in engaging students in reflective and active learning and in stimulating a positive atmosphere in the classroom that contributes to the growth of CT. This interest was gradually shaped

culminating as a magister dissertation topic "Critical Thinking Skills for Reading Historical Documents: The Case of First Year LMD Students of English at University of Blida". I approached my experimental research with an understanding that CT entails the development of students' CT cognitive skills and dispositions. My study did not take into account teachers' and students' conceptions of CT and factors influencing its development. This initiated the present study and my interest in exploring the meaning and essence of CT in a non-Western cultural context to expand the lens of its development. As I embarked on reading the literature on CT, I found that contemporary discussions of this subject have framed the subject mostly within a Western perspective. My rerouting is an attempt to see angles and perspectives of CT from the wider view of my culture and my society. Through the lens of phenomenology and postmodernism, I attempted to look at the teachers' and students' experiences and perceptions of CT with a larger inquiry, into the meaning of these experiences from a wider perspective of culture and context.

The core questions addressed in this study have generated a great deal of reflection on my part and influenced my choice of paradigm and approach as well as the conduct of my study. Similarly, my worldview has influenced every aspect of the research design. The philosophies of major phenomenologists such as Husserl, Heidegger and Merleau-Ponty have compelled my interest towards the discovery of the meaning of the self as embodied in society and history. This has allowed me to give plausible interpretions of the meaning of participants' experiences of CT through a lens of similar interest, i.e. within a respect of personal, social, cultural, and political conditions framing these experiences and shaping perceptions. Therefore, a construction of the meanings of these experiences, as suggested by Bourdieu (2000), requires looking at the principles of this construction, that is, what impacts our meaning making "based on our social and political situation in this world, and based on how the State educates us and structures us, down to the schemes that allow us to perceive all aspects of reality" (p. 174). The importance of sociocultural and ecological theory and the relational constructs of Bourdieu combined with Merleau-Ponty's embodied phenomenology are used to frame my study. In particular the notions of habitus, cultural capital, social embodiment and critical phenomenology helped me to unite theory with practice and develop a backdrop framework against which the findings of this study can be interpreted. As Bryman

(2016:28) comments "the social scientist should aim to locate the interpretations that have been elicited into a social scientific frame" in terms of the concepts, theories and literature linked to a discipline of study. It is in this respect that the previously mentioned theories (see chapter one) are used as framework for this study while my assumptions are founded on epistemological, ontological, and methodological underpinnings which guide every aspect of the study and serve as a foundation for my research.

4.6. Data Collection Methods and Procedures

Researchers can use different methods of data collection depending on the philosophical standpoint of the research and nature of the selected paradigm. Hence, what qualitative research studies seek to explore are thoughts and feelings of study participants regarding their experiences of different phenomena of interest to the researcher. For this purpose, a vast expanse of qualitative research in education has been conducted using several research methods (or a combination of methods) ranging from interviews, analysis of documents, narrative inquiry, observation of participants to focus groups. Because "the validity, reliability, and even success of any research rely on a thoughtful selection of research instruments" (Arar, 2015:131), three qualitative methods of data collection are considered in the current study, namely semi-structured interviews, participant observation and journal documentation. This triangulation of methods is aimed at increasing the validity and credibility of the findings and interpretations of this study, mainly because the core of my investigation is an abstract construct (Anderson, 1998) that requires the use of different research methods to gain an insight of the participants' perceptions and experiences of it. Data gathering methods in qualitative studies are to a great extent similar to those employed in phenomenological studies with focus placed more on gathering experiential accounts in the form of personal descriptions of experiences, anecdotes, written experiences from others, interviewing for experiential accounts, observing experiences, etc. (van Manen, 2016:312). In what follows, a description of each method used with the rationale underlying each choice is provided.

4.6.1. Interviews

4.6.1.1. Rationale and Description

In the present study interpretivism is embraced as a research paradigm. Methodologically speaking, interviews are used in this study as they involve interaction between researcher and participants. In qualitative research, the use of interviews to elicit data from participants is common among researchers. Research interviewing is defined as "a conversation with a purpose" (Dexter, 1970:136). As a method of inquiry, interviews provide opportunities for extrapolating rich, narrative knowledge to understand a particular phenomenon, while also drawing the researcher closer to his participants (van Manen, 1990; 2016). Given this, interviews are extensively employed in qualitative studies as they are a useful tool that helps researchers delve deeply into the participants's 'lifeworld'. They help to establish a link between the researcher and the participants' experiences, feelings, thoughts and intentions through their stories and narratives. By probing into their stories, participants' "perceptions, attitudes and values, matters which are difficult to obtain by alternative methods" (Partington, 2001:32) (such as direct observation) can be depicted. The assumption behind inquiring into participant's experiences through interviewing is that "the meaning people make of their experience affects the way they carry out that experience" (Blumer, 1969:2). I share the same assumption in my study in the sense that interviews provide an 'avenue of inquiry' (Seidman, 2006:11) into the participants' experiences and perceptions of CT and thereby provide a way to understand the meanings they make of their experiences and ultimately their behaviours and actions with regard to an abstract concept like CT.

Using interviews in this study was effective as it allowed me to gather large amount of data from different subjects, directly (face-to-face) and with "immediate follow-up and clarification" (Marshall & Rossman, 2011:145). According to Langdridge (2007:65) "the most common interview used in phenomenological research, and indeed in all qualitative research, is the semi-structured interview". This type of interviews is defined by Nunan (1992:149) as the one which "the interviewer has a general idea of where he or she wants the interview to go, and what should come out of it, but does not enter the interview with a list of predetermined questions". Therefore, I used semi-structured interviews in my study because it allowed me to have some control over the conduct of the interview, and at the same time permitted the addition of emerging

questions during the interview sessions. I designed interview guides for teachers and students as a framework of orientation (see Appendix 3, and Appendix 4) with open-ended questions and topics to be covered which I decided upon in advance. Open-ended questions allow the interviewee to answer in an unconstrained way. This left room for further elaboration and follow-up questions to emerge when it was appropriate. The open-ended interview allows for questionning to be rather in the form of a conversation which led to unexpected new directions of interest to the interviewee.

Several specialized forms of interviews are used in research depending on the approach used in the study including ethnographic interviewing and phenomenological interviewing (Marshall & Rossman, 2011). With respect to the purpose of this study, I used phenomenological interviewing which served as a resource for deeper reflection and understanding of the phenomenon under study. In using phenomenological interviews, the emerging "patterns of meaning of one's own experiences are also the possible experiences of others and therefore may be recognizable by others" (van Manen, 2016:313). In conducting phenomenological in-depth interviews, I followed the approach suggested by Seidman (2006:16-19) which consists of a 'three-interview series' or phases:

- **'Focused life history'** phase to establish the context of the participants' experience including background information and narration of past experiences.

- **'The details of the lived experience'** phase, which allows to probe into the experiences of the participants and get a description of the concrete details and examples of their experiences all within the context of their social setting.

- **'Reflection on the meaning'** phase which allows the participants to give a full account of what the experience means to them (inluding perceptions, values, attitudes, and opinions) by looking at their experience in details and within the context in which it occurs, i.e. in terms of what affects these experiences.

To fulfill the steps of this phenomenological interviewing approach, I organized my interview sessions into three phases. All sessions lasted for a period of 90 minutes to 1 hour. As Seidman (2006:20) remarked "given that the purpose of this approach is to have the participants reconstruct their experience, put it in the context of their lives, and reflect on its meaning, anything shorter than 90 minutes for each interview seems too short".

4.6.1.2. Scheduling and Administration of Interviews

Prior to conducting the interviews, I received the official approval from the head of the Foreign Languages Department where I teach to conduct my study. I also asked my colleagues (a sample of twelve EFL teachers) to take part in my study, explaining the nature of my research together with issues of trustworthiness and confidentiality. The teachers were ensured of the anonymity and confidentiality of the data collected. Using convenient and snowball sampling strategies, EFL students were also asked to participate in my study and were informed of the purpose of the interviews and the nature of the study. To ensure a degree of comfort on the part of the students, they were reassured of the confidentiality of their names and of the collected data. The students were also informed that participation in the study is voluntary and will not affect their studies in any way. Having obtained the approval of both teachers and students, we arranged appointments to conduct the interviews depending on their preferred timing, place and room availability. The interviews were conducted in the university premises either in the teachers' staff room (lounge), in the library, or in the classroom following the teachers' and students' actual classes. Before each interview session, which lasted one hour approximately, the participants were reminded of the objectives of the interview and were asked permission to record the interview using a digital recording device. In order to assure that discussions run smoothly, the participants were asked to speak in the language they preferred to ask for clarification or to pose any questions they had in mind. This allowed the participants to feel comfortable during the interviews. During and at the end of the interview sessions, I kept track of any emerging thoughts, ideas, and questions in the form of field notes and returned to them when transcribing and analyzing my data. At the end of the interviews, participants were thanked for their collaboration. The audio-recorded interviews were transcribed in order to be prepared for phenomenological analysis at a later stage. Several informal discussions occured following the interviews with the participanting teachers through face-to-face and sometimes email communication, a step which van Manen (1990) accorded a significant importance in phenomenological research.

4.6.2. Participant Observation

4.6.2.1. Rationale for Using Participant Observation

Observation of participants was used in this thesis as an additional data collection method to inform analysis and interpretation of the participants' experiences and perceptions of CT. As noted by Kawulich (2005:43), "in recent years, the field of education has seen an increase in the number of qualitative studies that include participant observation as a way to collect information". Participant observation is the qualitative interactive experience of "discovering through immersion and participation the hows and whys of human behavior in a particular context" (Guest et al., 2013:75). A participant observer takes an embedded full part in the natural setting where observation is being conducted, as this helps him/her "to produce penetrating insights and highly contextual understanding" (Guest et al., 2013:76). Although the purpose of phenomenological research is to explore participants' perceptions and lived experience of phenomenon through first-person descriptions and narratives of these experiences, participant obervation is also a very useful method as it helps study the phenomenon within its social and cultural context. In other words, 'close' or participant observation allows the researcher "to enter the lifeworld of the participant in order to better understand and describe it, while still maintaining a critical (hermeneutic) distance to enable reflection on the experience" (Langdridge, 2007:80). In this study, participant observation seems as an effective way to explore the educational setting and the surrounding culture of the participants with regard to the phenomenon of interest in the study. This qualitative method of inquiry seems also effective as it can help obtain rich insights into individual behaviours in real-life situations. Participant observation involves participating in a given situation while recording what is being observed.

Being a full-time EFL teacher in the Department of Foreign Languages, which is the site for my study, I had the opportunity to be in the field with all participants over appropriate periods of time. This satisfied the quality measure of 'prolonged engagement' proposed by Lincoln and Guba (1985). This has also allowed me to acquire in-depth and first hand insights into the setting where observation is taking place and to become familiar with the context of the participants, instead of simply theorize about what it is like. Participant observation is opted for as a method for data collection to help observe what happens in an actual EFL classroom and the educational environment in general to

get access to the existing discourses, behaviours, interactions and surroundings of the participants. As Van Manen (2011) remarks, "the best way to enter a person's lifeworld is to participate in it". Moreover, by observing participants in real life, "either openly in the role of researcher or covertly in some disguised role, (we observe) things that happen, listening to what is said, and questioning people, over some length of time" (Becker & Geer, 1957: 28). In this study, I used both covert observation, when observing my own students in my class, students' and teachers' interactions and behaviours in general outside the classroom, and overt observation of classes. I attended several classes of my colleagues, with their consent, to observe the conduct of their classes, behaviors and interactions and any manifestations of CT. The teachers were reassured that observations are not intended towards assessment or criticism. While my colleagues were aware of the purpose of my observation, and welcomed it, this remained hidden from the students to preserve "the naturalness of the setting [...] to see things as they normally occur" and in order not to make them feel they are 'under the microscope'" (Denscombe, 2010:206).

4.6.2.2. Management of Participant Observation

Participant observation was conducted following the interviews. CT is not an observable behavior given the abstract nature of the construct. For that reason, I used themes and topics of discussion which the interviews generated as a guide and strategy for my observations. The interviews created a fertile soil for observation as they helped generate extensive data from the participants that could be used as a supplementing background. However, observations were not restricted to the ideas discussed in the interviews but were open to other things which were not accessible in the interviews, such as observing verbal and non-verbal behaviour and interactions, actual surroundings of the participants and any form of activities taking place. Moreover, the use of participant observation in this study served the purpose of checking "against participants' subjective reporting of what they believe and do" (Mack et al., 2005:14) regarding CT development. Participants' first-person reports which I obtained from the interviews and from the participants' journals (the third method of data collection used in this study) were triangulated with data obtained from the observations.

Although many research studies use participant observation "to establish the topics of inquiry for later, more structured data collection"(Guest et al., 2013:81), I used this

method following the interviews, because I wanted to conduct these without "the blinders of hypotheses and preconceptions" (Patton, 2002:278) and away from random guessing about the participants and the context that might influence the course of my study. Similarly, in order to maximize the data I obtained from my observation of classes, I devised an observation guide to avoid any accumulation of disorganized incoherent data that render analysis difficult. This guide (Appendix 5) outlines the points that I decided to take into consideration in the classes I visited in the form of a template, and includes also a report blank template to record further observational field notes, my reflections and to note emerging ideas during analysis. The total of my observations included two different classes per each year level, i.e. a total of 10 classes. I observed each class twice over a six-week period and for a period of 90 minutes for each class. Because the purpose of my participant observation included observing behaviour, verbal and nonverbal communication, formal and informal interactions of participants in their setting, I also conducted my observations outside the classroom. This consisted of field notes I recorded for later analysis including students' activities outside the classroom and any form of interaction and behavior that occur in the setting. Expanding my notes was done immediately after the conclusion of my observations. Moreover, skimpy parts and additional remarks and reflections were written down in a journal I kept for that purpose.

4.6.3. Journal Documentation
4.6.3.1. Rationale for Using Journal Documentation

Journal documentation creates many opportunities for extrapolating rich narrative knowledge to understand participants' accounts, stories, feelings, motivations, beliefs, experiences of a particular phenomenon. The terms journals and diaries in qualitative research are used interchangeably to refer to first-person accounts, both methods yield different data (Given, 2008: 213). Diaries "are generally used to track participants' daily activities and objective experiences, whereas journals capture writing that includes emotion, introspection, and self- reflection" (ibid). Given such distinctions, I opted for journals in this study as a supplementary data collection method. As a method for eliciting first-person experiences, the use of journals in this study is effective because they "allow participants to feel comfortable with their degrees of self-disclosure [...] when voicing their ideas in private" (ibid). Phenomenological research relies on the anecdotes,

recollections, and seminal events relevant to a particular element of a person's lifeworld, hence making the use of journals in this study an efficient means to retrieve data related to the meaning of CT from the participants' point of view and lived experience.

Journal documentation in studies using a phenomenological approach is also an important method for the researcher to record his/her reflections and insightful experiences regarding different aspects of research. In this study, keeping a reflective journal was useful in separating and uniting my own reflections during my observations and my experiences with those provided by the participants during interviews and in their journals. My reflective entries in the journal were useful when collecting, analyzing and interpreting data as they helped me step into my inner mind and reflect deeply on my presuppositions, my thoughts and experiences surrounding my own perceptions of CT.

4.6.3.2. Description and Management for Collecting Journal Documentation

As articulated above, journal documentation was used in this study "to mine the rich personal experiences and emotions of participants' inner lives" (Given, 2008: 214). For such a purpose, participants were asked to keep a journal to track and report their experiences of CT, beliefs, feelings, thoughts, and assumptions. They were also asked to write about their conceptions of this construct reflecting on its meaning, nature, and development. The phenomenological questions framing this activity were: What does CT mean to you? What is your experience of CT like? What does CT mean in practice to you? These questions prompted thinking about their perceptions and pedagogical practices when they encounter aspects or instances of CT, or any moments or events in their day-to-day experiences or life which elicit thinking about this subject.

The research journals used in this study were in the form of unstructured entries recorded by the participants over time, set as one month for this study. The participants were given instructions and guidelines (see Appendix 6) on what journal writing is as most of them had never been asked before to keep journals for reflections on CT. They were asked to write journal entries right after the end of the interviews and return the journal one month later. The rich narrative data obtained from the journals was significant in writing the participants' narrative stories and in characterizing their CT perceptions and experiences. The participants' responses were confidential and read only by the researcher. As said before, I also kept a journal myself to track my reflections and thoughts which interlaced both data collection and analysis. The method and different

procedures adopted to analyze the phenomenological data yielded by the methods of data collection employed in this study are discussed in the section that follows.

4.7. Procedures of Phenomenological Data Analysis, Interpretation, and Writing

Data analysis in qualitative research is "the process of systematically searching and arranging the interview transcripts, field notes and other materials that the researcher collects to increase his/her understanding of them and to enable the researcher to present what s/he has discovered to others" (Bogdan and Biklen, 1998 cited in Kanik,2010:90). Phenomenological data analysis varies according to each phenomenological approach. The present study is grounded in a qualitative interpretive phenomenology and makes use of three methods of data collection as described earlier, namely semi-structured interviews, participant observation and reflective journal documentation. In a phenomenological study, "the foundational question is ―What is the meaning, structure, and essence of the lived experience of this phenomenon for this person or group of people?" (Patton, 2002:104).

Interpretation and making meaning of the data (in the form of reflections, directed quotes, written descriptions, crafted stories and anecdotes by the participants) within the interpretive phenomenological methodology involve the epoché-reduction: a reflective 'openness' to an experience, in the words of Merleau-Ponty (1962) or what Van Manen (2016:223) called 'wonder'. This is different from transcendental phenomenological reduction and époche in which the researcher seeks to suspend all emerging thoughts and 'break contact with the world' (van Manen, 2016:223). Epoché-reduction, in interpretive phenomenology means, as Merleau-Ponty (1962:xiii) described, to step back far enough "to watch the forms of transcendence fly up like sparks from fire; it slackens the intential threads which attach us to the world and thus bring them to our notice". The purpose here is to acquire an openness and deep insight into what is usually taken for granted, for the researcher becomes receptive and enters a state of wonder, a state of being 'displaced' that animates his/her questioning of what it means to experience such phenomenon (van Manen, ibid). Epoché-reduction in this sense becomes a 'critical self-awareness' one develops

> with respect to the assumptions that prevent one from being as open as possible to the sense and significance of the phenomenon [...] forgetting one's preunderstandings is not

really possible and interests may need to be explicated so as to exorcise them in an attempt to let speak that which wishes to speak (van Manen, 2016:224).

In concurrence with van Manen's (1990, 2016) method of openness, époche-reduction becomes a critical process of reflection. Hence instead of suspending presuppositions that we carry to the research process, I recognized that my perspectives and those of the participants are shaped by our experiences, backgrounds, positionality, and framed by my engagement with the different theories underpinning this study. My analysis and interpretation of results do not follow a totally inductive approach. While I approached my data analysis with a state of wonder and openness, trying to be open to whatever themes and ideas coming together of the data produced, in the later stages of interpretation, I moved from an inductive to a deductive approach, brought back my theoretical framework "to inform discussion of the core themes which were identified" (Van Manen, 2016: 90). Indeed, Charmaz (2000) also acknowledges moving between inductive and deductive approaches in qualitative analysis.

I used phenomenological thematic analysis in this study. Thematic analysis is the process of recovering structures of meaning of an experience represented in a text (van Manen, 2016). Analyzing thematic meanings of a phenomenon is a process of insightful reflection and 'discovery', "a free act of seeing meaning that is driven by the epoché and the reduction" (van Manen, 1997). Van Manen (2016:312) suggested that the reflective process of thematizing, and meaning analysis has to be integrated with the method of époche (openness and wonder) and reduction to search for meaning in the text. Epoché helps explore the thematic aspects of the data and identify the themes that belong to the phenomenon under study. On the other hand, phenomenological reduction is accomplished through the creation of rich, accurate and complete accounts of the participants' experiences in an attempt to capture the essence of the phenomenon. Van Manen (ibid) recommended when analyzing texts to ask of each part "how does this speak to the phenomenon?". The phenomenon is presented in a text in terms of meaning units, structures of an experience or themes. Phenomenological research does not claim meaning in advance as in content analysis (van Manen, 2016) and through coding. Instead, by studying the phenomenon through the experiences of the people who have lived it, it allows the possibility for new meanings to emerge (Crotty, 1998). Reflecting on the meaning or essence of a phenomenon through thematic analysis and interpretation

requires mapping out the thematic aspects of an experience of a certain phenomenon.

The method of thematic analysis is part of the larger reflective process of writing and reporting results, and the captured themes guide the process of writing. An important device in writing the results in phenomenological research is the use of anecdotes or stories to cast light upon the phenomenon under study. For thematic analysis, van Manen's method comprises the following steps:

- Start by presenting a lived experience description;
- Convert it into an anecdote;
- Read to uncover or isolate thematic aspects of a phenomenon (using the wholistic, selective, and the detailed--or line-by-line approach), or what he called the micro and macro approach to thematic investigation of a text.
- Use the extracted themes to write reflectively and compose your writing.

(van Manen, 2016:320-321; 2011:1)

Van Manen (1990:93) explains the wholistic, selective, and detailed or line-by-line reading approaches as follows:

- "In the wholistic reading approach we attend to the text as a whole and ask, What sententious phrase may capture the fundamental meaning or main significance of the text as a whole?"

- "In the selective reading approach we listen to or read a text several times and ask, What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described? Are there any phrases that stand out? Can we select some sentences or parts of sentences that seem to be thematic of the phenomenon under study? These statements we then circle, underline, or highlight".

- "In the detailed reading approach we look at every single sentence or sentence cluster and ask, What does this sentence or sentence cluster reveal about the phenomenon or experience being described?". (Van Manen; 1990:93)

In this study I used this method to identify and extract themes from the data collected. In addition to the above steps of thematic analysis, van Manen (1990, 2016) elaborated four themes, as 'lifeworld existentials' (how we exist in our lived world), in terms of which experiences and perceptions of a phenomenon can be interpreted when doing phenomenological reflective writing. The themes of lived body (i.e. corporeality, our being in the world), lived relation (i.e. relationality with others), lived space (i.e. social field) and lived time (i.e. temporality, temporal being in the world) "pervade the lifeworlds of all human beings, regardless of their historical, cultural or social situatedness" (van Manen, 1990:101), therefore, they "are productive categories for the process of phenomenological question posing, reflecting and writing" (ibid:102). Such four themes guided my data analysis and interpretation of the results, as they resonate

deeply with the theoretical framework I set for this study (see chapter one), in particular Boudieu's concepts of habitus, capital and field, and Merleau-Ponty's work on embodiment. Although van Manen and many phenomenological researchers object the use of qualitative analysis programmes, I used Nvivo 12 software as an 'organizational framework' to assist data management in the initial phase of analysis for organizing and housing transcripts. Then, following the analysis of data, which was done manually, I brought back the themes into Nvivo 12 by creating several nodes and sub-nodes and highlighted the original quotes, which were used to illustrate the themes, and the passages from transcripts. In this respect, I managed to combine the features of the manual method with electronic aided analysis deemed as appropriate by Welsh (2002) for adding rigour to the analysis. The results and findings of this study will be pesented in chapter five and six.

4.8. Ethical Considerations in Qualitative Research

4.8.1. Issues of Trustworthiness

The term trustworthiness in qualitative research is used to refer to "the overall quality of a piece of research" (Kanik, 2010:97). Quantitative positivist research often questions the reliability and validity of 'naturalistic work', hence trustworthiness in qualitative studies should be addressed in an attempt to evaluate its worth (Lincoln & Guba, 1985). Maintaining trustworthinness involves a reflection on the rigor of the qualitative research by taking into account four criteria: credibility, dependability, confirmability, and transferability, as explained by Lincoln and Guba (1985) and Shenton (2004). To meet these criteria and ensure rigour of this study, I used some of the strategies advocated by leading qualitative researchers. Table 4.2 below outlines the criteria and main stategies I used for maintaining trusworthiness in my study.

Table 4.2. Criteria and Strategies to Establish Trustworthiness

Criteria	Strategies
Credibility	Prolonged engagement, use of well-established methods in qualitative research, member-checking, triangulation
Dependability	Use of overlapping methods, reflexivity
Confirmability	Audit trail
Transferability	Thick descriptions

a) **Credibility** refers to the accuracy and truth of the findings produced (Lincoln & Guba, 1985). In order to establish credibility in my research, several techniques

were employed including prolonged engagement, adoption of research methods well established in qualitative research and in particular in phenomenological research, member-checking and triangulation. The first strategy used to establish credibility is prolonged engagement with the participants to assure the accuracy of the data and findings. Being a participant in the research setting as a full-time teacher enabled me to develop familiarity with the setting and the participants. Participants were also given copies of data transcripts and analysis and were asked for feedback to verify the accuracy of the data collected, which is refered to as member-checking. Triangulation of methods of data collection in this study also enhanced credibility of the findings. Rather than relying on one source, three data tools helped provide further insights and allowed corroboration for validation of the findings. Similarly, participants in this study include both teachers and students of both genders and the selected sample represent different levels of EFL degree study. Therefore, a diversity of viewpoints and experiences were reached.

b) **Dependability** refers to the reliability of the study. First, reliability of research can be supported by its credibility. Second, it may be achieved through the use of different "overlapping methods" of data collection including interviews and observation (Shenton, 2004:71), which I used in this study to help verify the reliability of the data and findings. Dependability may also be established by providing a reflective account of the different processes and steps used in the study, as this would help other researchers "assess the extent to which proper research practices have been followed" (ibid). My account of the procedures I followed in this study include descriptions of:

- the research design and its implementation: what was planned and executed on a strategic level;
- the operational detail of data gathering: addressing the minutiae of what was done in the field;
- reflective appraisal of the project: evaluating the effectiveness of the process of inquiry undertaken.

(Shenton, 2004:71-72)

c) **Confirmability** in qualitative studies, which is often compared to objectivity in quantitative research. It may be established through 'audit trail' which refers to "transparent description of the research steps taken from the start of a research project to the development and reporting of findings" (Cohen & Crabtree, 2006 :1).

Keeping an audit trail helps reduce effects of the researcher's subjectivity and bias so that other reseachers (or examiners) may confirm the trustworthiness of the study. In this study, my reflective notes were kept in a journal as an audit trail to keep track of the methodological steps I followed and ultimately contribute to the verification and validation of whether the choices taken in this study are free from bias.

d) **Transferability** refers to the possibility of transferring the results of a study to another context, setting, situation and population as a way of achieving external validity (Lincoln & Guba, 1985). In this study, I used the technique of 'thick description' as suggested by Holloway (1997) to give a detailed account of the phenomenon under investigation, the assumptions of the research, the research context and the fieldwork setting. Providing sufficient information about the population including cultural patterns, demographic description and social relationships in the context of this study may enable other investigators to transfer results to other situations and "compare the instances of the phenomenon described in the research report with those that they have seen emerge in their situations" (Shenton, 2004:70). To provide thick descriptions in this study, I presented information relating the following issues, based on Shenton (2004 :70) :

- the number of organisations/institutions taking part in the study and where they are based;
- any restrictions in the type of people who contributed data;
- the number of participants involved in the fieldwork;
- the data collection methods that were employed;
- the number and length of the data collection sessions;
- the time period over which the data was collected.

4.8.2. Participant Rights

Every research is "a moral and ethical endeavour and should be concerned with ensuring that the interests of those participating in a study are not harmed as a result of research being done" (Halai, 2006:5). Hence ethical guidelines are followed in conducting this research. Prior to conducting my study, a permission letter was sent to the head of the Foreign Languages Department at the UM explaining the nature and objective of my study, and requesting permission to proceed with recruiting teachers and students to voluntarily participate in the study. The request letter included also assurances for participant voluntary informed consent, respecting their right to withdraw from the study,

privacy and confidentiality of participants. Upon receipt of permission to advance with the study, potential participants were recruited in adherence to the following ethical guidelines.

4.8.2.1. Voluntary Informed Consent

I sought each potential participant's informed consent to voluntarily participate in my study. All participants received an invitation and informed consent letter and participants rights (see Appendix 1) outlining the purpose of the study, the nature of participation, their anonymity and confidentiality of biographical information provided, the data collection activities they will be engaged in (i.e. interviews and reflective journal writing), and the benefits and potential risks arising from taking part in this study. The consent letter was emailed to all participants, or delivered in print to those I could not reach via email, along with a letter explaining time and place for participation. At every interview session, all the participants were reminded that participation is free of duress.

4.8.2.2. Right to Withdraw

Participants in this study were informed of their right to discontinue participation at any time and for any particular reason. No material incentives were used to persuade the participants to be involved in the study. Instead, participants were informed of the indirect benefits from being part in this study, including the benefit for educational professionals and policy makers in understanding CT and its development in an Algeria context. There are no forseen risks in this study or detriment to the participants. However, due to the nature of phenomenological studies, which seek to probe personal information and thoughts, students may sense some discomfort during face-to-face interviews. To overcome any feelings of distress on the part of the students and put them at ease, they were encouraged to speak in Arabic, their native tongue, if they found it difficult to express themselves in English.

4.8.2.3. Confidentiality and Privacy of Data Storage

A key ethical issue addressed in this study is the anonymity and confidentiality of the participants and data. Participants were given pseudonyms as identifiers when analyzing and reporting the findings of the study, to safeguard their personal identity and maintain the confidentiality of the data and information they provided. Participants were also informed that no other party is permitted to have access to the data apart from my

supervisor if she requested it. All records of their data audio and written will be stored securely and will be destroyed after completion of the research.

Conclusion

This chapter set forth a reflective account of the methodological framework of the study. It discussed the methodological steps undertaken to explore EFL teachers' and students' experiences and perceptions of CT. It demonstrated how the method, including study design, participant selection, data collection, and data analysis methods and procedures was guided by its methodological framework.

As a first step towards this, this chapter defined and justified the choice of the research paradigm together with the ontological and epistemological assumptions underpinning this study. Grounded in an interpretivist phenomenological philosophy, this study seeks to explore the phenomenon of CT, guided by the philosophies of Husserl (1970), Heidegger (1962), and Merleau-Ponty (1962). In line with the interpretive phenomenological approach taken, this study applied the IP methodology guided by the writings of van Manen (1990, 2016). Key tenets of his methodology of empirical research, particularly the methods shaping data collection, analysis and writing were explained.

Qualitative methods of data collection were employed. The participants were subject to semi-structured interviews; participant obervation and reflective journal documentation were also used as additional methods to generate qualitative data as to how the participants experience and perceive CT in the context of Algerian EFL higher education. This chapter described the rationale and procedures for using semi-structured interviews; participant obervation and reflective journal documentation.

Research participants were selected using convenience and snowball sampling strategies. It includes twelve teachers and twenty students in the Department of Foreign Languages (English Section) at the UM.

The method and procedures of data analysis were presented. A phenomenological thematic analysis guided by IP methodology of van Manen was used. Thematic analysis involved recovering units and structures of meaning in the transcripts of data collected, and extracting the themes that belong to the participants' experiences and perceptions of phenomenon of CT under study. This method also involved interpretation and making meaning of the emerging themes moving between both an inductive and a deductive

approach to data analysis. Finally, this chapter tackled issues of trustworthiness and rigour in this research together with issues of ethics.

Having outlined the philosophical foundations and the methodological choices of this study, the remaining two chapters of this thesis will be engaged with the analysis, interpretation and discussion of the findings of this study, together with the pedagogical implications and recommendations for higher education practice; areas for further research will be identified as well.

CHAPTER FIVE

Presentation, Analysis and Interpretation of the Results

CHAPTER FIVE
Presentation, Analysis and Interpretation of the Results

Introduction

The aim of this chapter is to present and analyze the results that emerged from the teacher and student interviews, journal documentation and participant observation. The triangulation of these results provided a venue for a rich depiction of how CT is experienced and perceived in the context of EFL teaching and learning at the higher education institution named the UM. As discussed in the previous chapter, the methods and procedures common to phenomenological research, and grounded in the phenomenological methodology of Van Manen (1990, 2016) guided data collection and analysis. Careful phenomenological analysis of the emerging data as well as the researchers' reflective field notes allowed for several findings to emerge with regard to what the participants experience and perceive as CT. After reading the interview transcripts and the participants' journal narrative descriptions multiple times, I entered into phenomenological thematic analysis (Van Manen, 1990; 2016) described in chapter four. This was accomplished by noting structures of meaning (i.e. themes) in the way participants described experiencing and understanding CT. In order to reflect on and engage with the results produced, I will first restate my research questions. I will then proceed with a presentation of the results and finally present a summary of the findings of this study.

5.1. Research Questions

As previously stated, the purpose of this study is to explore teachers' and students' experiences and perceptions of CT, taking the case of English language education in the Department of Foreign Languages at the UM. Thus, I established my research framework based on the following research questions and sub questions:

1. What are EFL teachers' and students' experiences of CT at the University of Medea?

    1 a- How do teachers experience CT in their educational context?
    2 b- How do students experience CT in their educational context?

2. What are EFL teachers' and students' perceptions of CT at the University of Medea?
    2 a- How do teachers perceive CT in their educational context?
    2 b- How do students perceive CT in their educational context?

The research questions were present when undertaking the process of data collection and analysis in the present phenomenological study, serving to enrich a full rendering of a concept often highlighted in higher education and to a great extent taken for granted in the context of the present inquiry. The central questions attempt to arrive at a fuller understanding of the essence of the phenomenon of CT from the perspective of teachers and students. The questions put forward seek to inform the present research by looking more closely and reflectively on the individual, different experiential accounts of the participating teachers and students with a larger and deeper inquiry into the meaning of CT emanating from the participants' perceptions and lived experience descriptions.

5.2. Analysis of Interview and Journal Data

The interview transcripts account for the main primary research data. Moreover, journal documentation as well as field observations were employed as complementary methods as it was helpful to provide useful insights into the teachers' and students' experiences and practices which they may not have mentioned in the face to face interviews. Using these methods acted as a triangulation, assisting the data obtained from the semi-structured journals and confirming the interpretations of the results of the study. In seeking response to the stated research questions and throughout the data analysis process, I immersed myself in the data produced by reading over the produced data several times as I prepared for thematic analysis. The phenomenological thematic approach of analysis suggested by Van Manen (2016) was adopted. The aim of thematic analysis (as explained in chapter four) is to search for clusters of meaning or themes and develop textual descriptions that can capture and reflect various aspects of the participants' perceptions and experiences of the phenomenon of CT. Once thematic analysis was conducted and essential themes extracted, the results that emerged from the data were ready for phenomenological interpretation, so that the findings could be discussed. Following the method of interpretive phenomenology, I adopted the epoché and reduction method of interpretive phenomenology (see chapter four). Consequently, rather than setting aside and suspending any of my emerging preconceived ideas or

presuppositions during the interpretation and discussion of findings, I recorded all my thoughts whose interpretation of the results is based upon. The results that emerged from the analysis of the data collected from the three methods of data collection (interviews, journal documentation and participant observation) will be presented in the sections that follow in the form of themes which were consistently procedured with the majority of the participants. The emerging results will be interpreted and main findings will be discussed through the lens of theories on contextuality, relationality and embodiment compared to similar findings in existing literature, as will be seen in the subsequent chapter.

In the coming section, the results that emerged from the data gathered through semi-structured interviews conducted with both teachers and students as well as the results of journal documentation will be presented. While I obtained rich narrative reflections from both teachers and students present during interview sessions, only few students and not all the teachers were willing to document their experiences and feelings in their journals despite my several calls. As a result, I ended up with missing data and I had to rely only on the written descriptions of 06 out of 12 teachers and only 08 out of 20 students. Therefore, the data produced from the journals are spread across this section whenever relevant rather than presented in a separate section.

Consistent with Siedman's (2006) phenomenological approach, as described in chapter four, the results are presented in this section under the following main headings:

5.2.1. Focused life history: which presents the teachers' and students' profiles by describing their past experiences and background.

5.2.2. Details of the experience of the phenomenon: which presents the participants' experiences and practices in relation to the topic area of the study.

5.2.3. Reflection on the meaning of the experience: it presents the participants' perceptions about the meaning, nature, development and place of CT in EFL learning and teaching and wider context.

5.2.1. Focused Life History: Crafting of Teachers' and Students' Narratives

The results for the present phenomenological study developed through data collected using the method of face-to-face interviews (together with journal documentation and participant observation) with involved 12 teachers and 20 students at

the UM. Data included experiential accounts and narratives pertaining to their experiences and perceptions of CT as well as my field observations.

The following are the narratives of the teacher and student participants. I inquired into the participants' biographic information including the teachers' and students' age, degree level of study, past experiences with learning/teaching English and their views on learning/teaching English, objectives and goals they set with regard to such experience, students' early experiences as learners in school, teachers' philosophy of teaching and methodology, all presented as a representation of their voice (tables 5.1 and 5.2 provide a summary of the teachers' and students' demographic profiles). These areas help to put the phenomenon of CT in the context of the teacher and student participants' life history. The narratives of teachers and students are presented in the first person and pseudonyms are used throughout this thesis to preserve the anonymity and protect the identity of the participants.

5.2.1.1. Teachers' Narratives of Teaching

A total number of twelve EFL teachers in the Department of Foreign Languages (English section) at the UM participated in this study. The sample of teachers comprises male and female full-time and part-time teachers with different academic backgrounds and length of teaching expertise, which provided diverse perspectives. The following is a brief account of each teacher's profile, which I obtained from teachers' interviews.

-**Meriem** is a 26 year old female teacher. She has a Master's degree in Didactics and TEFL and has been teaching for 2 years. For Meriem: "…Teaching at university has been a new experience for me as I have taught only for two years at the University of Medea. I teach writing and I believe that the best way to teach writing is through giving enough practice and feedback. I can describe my experience as enlightening because as a teacher I constantly learn new things. My experience of teaching has taught me how to treat my students, because being closer to them enabled me to learn about their needs and how they think about me as a teacher and about the course I am teaching".

-**Lydia** is a 26 year old female teacher. She studied English language at university for 5 years and graduated in 2014 earning a Master's degree in Didactics and TEFL. Lydia has been teaching at university for 06 years, an experience which she has deemed as "…a life changing journey". The subjects she has taught include ESP, speaking and listening, writing and reading. She is currently teaching study skills to first year licence students of English in the Department of Foreign Languages at the University of Medea. For Lydia "…the variety of the modules I've taught over the years has significantly contributed to my level and experience of teaching English as foreign language. I strongly believe in independent and active learning in my classes as I believe my role is simply to guide my learners in the process of learning. Teaching study skills enabled me achieve what I aspire for".

Table 5.1. Demographics of Teacher Participants

EFL Teachers	Participant Pseudonym	Degree Year Taught	Gender	Age	Years of Teaching Experience	Educational Background	Subject(s) taught
1	Meriem	L1	F	26	02 years	MA	WR
2	Lydia	L1	F	26	06 years	MA	Study Skills
3	Nesrine	L1	F	27	06 years	Licence	Civilization, Study Skills
4	Karima	L2	F	27	07 years	MA	Writing/reading
5	Assia	L2	F	27	03 years	MA doctoral student	Literature
6	Manel	L2	F	23	01 year	MA	Grammar, Phonetics
7	Yasmine	L3	F	29	08 years	Magister, doctoral student	Civilization
8	Sabrina	L3	F	31	05 years	Magister, doctoral student	Literature, Writing
9	Karim	L3	M	28	02 years	MA, doctoral student	Methodology, Linguistics
10	Sarah	L/MA	F	36	10 years	Magister, doctoral student	Linguistics, Text Linguistics
11	Farah	L/MA	F	31	04 years	Magister, doctoral student	Phonetics, Psycholinguistics, Sociolinguistics
12	Mohamed	L/MA	M	34	09 years	Magister, doctoral student	Translation; Interpretation

L= English licence. MA=Master. F=Female, M=Male.

-**Nesrine** is a 27 year old female teacher. She studied English for four years and obtained a licence degree (classical system) in English Language and Literature. Oumnia has been teaching for 6 years. She taught in middle school for 3 years and joined the English section of the Department of Foreign Languages at the UM to teach first and second year degree levels. The subjects she has taught include ESP, civilization and study skills. She is currently teaching civilization to first year students. For Nesrine, "…teaching and learning a language is different from teaching other subjects like Math because teaching a language requires students to be more independent and more autonomous in their learning. In my classes I highly encourage active students; they render my classes more enjoyable".

-**Karima** is a 27 year old female teacher. She studied English language at university for 5 years, and graduated in 2013 holding a Master's degree in didactics and TEFL. She has been a teacher of English for 07 years, and she has taught English at different levels: private, middle school and secondary schools as well as at university where she taught both ESP and EAP. Currently, she is teaching writing and reading to second year EFL learners in the Department of Foreign Languages at the UM. Karima believes that "…active independent learning is a key to success at university, and the teacher is obliged to help his or her students to develop autonomous leaning habits".

-**Assia** is a 27 year old female teacher, she has been teaching English in the Department of Foreign Languages (English section) at the UM for three years. She has a Master's degree in Civilization and Literature and she is currently enrolled as a doctoral student in TEFL and Linguistics. Assia described her teaching exprience saying: "…being a teacher is challenging, especially at the beginning, because I was not familiar to the environment and the challenges facing both teachers and students. I think this is due to the lack of training and experiences for teachers and the deteriorating level of students entering university…I believe that we all play a role in

153

-**Manel** is a 23 year old female teacher. She studied English for five years and has a Master's degree in didactics. Manel has joined the UM following her graduation and she has been teaching grammar and phonetics to first year students. Her teaching experience comprises one year. Manel described her teaching experience saying "…my teaching experience is difficult so far. Teaching needs much preparation and careful consideration of students' needs and the requirements of the module I teach. I constantly seek opportunities to develop my level and skills…I believe that students need to make more efforts also and not only rely on their teachers".

-**Yasmine** is a 29 year old EFL teacher in the Foreign Languages Department at the UM. She earned a Magister degree in civilization and literature after obtaining a bachelor's degree in English Language. She is currently a doctoral student whose scope of research includes American politics and culture. Yasmine reflected on her teaching saying "…as a teacher of civilization, I use a variety of techniques to attain my course objectives such as the use of authentic historical documents. I also encourage my students to be active in class and assign research presentations and reading and analysis of several historical documents. So, they need to develop critical thinking skills for that purpose".

-**Karim** is a 28 year old male teacher. He is currently an English teacher in the Department of Foreign Languages at the UM. He received his bachelor's degree in English Language in 2013. Following this, he started teaching in middle school. He then earned a Master's degree in TEFL and Didactics in 2016. He is a second-year doctoral student majoring in the same field. Karim has been teaching English for 06 years, and he has taught at different levels (private, middle school and at university where he has taught both linguistics and research methodology). For Karim "…learnig and teaching at university is different from secondary or middle schools as learners need to develop several skills such as critical thinking and researching. They need also to be independent and active in class, that's what makes successful students".

-**Sabrina** is a 31 year old female teacher. She studied English language at university and graduated in 2013 with a Magister degree in American civilisation. She has been teaching at university for 05 years. The subjects she has taught include introduction to literary texts, speaking and listening, reading and writing. She is currently teaching studies of literary texts in the Department of Foreign Languages (English section) at the UM. Sabrina said that "…as an EFL teacher, I initiate, facilitate and moderate classroom discussions. I believe that independent learning is crucial and my role is a guide in the classroom because students are responsible of their own learning".

-**Farah** is a 31 year old female teacher of English at the UM. Her five formative years of EFL learning were followed by other four years of studies at a university abroad where she got her Master's degree in Linguistics. Farah has been teaching English for four years and the subjects she has been teaching are speaking and listening, phonetics, sociolinguistics and psycholinguistics. Farah says redarding her experience as a teacher "…I believe that the bunch of the modules I taught have beared on some substantial impact on my inward, including the cognitive and psychological facets and, therefore, incurring tremendous changes in the teaching methods I used to follow. Throughout my teaching experience, I got the belief that teaching a given language is to communicate a vivid body of knowledge, whether of a linguistic nature or of a functional nature, within a certain social context. In class, my role is to be a stimulator-agent a problem-solving maker for an appropriate learning. I also believe that the role of learners is to be producers more than receivers, thus they have to be hugely and actively involved in the classroom, be autonomous and develop their critical thinking".

-**Sarah** is a 36 year old female teacher. She earned a a Magister degree in TEFL and Linguistics. She is currently a doctoral student in Applied Linguistics. At the UM, Sarah is in charge of several modules including writing/reading, linguistics and text linguistics for EFL licence and Master's students.Sarah expressed her views saying: "…I have a strong passion for teaching and I think my role is a facilitator and a monitor of students' learning. My aim is not simply to deliver information to my learners but to instruct several learning strategies, and provide opportunities for questioning and discussion in class. In class I constantly encourage my learners to be autonomous and independent strategic thinkers. In fact, my doctoral research shaped my teaching experience further because I started to became aware of the importance of dialogue and feedback in teaching. I apply these methods when I teach and there has been a huge difference in my class and in my relationship with my learners".

-**Mohamed** is a 34 year old male teacher. He is a holder of a magister degree in Translation and he is currently preparing his doctorate thesis in the same major. He has been teaching for 9 years. The subjects that he teaches range from translation in three languages (French, Arabic, English), interpretation (both simultaneous and consecutive), English language grammar, French language grammar, speaking and communication practices. Mohamed believes that "…teaching English at university is very beneficial. I noticed that students in recent years are getting more and more interested in English courses, they show a sort of enthusiasm regarding developing their abilities and skills in different subjects of English. Therefore, I believe that teachers should deploy strong efforts to help the students gain more knowledge and skills in English to prepare them for a brighter future".

5.2.1.2. Students' Narratives of Learning

Twenty EFL students enrolled in the Department of Foreign Languages (English section) at the UM contributed to the present study. In this section, a brief account of the students' biographies and narratives is presented, whose experiences and perceptions of CT shaped the themes discussed in this chapter. The sample of female and male students ranging in age from eighteen to thirty three provided a blend of both demographics and experiences.

-**Sihem** is a 19 year old first year student of English at the UM. In high school, Sihem was enrolled in the foreign languages stream. Regarding her learning she believes that "…this experience together with middle school enabled me to develop my English language competence. I've always been fervent about English since I was a kid and has been working on my language skills at home, I prefer to study alone and I think it was not necessary for me to undertake any private courses in English neither in middle or secondary school. I've always considered myself an active learner, even in class, I like to participate often. My moto is that there is no harm in thinking differently and independently since that leads one to get out of the box".

-**Meriem** is a 20 year old, first year student majoring in English at the UM. Foreign languages were Meriem's choice is secondary school, "…I want to pursue my university studies in English to become a teacher. In class I am an introvert student I don't really like being called upon to answer a question or present orally as I feel often scared. I always wanted to join speaking groups or university clubs, as I think these can help me. Involvement in university

clubs is a crucial way to help students get over shyness in class and become more active. I am not part of any activity at university unfortunately because my father does not give me permission to take part in any activity outside my study hours or outside the university".

Table 5.2. Demographics of Student Participants

EFL Students	Participant Pseudonym	EFL degree level	Age	Gender
1	Sarah	L1	19	F
2	Linda	L1	18	F
3	Meriem	L1	19	F
4	Siham	L1	19	F
5	Amine	L1	33	M
6	Dina	L2	19	F
7	Amira	L2	19	F
8	Asma	L2	19	F
9	Imene	L2	19	F
10	Hamdi	L2	33	M
11	Yasmine	L3	21	F
12	Malek	L3	32	M
13	Mourad	L3	22	M
14	Mustapha	L3	22	M
15	Samy	L3	21	M
16	Aya	M1	22	F
17	Raghad	M1	22	F
18	Djamel	M1	23	M
19	Ahmed	M1	23	M
20	Yousra	M1	23	F

L= English licence level. M1=First year Master's. F=Female, M=Male.

-**Linda** is a 18 year old, first student majoring in English at the UM. She said that "…as a student I did not take any private courses in English and I prefer rather to improve my language competence through independent learning. I am passionate about reading and it is my passtime activity which also helps me learn English. Reading is a way for students to be more intellectual, so my motto is a book a day keeps stupidity away. I believe that learners at university play a major role in developing their language and skills and it is not sufficient to simply attend to courses to be good language learners. For example, I often make goals for herself to work hard on my four skills, my teachers do not ask me to. Also, I seek out opportunities to further develop my skills and knowledge but you know these are scare at our university".

-**Sarah** is a 19 year old female majoring in English at the UM. She is a first-year student who also studied foreign languages in secondary school. Sarah says "…my experience learning English in private schools was helpful, therefore I decided to carry on taking classes even as an English student at university to keep improving my language. I also like reading in different languages. I enjoy reading fiction because stories and novels keep inspiring when writing and reading is also a way to develop my language and vocabulary. Languages for me open doors to those who wish to become teachers or translators. I want to pursue my Master's studies in translation".

-**Amin** is a 33 year old, first year EFL student at the UM and works as a website designer and programer. "…I chose to study English because my family supports learning languages. My father is an interpreter and has always encouraged me to learn several languages. I studied German, French and now I am learning English at university. Being a polyglote has been my

dream and mastering languages facilitates my work. The majority of books I find in my field of speciality are written in English".

-**Dina** is a 19 year old, second year EFL student at the UM. Dina studied business and management in secondary school. "…Being a bussiness and management pupil did not contribute much to my language skills but I learnt English through independent study and due to the extra courses I received in private schools. I believe that learning a foreign language is a creative process. Language has to be developed by individuals independently as this would develop their self-reliance and intercultural awareness when communicating with others".

-**Asma** is a 19 year old, second year EFL student at the UM. She was a business and management student in higher school. "…English has been my passion since I was young, so when I obtained my BAC degree with a fairly good grade, I decided to study English at university. I want to become a translator when I graduate. I believe that this can open several opportunities to me in the future".

-**Amira** is a 19 year old second year EFL student at the UM. Amira studied foreign languages in high school and has never had private English courses. Regrding English learning she said "…I like English and my good level is due to the good teachers of English I had in middle and secondary schools. At university now I dictate much of my time to practice and learn new vocabulary in both English and Spanish. Foreign languages students are open to so many opportunities such as jobs and qualifications. This is why I like learning languages. Language learners can also develop several skills that enable them to engage in debates and translation, and learning a language keeps someone's mind open to new ways of approaching the simplest areas of life".

-**Imene** is a 19 year old second year English student at the UM. Imane was a foreign language student and never had extra courses in private schools. She said "…I enjoy learning about other new cultures and languages. Learning English at university opened up several opportunities for me. It was my goal since a young age which I finally could reach".

-**Hamdi** is a 33 year old second year student of English at the UM. Upon completion of his doctorate studies in the field of business management, Hamdi chose to pursue his EFL studies to improve his language and research skills. "…I consider English an important language in todays' world. I come from a background that values learning and personal growth. As a young kid, I enrolled to learn Quran in my own town's kuttab where I found it a very helpful exeprience that developed my personality and eloquence. I also studied abroad for three years for my doctorate programme and I believe that this has widened my experience and intercultural awareness and I started appreciating learning more about other cultures and acquiring languages".

-**Murad** is a 22 year old male studying third year English at the UM. He also teaches English in a private school. Murad is a very active member of many university clubs (such as Medea Speak Out Club and Debate Club) and other programmes like Model United Nations program and Young Arab Voies. Murad reflected on his experiences saying "…I do believe in the importance of such clubs and in the MUN program because investing in youth is the only solution for the problems facing the nation. I personally learned a lot from such extracurricular experiences at university and beyond. Not only did such exprinces have a strong influence on my language but also increased my self-confidence and more importantly impacted my critical thinking.

-**Malek** is a 32 year old third year English student at the UM. He also works in the field of electronics and computer engineering. For Malek "…English is very useful in today's world, being the language of science and technology. I joined a private school and finished 3 course levels of learning. After obtaining a degree in ICT, I resat for my BAC exam to major in English because I need it in my work. All the available resources that help me in my work are in English. To learn English, I find it useful to read books. I believe that learning a language should not be limited only the classroom, we need to constantly seek opportunities to learn and develop our own language skills".

-**Mustapha** is a 22 year old third year English student at the UM. He was a foreign language student in secondary school and has been "fervent about learning English". He said "…my passion about English was the result of my love for movies. I then wanted to puruse EFL studies at university to dive deep into the different fields of the English language and later specilize in translation. I am more a visual learner and although I don't participate much in class, I grasp everything the teacher says and then learn through videos and documentaries on youtube. I believe that every student at a certain stage realizes the methods that work best for them and so they can learn from videos, from audiobooks or from reading books…I personally like to learn my own way and what the teacher says in the classroom is never enough. Since I was a kid, my parents encouraged my curiosity to learn".

-**Yasmine** is a 20 year old female student in third year English at the UM. She is also a teacher of English in a private school. Regarding her learning and teaching experience she said "…since a young age I aspired to become a teacher. I believe that it is the most noble career in life. I also like it because she finds it a way to benefit society, and she enjoys it because she does not only teach but also learn from her students. This interaction helps me develop my English. What impacted my English is also my participation in several activities and clubs inside and outside university. I also became more confidence and this has also developed my active engagement. Personally, I like to be surrounded with active students and intellegent people in order to maintain good habits of learning".

-**Samy** is a 21 year old third year student of English at the UM. He specialized at Foreign Languages in secondary school. "…learning foreign languages in high school contributed considerably to my language but also my skills were developed through personal independent work and due to the extra courses I received in a private school. I think that learning a foreign language is a good thing and it has to be developed further as the world of languages is such a vast and an interesting one to dive in. As a language-learning enthusiast, I believe that learning English is definitely an interesting activity. Unfortunately, the way it is taught at university in early in middle and secondary schools is very limited and barely sufficient for specific types of students. There is a serious lack of activities and opportunities provided for us to expand our learning and which keep us motivated and active".

 -**Raghad** is a 22 year old female. She is pursuing her Master's studies at the UM majoring in Linguistics. "…As an English student, I have found discussion with my classmates after classes and collaborative learning the greatest influence on my learning of English. This permitted me to grasp better my lessons and stay ahead of my classes. I like to always read, review my notes and prepare for presentations".

-**Aya** is a 22 year old first year Master's student majoring in Linguistics at the UM. She obtained her Licence degree in English from the same university. For Aya "…English is an aim to be achieved. I undertaken different English private courses for several years. I believe that learning foreign languages and specifically English can provide for students a brighter future and give the best opportunities in life. When I got my licence degree, I started teaching

ESP at university for technical students. I find this experience more empowering and beneficial as I become able to apply and practice what I have learned in her master program in real-life situations".

-**Djamel** is a 23 year old male student at the UM. Like Raghad and Aya, he graduated with a licence degree in English and then joined the Linguistics Master's program at the same university. Djamel explained that "…language competence and skills were further sharpened as I became a master student. I was not a big reader before but the assignments and various presentations and essays I am required to complete in my classes were a strong influence on my engagement and language skills".

-**Ahmed** is a 23 year old first year Master's student majoring in Linguistics at the UM. For Ahmed "…learning English is a prerequisite in every domain, this is why I chose to study English to improve my language competence and skills so that I can apply to different job positions. I enjoy mostly classes in which interaction and group discussion is allowed. I believe that studying differently and getting out of the box, through the infusion of games, role plays and debates, rather than simply attending lectures benefits greatly students and encourage their curiousity. What we see in our classes is the opposite, unfortunately, the fact that many teachers and the administration fail to create such enjoyable learning environment and provide us with opportunities to get outside the box, as I said".

-**Yousra** is a 23 year old first year Master's student majoring in Linguistics at the UM. Yousra said that she takes an active part in different extraccurricular activities at the UM. "…my experience with the club is amazing. I'm the vice president of the Department's English club. My experiences at university as I participated in different club activities were so enriching. O also participated in AIESEC, Language Café Médéa, Medea Debate Club, and I wrote articles to the students of English magazine. These activities left a strong impact on my language competence and skills. I developed critical thinking abilities. I became also more aware of the importance of volunteering and civic engagement from its cultural and educational gates.

The above description of the student participants' self-descriptions will help to put their experiences in the context of their lifeworld by reflecting on their demographic information and background experiences and narratives. The following section will delve into the details of the participants' experiences of CT, by building on their oral and written reflections.

5.2.2. Details of the Experience of the Phenomenon: Teachers' and Students' Experiences of Critical Thinking

This section seeks to present the details of teacher and student participants' experiences of the phenomenon under study. They were asked to reconstruct in detail how they experience CT and describe an episode(s) in which they were engaged in CT within their educational environment or beyond. The details of the teachers' and students' experience of the phenomenon of CT generated several results that inform the first research question of how CT is experienced in the context of the teachers' and students'

lifeworld. The responses of the teachers and the students will be presented and analyzed seperately in the coming sections.

5.2.2.1. Teachers' Experiences of Critical Thinking

This section touches on the key themes that cropped up in the thematic analysis of the interview transcripts and written experiential accounts of the teacher participants. The teachers' recounting of the concrete details of their experiences of CT generated a great deal of interesting data and their stories were crafted around several themes. My analysis focused on aspects of the teachers' background, intentionality in developing CT and on the specifics of their pedagogic choices. Additionally, their stories reflect to a great extent the meaning they attribute to this phenomenon and how they perceive it in the context of their professions and everyday life.

5.2.2.1.1. Educational Background: Exposure and Familiarity with Critical Thinking

When asked about their experiences of CT, some teachers began by telling stories of their past experiences as students (mainly during their university studies) and the influence this had left on their understanding and use of the concept now as teachers. For instance, Meriem, a first year English teacher of Reading and Writing explained that she was first introduced to CT during her years as a master's student:

> I remember as master students we were constantly told that CT is important, my instructors used to repeat the word [...] to tell us that we should think critically, that our writing at this level should reflect good thinking and jugdment. In methodology and academic writing, we also learned that CT is one of the criteria of good research and our theses should essentially reflect it. But as students we didn't understand what it is really to be a critical thinker. This is because we did not study it. We knew it is good practice that can help one score better and do good research but it was a vague concept [...] to say the truth, it is still somehow vague [Meriem-int/T/L1/WR].

Like Meriem, Lydia also mentioned that her first experience with CT was during her master's studies. She said that her teachers talked much about it. However, to her recollections CT was a complex concept which they talked about but never formally explained or instruct:

> As a student we did not deal with this CT , this is why I am not very sure, so I think that it is always to say why. I cannot remember one day any lesson addressing CT. Teachers gave us a general idea about it in the sense that they always said it is important, but no single handout or lesson tackled the idea of CT [...] I don't remember being taught to think critically. Back then, I thought that it is a practice which I should have known myself and if I can't go deeper and beyond the question then I should make further efforts [Lydia-int/TL1/SS] .

Lydia described her experience with CT as a student further by saying that her teachers encouraged CT in essay writing. She carefully recounts that whenever students did not get a good park, the teacher's feedback was related to poor CT, "I remember my teachers telling us you were just saying what happened directly without going deeply into the question [...] that was difficult". Along similar lines another teacher described to a great extent a similar experience of CT. On this she said that it was not introduced until the master level, only that Manel said that she had a lesson on CT in the module of methodology:

> You know [...] CT for me is new. I didn't have a prior idea about it until I became a master student, we were taught how to think critically. When we read a book or we read anything, we need to read it critically...we only tackled CT in methodology, our teacher...[laughing]...I guess she likes the concept so much, she always talked about it in class [Manel-int/TL2/G].

Being a newly graduate and new teacher as well, Manel was asked whether CT was part of the Licence or the Master's degree curriclum. She answered that it was not directly stated in the syllabus given to them, but they had a lesson on research and collecting data from sources and it was then when she first came across the concept. In her journal, Manel wrote an extensive passage describing her experience of CT:

> I remember in research methodology we had to read articles for research. My teachers asked us to take a passage from one article that we were reading, and criticize it. The first step is to take notes, and when we do we needed to criticize the information we collect. It means we think about it. I need to think not only accept what I have read. I need to know why did this author say this and why this.
> CT is difficult. It was a taugh task for me at the beginning, and I was wonderin hgow I can evaluate what an author is saying, or how does a writer think. It is like you feel who are you as a student to evaluate an experienced writer. I felt stressed. Especially when writing my dissertation I faced some difficulties concerning critical thinking, because when I write something I need to think about it critically, I need to know why did this author say [Manel-jr/TL2/G].

Karima and Assia, both second year English teachers, also confirmed that CT was not introduced before the Master's level. Yasmine and Sabrina, two other teachers who obtained their degrees in the old system, seemed to have experienced CT, yet they explained that this was the result of undertaking postgraduate studies (i.e. a magister degree). As a subject or notion, CT was not tackled or even mentioned during their four years of the bachelor degree. Yasmine, a teacher of civilization and a doctoral student of the same speciality explained she was not instructed about CT, however, she explained that analytical thinking and CT reflect a similar practice and she acquired the former while understaking postgraduate courses. Like Yasmine and Sabrina, Sarah was also introduced to CT during her magister studies. For her it represents a criterion for

conducting and writing good research. Although she was not directly instructed in CT, Sarah has gone further to emphasize a strong interest now in CT that stemmed from her perusing of doctoral research. She explained that a crucial driver for her interest in CT, which had also shaped her teaching philosophy and methodology, is her research:

> My doctoral research and extensive reading about my topic have certainly shaped the way I see and experience CT as a teacher. I've read a lot about the importance of active learning and dialogue. Being interested in critical pedagogy myself, I seek to advocate CT among my students and promote it in my teaching [Sarah-int/L1.M/TL,WR].

Other teachers with a magister degree reported that CT was a subject which they have 'intuitively' acquired through their experience as teachers. Whilst they did not tackle CT during their formative years as students, their beliefs about teaching and about the importance of student-centerdness and active learning have shaped their knowledge about CT and the meaning they attribute to it in practice. Unlike many teachers interviewed, who hold either a master or a magister degree, one particular teacher, Nesrine, who holds a classical Licence degree explained that she has never heard of CT before during her studies. She explained:

> I don't really have a sure idea about it, what I know is from my own understanding, I have never heard this notion during my studies. I came across the word in the handouts a teacher gave me when I was teaching study skills. I had to search it up on the internet to prepare my lessons. But I did not hear about it before at university. It is to criticize something in your own way, it is finding faults. But I'm not quite sure [Nesrine-int/TL1/CIV].

From the accounts of other teachers interviewed, CT was deemed important right at the outset of the interview. However, they did not seem to be certain when they were first introduced to CT or how they have become aware of it. They highlighted the fact that CT for them is analysis and reflection and it was not a subject of their study at university. However, as teachers they are conscious of its importance, as it represents to them the practice of good teaching and learning. Karim made it clear that following his graduation his teaching had tended to be associated with CT:

> During the very beginning of my teaching years in middle school, I've always attempted to urge my pupils to be skeptical and apply relevant questions to information and ideas they are exposed to [Karim-int/TL3/RM].

This account by Karim and the accounts of other teachers presented above, reflect that the educational background of many teachers has shaped their experiences of CT including how they first came to know and use this notion. The overwhelming majority of teachers explained that CT was not tackled or instructed formally. For some teachers, it was introduced as critical/analytical reading during their master or magister studies.

Because the majority of the teacher participants deemed CT as important, right at the outset of the interview, further questions probed in depth their experiences of CT in the course they are teaching.

5.2.2.1.2. Pedagogic Choices and Critical Thinking: Transition from Learning to Teaching Experiences

In order to get insight into the teachers' experiences of CT, I analyzed their teaching practices and pedagogies in relationship to CT development. In particular, they were asked to describe an instance(s) or an episode(s) in which they were engaged with their students in CT, including the circumstances and drivers surrounding this experience. The teachers presented a variety of answers regarding their experiences of CT in the course they teach both in the interviews and in their journals. How CT is experienced and approached by the participants is different from one teacher to another. The data revealed that teachers' experiences and to a greater extent classroom choices and pedagogies depend largely on what they perceive to be the good practice of CT, reflecting to a great extent how they were taught before.

One particular teacher, Karima explained that she tackled CT in her writing/reading class in a lesson on critical reading. She explained that CT was also introduced to her as critical reading rather than CT during her studies. Karima described her experience as important because it contributed to her students' abilities on grounds that they were engaged in reasoning and developing their viewpoints. The majority of her students answered attentively and clearly her questions. She asserted that when providing opportunities for students to practice CT they can 'go for it'. Karima expressed also her joy over seeing her students actively engaged in class rather than passively listening to her instruction.

> While dealing with the lesson of reading strategies the last listed strategy was critical reading. I decided to see if my students read critically. I asked them to read books/novels/novellas or short stories for the purpose of practicing one of the tackled reading strategies which was summarizing then to present the summary orally...During their oral performances I asked them some evaluative questions like: why do think the author ended the story like that? If you were the writer, what will you add or omit in this story and why? If you have the chance to be a character is this story, which one will you choose and why? Under what reasons you have chosen this title/book? All these questions triggered a sort of critical reflection [Karima-int/TL2/WR].

Other teachers explained that although they were aware of the importance of CT and spoke about it in class, they did not attempt to teach it. They rather believed that

their method of teaching and general conduct in class facilitated it. Yasmine expressed that she constantly talked about CT in class. She tended to encourage her students to be critical thinkers not through instruction but through her way of explaining her lesson, and the techniques she employed in class. Yasmine gave importance to questioning in class and motivated her students to be active, to reflect on the information she presented and to think deeply before they answer her questions.

> First of all, I always ask my students to define some concepts and they start giving their own definitions of these concepts. I also ask them more questions to help them delve into the deepeness of this concept and then we try together to define it but in a deep way. The students realize that their own definitions are superficial and that they are not using fully their minds. I encourage them to follow this way each time they answer questions [Yasmine-int/TL3/CIV].

Questioning for Yasmine is a way to develop CT among her students. In addition to questioning, she explained that analysis of historical documents is what she opts for to encourage learners' deep reflection and discussion in class. Reflecting on this, Yasmine wrote in her journal:

> For me, a critical thinker is someone who tends to question, and I can feel it in my classes, some students are always questioning in the sense of inquiring more, doubting about the concepts I'm presenting in class. They ask several questions and when they try to relate things and link events together this means that that student is thinking critically.
> Historical documents are very important documents for me. I use them as a starting point for discussion, we start from them to get our perceptions of the topic and I try to give students different views and try to show them that reality cannot be taken from one source, but it has different angles and we can get it from different perspectives [Yasmine-jrl/TL3/Civ.].

Sarah has also described her experience of CT, claiming that through inferential questioning she pushes her students to reflect critically and present their own stance before she delivers her lessons:

> When I teach linguistics, before I give my students the information and before I explain the lesson, I ask them several questions, I try to raise their awareness of what we are doing and I try to anticipate...I try to give questions which appeal to their thinking, to synthezie, summarize to paraphrase, I always encourage students to present their own understanding and their own voice...I want them to guess, to think. This will involve them in the lesson. I always interrupt and ask students questions concerning the course, I want them to present their own understanding and their own voice to see whether they are right or not [Sarah-int/TL1.M/Ling.Wr.].

In reading/writing, Sarah opts for a different way to teach directly CT, as she documented in her journal:

> I use CT in my writing classes through peer-editing and group interaction in the classroom. I ask my students to correct their classmates writing and give their views and opinions. In my reading class I teach it directly, I have the tools, I teach critical reading through texts and I instruct my learners to think critically about the documents they are reading. I explain to them all the steps because students need guidance and I'm not expecting them to be critical thinkers without being taught.

When I teach linguistics to master students, I bring several articles and I ask my learners to work together in groups to analyze, to synthesize and summarize what they read in a piece of writing and the students share their views while interacting with the other groups. We start with discussion and we build the course on that. I always encourage my students to see the bigger picture and relate ideas together. Even in my instruction and in my questions, I do not target individual lessons [Sarah-jrl/TL1.M/Ling.Wr.].

Like many teachers, Farah also explained that she advocates questioning to enhance CT. Questioning for her enables learners to be more independent thinkers instead of relying only on their teachers' lectures and ideas. However, Farah explained that her attempts to encourage questioning fail several times because her students' lacking of background knowledge in her courses makes them unable to respond:

I always try to insert CT into my learners in the way that I'm always asking them questions and always trying to get a piece of the their mind. I do not take the role of an instructor rather than the monitor. It means I would like to uncover what they know and have as skills and then I try to improve them. But students don't prepare or read before classes [Farah-int/TL1.M/Phon.Psycholing.].

Another teacher, Sabrina, explained that she attempts to facilitate CT in class through classroom questioning, discussion and through the analysis of different literary texts. As a teacher of Studies of Literary Texts module, Sabrina claimed that CT forms a direct part of her pedagogy. In her journal, she documented the way she conducts her classes as follows:

While teaching Studies of Literary Texts... I regularly incorporate CT in classroom sessions. Often times, my lessons' plan starts with...explaining main course concepts, and unfolding the context of the literary work at hand, pointing out most important events in relation to the author of the work and his time. Then, altogether with my students, I draw the work's plot summary through working on thought-provoking questions...Here, the students are to think critically in terms of filtering and selecting contextual information that helps them in their analysis of the literary text at hand. The third step is about engaging my students in a classroom discussion while analyzing different aspects of the literary work...The last, and most important, stage is when students need to demonstrate their capacity to be perceptive of their classmates' points of view...To crown it up, teaching the Study of Literary Texts is eminently approached through CT as long as my students are engaged in exercising analysis, synthesis, explanation, evaluation, and interpretation, in addition to the application of what they have acquired as knowledge and skills of CT to their real world [Sabrina-jrl/TL3/Lit.]

Like questioning and discussion, exams for many teachers are the way to further promote CT among students. Analytical exam questions for Yasmine are useful in evaluating whether their anwers reflect CT. She indicated also that not all her students perform well in her exams, as they are accustomed to rote learning:

In exams students' answers to my questions vary and I see their views and how they tackle the topic from different perspectives...For example, the first semester exam was based on this, they said miss why didn't u give us straight forward questions, my answer was no, to enhance your CT. I could discover those who think critically from their answers, they dig deeply into the topic, they don't directly give the answer without being conscious of what they are saying. Most importantly they

give their viewpoints. What is happening behind the scene is what I'm interested in not what happened [Yasmine-int/TL3/Civ.].

Yasmine's written account is consistent with what she said in the interview that her exam questions aim to evaluate students' CT capacities:

> When correcting my students' copies and exam papers, I can understand whether a student is thinking critically or not... those who think critically... have their own view points they analyze the documents or the essays questions differently, and this is what I like most. That's the kind of the students I consider excellent students. Someone who does not think critically is just the opposite, someone who just tries to copy and past what I have already said in my classes without giving his own touch [Yasmine-jrl/TL3/Civ.].

Other teachers also said that they infuse CT in their exam questions by giving students questions which are not direct but which focus on their own views and ways of looking at the issues addressed in such questions. Meriem does not also teach CT in class but for her it forms part of evaluation and feedback presented to students. However, she thinks that in writing many students lack CT skills, as she expressed in her journal:

> When I evaluate my students' papers, I try to see whether the students are reflecting critically on the topic. Most of the time there is no evidence of CT, I feel like the students are thinking superficially. They just write without thinking, they don't orgnize their ideas or write well-structured essays, they just jot down ideas in a diorganized way [Meriem-jrl/TL1/Wr.].

Sarah and Karima mentioned that their exam questions are prepared in a way to push their students to think critically, in terms of synthesizing information from different sources and presenting their stance rather than reproducing what they have memorized.

> When my students' answers in the exam are simply the reproduction of what they have memorized they do not get a good mark, they ask why and explain that they have given everything and I explain the reason for them. When I give them a text to read (in reading) they don't have to copy the text in their writing composition, they have to evaluate it and they have to respond to the text, to give their own viewpoints. It means the students have to interact with the text [Sarah-int/TL1.M/Ling.Wr.].

Mohamed's experience echoes that of other teachers. He explained that he does not teach or speak about CT directly. Yet, he tends to develop it through interactional learning:

> Generally, I engage episodes of CT in translation...Once I was with a group of students that were asked to translate a poetic text, I wanted to get more thoughts about the message contained in the poem, what were the different aims that the author meant to convey. I got a series of answers from students, they were all different but that made a huge controversy in the classroom, it created a large atmosphere of CT scenes that showed the enthusiasm of students regarding giving better judgment...I was very happy to see that climate of interaction and questioning, I kept asking question and students were answering me in a very reasonable thinking [Mohamed-jrl/TL3.M/Trans.].

Mohamed also documented his experience of CT in the journal, arguing that it is important to give chances to every student:

> My classes are based on letting my students do class on their own. I give them all the floor every class. After theoretical classes that are allotted to the students, my students develop a certain strategy to make interactive lessons, each student will play the role of a teacher at their turn, starting by giving ice-breakers, main lesson and games or songs to conclude. Other students will play the role of active learners by getting involved in the process of active lesson plan. [Mohamed-jrl/T/L1/WR].

Other teachers like Manel, Nesrine, Assia and Lydia, said that they do not speak about or teach directly CT in class. Manel, for instance, explained that she does not instruct or mentions this concept in class but as a teacher she is aware of its importance during the preparation and presentation of her lessons. She described her experience as follows:

> When preparing my lessons of grammar, especially when I am teaching a rule I try to put myself in the students' shoes, I try to understand the lesson, sometimes I feel lost and I try to undestand the reason behind the use of such rule so that I transmit the correct information to my students. In one instance I found myself in a critical situation because the rule was not clear, the students raised several questions because they studied that rule in a different way, so I did not tell them that what I teach them is the only correct information and advised my students to ask and seach and not just accept things for granted [Manel-int/TL1/GR].

Lydia also explained that because of the nature of CT, it has been difficult for her to teach for it:

> Personally, I do not instruct it directly, or speak about it... maybe because it is difficult... but I encourage them to search and not rely only on my handouts. I always advise my students not to memorize without efforts and without thinking. Unfortunately, some memorize very long handouts and simply recall what they have learned by heart. When I give them a zero, they complain [Lydia-int/TL1/SS].

She further indicated that the reason why CT does not form part of her teaching is the level of her students, as beginners, and the module she teaches, study skills, which does not help much in the development of CT. She also claimed that it is difficult to find a way to let students think critically. Her written account was consistent with what she said in the interview:

> I don't teach it because my course does not really help to think critically maybe because they are first-year students so they do not know how to think critically, so they tend to explain only what happened and not why did it happen [Lydia-jrl/TL1/SS].

This, however, contradicts what she said to be her objectives in teaching study skills, including the development of independent researchers and learners:

> I would like to see my students become good English students and speakers, researchers, good thinkers, writers and presenters. I care a lot about oral presentations especially that I was a teacher of speaking. Autonomy and independent learning are also among my objectives. Study skills is

directly related to training and forming students who are capable of being independent researchers and thinkers and being good students in general [Lydia-int/TL1/SS].

The accounts presented above highlight how CT is 'positioned' within the classroom by most teachers. The majority of them consider CT a crucial requirement expected of all their students. Although they mentioned that they do not explain CT directly in class, they claimed that through their pedagogical practices they attempt to develop it, and they feel that they enhance it implicitly. The majority of the teacher interviewed conceptualized CT as a generic skill, rather than being discipline or content-specific. They regard CT as reasonable thinking associated with skills of analysis, synthesis, evaluation, and inferencing. However, teachers' accounts reflect 'disconnection' between the way they perceive CT and their pedagogies. There is emphasis in their answers on the simplicity with which CT can be developed. Indeed, rather than facilitating or teaching the skills they equate with CT, they render the development of CT the simple process of facilitating questioning, discussion and interaction in class. Stated differently, teachers' answers show that CT is 'simple' and can be developed in all students, regardless of their differences, by simply engaging them in questioning and in-class discussion or by giving them exam questions that require their critical reflection, therefore, they do not see the importance of an explicit instruction or teaching of CT. Still, other teachers regard CT as innate and a natural trait 'within' students, which they should 'refine' before they enter the classroom. This sort of habitus which these teachers bring to their classrooms, which in turn shapes their pedagogic choices, gives them authority in deciding what counts as critical and uncritical thinking and how to develop it best in students. This reflects what Bourdieu and Passeron (1990) regard as 'pedagogic authority' and the "choice of pedagogic actions". Further results suggest that developing CT is not necesarily a simple process of questioning and discussion but can be problematic and can be met with several obstacles at different levels (see discussion of findings in chapter six).

It is important to note here that all the teachers said that CT is not an explicit requirement in EFL classes at university or is part of the foreign languages core curriculum, and that the concept has never been set as a requirement by the administration or is even tackled during pedagogical meetings. Similarly, the university's website and the faculty's webpage do not show any focus on building capacity for CT. Therefore, in the absence of publicly available information and documents on whether

CT forms part of the university's mission and vision, the accounts of its teachers may perhaps be the best gauge. By the estimate of one teacher:

> I have never heard the administration or our responsible during pedagogical meetings talk about CT. In meetings we only tackle whether we have covered all the lessons, and what problems we usually encounter during the semester. We do not speak about the objectives or goals and as teachers we have never been asked to share what learning outcomes, we would like to see our learners acquire by the end of the course. I believe it remains a few teachers' effort, starting from the third year or master level to encourage CT [Lydia-int/TL1/SS].

Other teachers have also mentioned that "there is no collaboration among teachers" although the responsible for the English section at the UM mentioned several times to organize teachers' meetings to address and discuss curriculum content, objectives and learning outcomes and more importantly evaluation and assessement. In fact, one teacher interviewed expressed frustration that such meetings, "which haven't seen the light yet" are fruitless, as some teachers would not simply attend and more importanlty because they end up raising issues facing teachers (such as students' misconduct) without formally undertaking any strategic planning, decisions or action.

5.2.2.1.3. Relationality of Critical Thinking Experiences: Family and Social Structure

As the previous sections demonstrate, teachers' knowledge and approaches to CT are related to past educational experiences. The results also revealed that teachers' lived experiences of CT are influenced by aspects of their intersubjective relationships at the level of the family and beyond.

Sarah and Yasmine mentioned how independent thinking and decision making were first encouraged within their families, and this has shaped and transformed their experiences of CT as they became students and teachers. Both teachers explained that since their childhood, their parents encouraged them to inquire and ask questions, to rely on themselves and work hard as students. They believed that this has even transformed their lives now as mothers. Yasmine says:

> Since my childhood, I have always been encouraged by my father in particular to seek knowledge and be an independent active learner. My father used also to engage me and my siblings in different matters regardless of their importance and accepts all our opinions, this has taught me how to respect my kids' voice because my father respected ours. He taught us how to consider issues and take good decisions. I eventually have learnt to consider and think carefully of the circumstances in which I'm put, the outcomes of my actions, before taking a final decision... I'm doing the same thing now with my daughter [Yasmine-int/TL3/CIV].

Sarah thinks that her CT was also facilitated when she was young. She believed that parents play a primordial role in enhancing their childnen's critical thought, by acting as role models and encouraging questioning and curiosity. She said that her father has always encouraged and advised her to think carefully about different issues even after she got married and became a mother. Therefore, she now attempts to encourage her children to be more inquisitive and tries to answer all her their questions and 'satisfy their curiousity'. She gave an account of what her experience was like:

> I grew up in a family where giving opinions is accepted and I used to give my opinions...My father used to bring newspapers at home, when he finishes reading a newspaper, we all used to read it. Sometimes I impatiently wait for my turn to read the newspaper, when I read a topic, I used to ask my dad questions regarding several issues I came accross in the newspaper. I ask him why and how and he explains for me, of course he encourages me to give my own thoughts on the matter and then we get engaged into debates. This was very useful, the questioning, watching documentaries, and we see him also watching documentaries at home and this makes him a good role model for us... I used to ask him questions and even challenge him. But when I got married and I moved to another family, I cannot always give my opinion otherwise some members would consider it a form of disrespect [Sarah-int/TL1.M/LING.WR].

Sarah believes that like parents, teachers are also role models, therefore, they play an important role in facilitating the development of CT not only through their methodologies but also through their behaviours and relations with their students inside or outside the classroom. She believes that particularly the positive teacher-students relation and teachers' role play a great impact on the development of CT as was her own experience with her own students. She wrote:

> CT for me is in my way of lesson design, in my way of discussing with the students, when working with them. In class, I try to consider the whole person, the student, when I see someone emotionally not at ease, I try to think, and see I am too severe, too strict, I try to ease the atmosphere, I laugh, I try to engage with the students, we try to discuss together, not in the sense of sharing my private life. I try to listen to what they say even if it is wrong, I have to listen to their ideas to show them that I respect them, I never say this is wrong, I rather say I want you to focus more... When explaining the lesson, I try to engage all the students, even those interested among them, I go to their seats and ask them questions and explain to them again [Sarah-jrl/TL1.M/LING.WR].

Like Sarah, Mohamed a teacher of translation believes that opportunities for CT should be given to all students, regardless of their background and their level. He argued that students learning and motivation as well as their capacities for CT are tied and greatly depend on the relationship the teachers maintained with all their learners in class, including the passive students. He says:

> Teachers should create roles for all learners to interact and get engaged in the classroom. A major role of teachers is first to understand the student's brain and psychology in order to have a fruitful lesson plan that engenders better results...languages, in general and English specifically, need to be taught in groups and need a certain atmosphere of conviviality, warmth and energy. The students

should work in an interactive method of learning and have the opportunity to express themselves in a fair way [Mohamed-int/TL3/Trans.].

Mohamed claimed that he maintains good and close relations with all his students. In that, he argued that he was influenced by his own teachers "all of them (teachers) were paying attention to the fact that the least intelligent and active students should understand the lesson whatever the price is". Indeed, as a consequence, according to students' answers to the interview questions, of all subjects they study, the majority of these students prefer translation (and talked about the close relationship the teacher maintains with them) and want to pursue their master studies in this subject. Many other teachers, however, and especially female teachers are critical of close relations with their students as they consider this 'crossing the limits'.

Other teachers, as Farah, Yasmine and Meriem made it clear that the level of education and awareness of parents plays a huge difference in shaping children's CT. For Yasmine "we can't expect someone with a minimum amount of education to think critically".

Not all relations, however, facilitate CT. Two teachers, Farah and Karima, discussed issues of power, authority, inequality and marginalization that dominate or color social relations. Farah described how inequality may interfere with one's self-confidence, with one's attitudes and opportunities in general, and thus his/her CT.

The society impacts and has a great influence on our CT in the way that people deal with each other because drawing from my personal experience where there is equality there is always CT. If you're always looked down by other people, always feeling yourself of less importance, feeling that you are underestimated by others, then of course you will lose your self-esteem you will lose confidence and this will kill your cognitive abilities and problem solving. I think that the society in general and the surrounding family has a great influence on the way you raise your children the way you treat them the habits you insert in them these are all factors that have an influence on this issue. [Farah-int/TL1/Phon.].

Some answers to the interview questions aggregated a number of crucial insights with regard to the effects of social and power relations on the development and practice of CT at the level of family and society. Highlighting the dominating influence of certain groups and the effects of power relations and structure, one particular teacher described what she considers to be the norm in her surroundings:

We grew up in families where the father and the grandfather is a power, then we studied in schools where the teacher and the director is a power, we live in a society were the president is a power, the minister is a power. It is not like abroad where individuals dare have their say and are free to exercise their reflective critical thought, even criticize the minister and caricature the president. We don't have the right to do that here, we don't even have the right to say a word to the head of the department, otherwise you will be considered an enemy [Sarah-int/TL1.M/LING.WR].

In the same line of thought, other teachers reported their views about the relations teachers maintain with the administration. They claimed that these relations, whether at school or university, have always been reflective of power relations. Nesrine decribed the relations some teachers have with the administration as being 'cold' and colored at times with 'fear'. Nesrine experienced teaching in both school and university, and for this she claimed that in terms of existing relations, both university and school promote a top-down relationship as usually those who have the power 'abuse their authority'. She pointed out:

> the head of the department or the dean have more power and so they impose their authority on the teachers, and the teachers are also looked at as the authority by the students so they may be afraid to question or to judge this authority [Sarah-int/TL1.M/LING.WR].

Meriem also mentioned how certain obstacles to CT may emerge from the administration not supporting and not facilitating its development. She argues that starting from people in one's surroundings maybe the first obstacle to the growth of CT:

> From my teaching experience; when a teacher tries to create a different milieu for learning, he or she might face obstacles starting from the administration and even other teachers who would refuse any initiative for collaboration or improvement. Just take the example of the way we sit in class and when we change the way students sit you get the feeling that other the teacher who occupies the class after you feels distrurbed [Meriem-int/TL1. WR].

On a different line of thought, Manel highlighted the impact of power relations at the level of the family in shaping critical thought. She described how independent thinking and decision making is shunned at the level of her family and how it would have been different if CT was encouraged. She said:

> CT in my day to day life is actually shunned rather than developed, in my family for example the topic of marriage is a great problem. When someone comes and asks for your hand, you need to think more, you feel more value and more confidence if you have the opportunity to think independently, if there is dialogue. Sometimes I can't even sleep, especially when it is imposed mariage...I struggle inside because I know I'm not given a chance to decide...The fact is, they let me speak but eventually they choose... But I don't give up easily. My parents and grandma also interefere with my decision making, in the sense that they know better, not to advise me though. This is the Algerian society, our elders always have a role in our lives, I respect it, but I have my own views. My grandma for example rejects that and objects the idea of women and girls having their say about matters of their life [Manel-int/TL2. Gram].

Elaborating further on her experience of CT, Manel mentioned that "giving your opinion is still considered a form of disrespect in some familities, especially for women". Reflecting on her own experience, Manel concludes that regardless of the level of education one receives or knowledge and skills in CT, when it comes to family and society, "CT will be completely rejected leading one to even question the usefulness of

his studies and ask whether your family and surroundings appreciate who you are". The majority of teachers said that the development of CT starts at an earlier stage. For this they gave examples of how CT is initially shaped through one's interaction and relations (whether enhanced or impeded) at the level of the family and social milieu before it moves to the level of schools. The teachers mentioned how at an earlier age, and out of human nature and curiousity, children and young people tend to ask many questions or give their opinions. However, the majority addressed CT in relation to structures of power in society and even at the micro level of education and family were CT may not be enhanced or even welcomed. The educational system in Algeria, as claimed by the overwhelming majority, continues to obstruct rather than facilitiate any potential for the development of students' autonomy and independent thought. Reflecting other teachers' views, Sarah mentioned:

> I have seen enough passivity in our school and university classes. Our students have been educated in a system that encourages passive rather than active learners. When they reach university, their brains have already been blocked and formed to accept without questioning things [Sarah-int/TL1.M/LING.WR].

5.2.2.1.4. Teacher Authority, Roles and Choices

Teachers' answers to the interview questions revealed contradictory views with regard to CT, the issue of authority and their 'pedagogic choices' for CT development. While the teachers considered the power of authority as a barrier to the development of CT, they still emphasize their role as 'experts', in 'possession of knowledge of the subject matter', thus they seek to position themselves as 'pedagogic' and 'professional' authority'. The latter, they believe, grants them respect and enables them maintains a good conduct of the classroom. Students, on the other hand, are not positioned as 'knowers' but as consumers of knowledge.

What is also apparent in the teachers' accounts is their dissatisfaction with the fact that students no longer respect them or respect "their knowledge and expertise" and their degree qualifications. They believe that the classroom and the university has become a reflection of society, which unlike in the past, today its members no longer respect their elders, their parents or those who are more 'knowledgeable'. Meriem for example referred to the existing relationship between teachers and students saying that "we have many instances of students criticizing their teachers without being themselves engaged in self-

critique... respectful relations are absent". Another teacher, Sara, described tensions between teachers and students and instances of many students criticizing their teachers:

> ...the first year was good and we spent a nice year together. However, things have changed. Whenever we try to teach and do our best, and be responsible, and be fair they don't like it...they criticize us. I don't know how to describe my students and my experience... but things have gone out of control, I confess that there was no dialogue [Sarah-int/TL1.M/LING.WR].

This supports Bourdieu's argument in *Homo Academicus* (1988:11) that "the university field is, like any other field, the 'locus of a struggle' to determine the conditions and the criteria of legitimate membership and legitimate hierarchy". This represents the 'symbolic struggle' each agent or actor battles through to keep their position or power within the field of influence. This also reflects that teachers are still attached to traditional teacher-centered approaches to education, which project teachers in high status and in possession of subject knowledge, despite apparent efforts towards reforms brought by the LMD and the push for a shift in roles and actions through the call for more engagement and autonomy on the part of the learners.

5.2.2.1.5. Social and Cultural Capital

On another level of argument some teachers related the experience of CT to the background of the students. Karima, for instance, discussed how students from the urban centre have generally more capacities and are better in terms of their language competence (linguistic capital), motivation, and engagement in class. She claimed that they are better than those from the peripherial or the rural areas, " not only in terms of their scores but their engagement, and attitudes towards learning". She also maintained that in terms of CT, the former students can be considered as critical thinkers as they are more confident, they are better in terms of oral performance and tend to be more active, more open-minded in classroom discussions and debates. Another teacher said:

> teaching English to those who are motivated and ask questions is better because they have good attitudes towards learning, and they make you feel like your teaching makes sense...While the others they are not very interested and they keep silent when you are only working with the active ones . I like those groups who are active, but the rest can simply go unnoticed sometimes. If teachers do not try to engage them into discussion and push them to answer questions, they will not do it themselves [Nesrine-int/TL1.Civ.].

Karima believes that the students coming from rural areas seem to struggle to work hard and improve their level. To pass as students from the urban centre, she feels:

> they show off with their way of dressing up... they have a special taste you know...for the purpose of not being fingered as outsiders, unlike the other rural students who can be recognized from their simple hijabs [Karima-int/TL2.WR.].

Karima also complained about the manners of some 'rural' students, explaining that "they can get rude when they don't get good marks putting the blame on their teachers for preferring downtown students...while that is totally wrong". She thinks that they use this behaviour to show their teachers 'as mistaken', "which may give them confidence in return". Nesrine also spoke about differences in students' background and related the latter to their capacity for independent thinking. She echoed other teachers' sentiments explaining that the classroom has become a place where a few active students with a good language competence, good attitudes, and motivation are the only students whose voices are heard, while the rest are spectators, frequently withholding opinions. She feels more related to active rather than passive students because the former are better engaged. She explained in her journal:

> CT is related with those best students for me. When I ask questions in my class they are the first to answer me...they understand the lesson better because you know they prepared it before... they make my classes more active and more enjoyable because the teacher is not the only one who speaks...The other students need to be motivated, but at the same time we cannot help those who are not interested, we have degrees of learners those who are not motivated, not interested, even when we change the method, and diversify the tools they remain the same. For others, a simple question can trigger their CT. Students are adults now and are responsible for their learning [Nesrine-Jrl/TL1.Civ.].

Yasmine does not differentiate between students from urban and rural areas but she relates students' CT to their past education and their personality:

> ...I say why they (students) are not thinking, I sometimes blame myself, but then I say why there is a minority at least interacting with me, so the probelm does not lay in me, it's their problem and it has to do with their past education, with their personality, because lazy students have a better ability not to think critically. This is also influenced by their family and background [Yasmine-Int/TL3.Civ.].

These responses implied that the students who benefit from symbolic and cultural capital, which consists of good language competence, good accent and pronunciation, self-confidence, active engagement in class, engagement in extracurricular activities and who come from the urban areas have 'symbolic power' and have more chances for navigating their classes successfully because this capital is valuable within the university field. However, other students seemed to 'struggle' to accumulate this capital to 'fit' and get recognition within the field.

In brief, teachers' experiences of CT are varied and there is also lack of conformity of experiences. The majority of the teachers, however, consider the concept of CT as crucial. Only a few teachers attempt to highlight it in their classes. Other teachers said that CT is not among their teaching objectives, and they do not speak about it in class,

believing that the nature of their course or the level of their students do not allow for its development. Still the overwhelming majority of teachers believe that it is the role of their students, as adults at university, to seek ways to develop their critical reflection and independent thought.

5.2.2.2. Students' Experiences of Critical Thinking

This section reports the results of students' answers to the interview questions. In doing so, several essential themes which emerged during thematic analysis of the interview transcripts will be presented. As with teachers, student interviews explored their experiences of CT in their lifeworld context. The students' stories highlighted their general attitudes, dispositions and experiences around CT by discussing aspects of their educational and family backgounds, classroom experiences and as well as extracurricular and informal activities.

5.2.2.2.1. Educational Background and Critical Thinking: General Outlook of School vs. University

In the light of students' experiences of CT, aspects of their educational background were explored to see how these shaped their experiences. The English degree course at the UM draws students from various majors but mostly from the foreign languages stream in the secondary school. Approximately, 99% of the students studied in secondary schools in the Wilaya of Medea (the centre or the peripheral areas), many students were already classmates, sharing the same learning experiences as they were taught by the same teachers. Not all the students undertook private tuition in English before entering university. But those who did, they either studied the official program of the school, to pass their middle and high school certificate examinations, or to improve their language, they studied levels through one of the ESL learning courses available in private schools in Medea (e.g. using Headway or Cambridge coursebooks). Four of the study participants have already pursued professional careers before entering the university. They majored in English because their job requires it and they believed that obtaining a degree in English would create more opportunities in the future. The majority of the students said that learning English in middle and secondary school was not sufficient because the school curriculum focuses largely on grammar and gives less opportunities for improving for improving the four skills and language proficiency. Three

of the student participants came from rural areas. Although they did not mention their background in the interviews, only two students mentioned it in their journals and the third was my former student.

In terms of CT, the student participants either did not mention the effect school had on them, or explicitly stated that it had a negative effect on their CT. The majority of students said that the concept is new to them and it was never mentioned or tackled before university. The majority of the students' interviewed from all the EFL grade levels said that they first heard about CT at university. Two first year students said that they never heard about CT neither at school nor at university. One of these students, Sihem talked about how she came to know about CT:

> I first heard about this term in a youtube video about the importance of thinking, it was in a TedX presentation...Not in school or university

Like Sihem, Meriem indicated that unlike her friends from other groups, her teachers did not tackle critical reading in the writing/ reading course:

> I haven't heard about the term before in my classes. My friend from the other group studied critical reading. I always have her copybook to compare what we study, and so I came across the word....it was defined thinking critically while reading (Meriem, L1).

The majority of students interviewed indicated that the school environment was restricting and there was no room or opportunity for exposure to any experiences encouraging CT such as creativity, in-class discussions, questioning, authentic and experiential learning or debates. They rather felt school did not trigger their curiosity. One student described her schooling experience as completely passive:

> At school we used to follow what the teachers explain in class or what they assign in the textbooks as tasks. We follow all the lessons from the textbook, when done with the lesson, we have another one...We had to stick to the information the teacher presents and had to finish all the lessons because the programme was long...the teacher either dictates or writes the lesson on the board and we copy it on our copybooks. In some subjects, the teacher sometimes asks us some questions at the beginning of the class related to the previous lessons (Siham, L1).

Other students felt that it was more enjoyable to learn languages in high school like Spanish and English than other subjects, because this represent for them a way to get outside the box. For instance, three second year English students, Imene, Asma, and Amira, thought that learning English in high school 'is more fun' than other subjects:

> when we learn a language, for example in class we experience new things that we have not been accustomed to before, like new habits of people, new culture. I really enjoyed

Spanish and English in high school, and this is what pushed me to choose English at university (Imene, L2).

In the same line, Dina, also a second-year student, claimed that learning in high school had no potential for developing CT because focus was only on lesson delivery, dictation and memorization. Some students mentioned that they studied philosophy courses and textual analyis in Arabic literatureand stated was taught in a manner which did not encourage critical reflection. One described his experience with philosophy saying "we used to memorize the lessons the teacher dictated, from the book or lessons we find on the internet, and we did not understand much, I guess this is what makes many of us hate philosophy, because we also have to memorize long documents without understanding". Murad, a third-year student also mentioned the negative impact of school on developing learners' CT. He explained how prior to university, he was not 'literally thinking.' He reflected on his past experience in high school, and indicated that when opportunities for questioning and reflection are created, CT can be triggered:

> In high school I remember when I started thinking...before that I wasn't. The teacher of Islamic sciences, I still remember it vividly, said today I'm going to squeeze your minds. He said if God is Omnipotent, and can do anything, can he create another God. I had never been introduced to such kind of questions in class. The teacher allowed us to think about it for more than thirty minutes. From that moment, I became deeply interested, the next session, he asked another question of the same nature, then the other days...it is like whenever I attended his course, I started becoming someone different, I started reading more, I started searching more, it was a turning point, I felt joy, I think it is the best thing that I experienced as a student, as I believe that this the ultimate aim of human existence, to think (Murad, L3).

Like Murad, Mustapha reflects about the way they have been taught and eventually learned, and considers the spoonfeeding method of his school teachers, and rote memorization as barriers to the development of CT:

> I think my previous educational background does affect negatively my learning and practice of CT in terms of the method of teaching/learning that I got used to over the years. That same method will accompany the student until he gets introduced to a new method (Mustapha, L3).

All the students mentioned that research and writing and reading were not emphasized at school. They raised an issue concerning their lack of reading and writing skills, and no background in research, and believed that their level would have been better at university if such skills were emphasized or developed earlier. A notable observation is that most students mentioned that no opportunities or helpful experiences are available at school that shaped their CT. Yet, comparing to their school experiences,

they said that at university expectations are different and their teachers encourage them constantly to be independent learners. Some of their teachers, they said, speak about the need for learners to be active at university, encouraging them to develop CT.

5.2.2.2.2. Critical Thinking and Curricular Experiences at University: Between Reality and Expectations

Many students mentioned that there are no significant differences between learning and teaching in high school and at university. Sihem explained that at university there are not big differences with school, only that "our teachers do not dictate the lesson and we do not have textbooks...this makes it somehow difficult because we have to rely a lot on ourselves to take notes". Unlike their school experiences, in which there was no exposure to CT opportunities, many students claimed that the majority of their teachers voice several concerns regarding their level and the need for them to engage actively and study independently.

Yet, in terms of lesson delivery, the students noted that their teachers are mostly in charge. They initiate in-class discussions and suggest topics for oral presentations. Teachers, they said, also design learning activities and give feedback, and assign reading documents and some give lesson handouts. Raghad and Aya, two Master students, explained that, since the first year, their teachers have been in charge of designing and presenting the whole content of the syllabus. While some teachers expect them to prepare their lessons, Raghad said that "it is not an obligation, most of the time we don't prepare the lesson because the teacher eventually explain it. But we do our homeworks especially if they are graded and the teacher says they are part of our continuous assessment". In fact, a close examination of the students' and teachers' stories and narratives and my informal engagement in the field revealed the roles the majority of students assume and what is expected of them in the course of teaching and learning. The students have grasped the fact that teachers prepare the lesson as they believe it is their role to explain it, and learners are expected to attend the course, to listen attentively to their teachers, because attendance is graded, and also to take notes which they need for exams' revision. This reflects what Bourdieu (1977) refers to as 'the feel for the game' which is linked to the habitus that both teachers and students possess and bring to the field classroom; and which is also linked to grasping the field 'doxa' or the subconscious rules and norms

informing their choices or their actions (Genfell, 2008). This was also evident in the sessions that I observed, where in many classes the teacher was taking the focal point, on the stage explaining the lesson, while the students sitting as spectators gazing at the teacher, listening and taking notes.

One student, Rafik, mentioned that "in some modules, you can simply sit silent in class at the back and as far as you are not chatting with your friends or making noise you can go unnoticed the whole session...those who answer questions sit always at the front". Again, two third year students noted:

> Fom my personal experience, some teachers still do not give us the opportunity to practice CT. Teachers would rather stick to the course of their lesson instead of being steered away by an idea that was the result of a student's CT (Mustapha, L3).

> Not until university do we deal with Critical thinking and even then it is not used by all the teachers (Samy, L3) .

Maissa and also Malek discussed their experiences of CT and they believed that CT depend, in the first place, on the way teachers instruct and the method and opportunities he or she provides for the learners. Maissa says:

> Our CT depends on the teacher not the subject matter because you can have a content module but still can make the class a place for debates and active discussions rather than simply transmission and consumption of ideas. In civilization, for example, the teacher always gives indirect questions. She does not give questions that simply require us to memorize and remember the information. We don't bother to memorize the lessons, we instead try to understand, we try to use our CT. The majority of students fail her exams because they tend to memorize instead because it is the easiest way (Maissa, L3).

Maissa and Malek, like the majority of the students, recognize the authoritative role of their teachers in shaping and determining students' experiences of CT through the choices of the content of the lessons and their methods. In contrast, students are positioned more passively with several expectations from teachers, 'the experts', that contradict the realities of the classroom. Other students acknowledge the complexity of the interplay between reality and expectations –between structure and agency, in their accounts of their experiences of CT. Amine explained that in some classes discussions and debates are not provided and the teacher prefers to be "the centre of attention as the one in control of information and the class". In particular, he complained that some teachers may feel even challenged when a student raises a question about the lesson or about his teaching in general. He considers 'fear' as a barrier to his lack of CT. "It is fear of a teacher not accepting my ideas or questions...a teacher who makes you feel that she

is always better than you". Malek also claimed that experiences and opportunities for CT are strongly influenced by the teachers who impose a certain way of learning on their students:

> For me it depends on the teacher, if the teacher is open to questioning, he/she likes to talk and to sometimes go deep into the lesson, even tackle the topic from a boader perspective by raising issues about everyday life, experiences that have relationship with the lesson, I would feel free to give my opinions and views on the issues or topic being discussed, all students would like it, because I know that the teacher would not mind or would not reject my opinion. Some teachers feel challenged and give you the impression that you do not accept your questions, or discussion even debate in class (Malek, L3)

He came to the conclusion that :

> ...in class or in everyday life, it depends on the person with whom we live or exchange ideas with. It depends whether they accept and encourage you to be a critical thinker. Our teachers should give us the spirit of CT and not limit thinking and questioning in class (Malek, L3)

Like many students, Malek mentioned instances in which critical engagement in class was encouraged by some teachers but restricted to certain limits:

> Sometimes in the middle of a session we get involved into debate and critical discussion but the moment where the teacher feels that we are going out of the limits, by tackling politics, the president, religion, or our administration or other teachers they stop us from tackling these issues in class (Malek, L3).

Again, many students expressed that in class some teachers privilege CT, but no support is given and without explaining what CT entails :

> Our teachers do not teach or explain what CT is we don't apply CT in class or learn what it is in relation to our modules, but in the exam they want us all to be critical thinkers. As if it is something we all have and is leant naturally (Hamdi, L2).

> we don't apply CT in class or learn what it is, and they (teachers) expect us all to answer critically the exam questions...if we don't, we get a bad mark. Does this mean if I don't use CT I'm not a good student? (Selma, L2).

> Sometimes our teachers do not use the word CT directly and do not teach for it direclty, but they say read between the lines, but how? I always ask myself, I personally thought they are expecting us to learn how to do it ourselves because their role is not to tell us how to do it. Especially that they repeat saying you have to work hard on your abilities and rely more on yourselves (Maissa, L3).

Many students claimed that some of their teachers do not accept their views or opinions regarding their teaching methods or the conduct of the course. One student, Ahmed, went on saying "when we have something to say about the teacher's method in the pedagogical meeting at the end of the semester, we won't be free to express our opinions concerning some teachers, especially when they are present. They would reject

it or may even hate you for what you said". Sihem, a first-year student, also finds it contradictory that while CT is one of the expectations at university, some teachers reject any opportunity for questioning and discussion:

> ...no it is not even mentioned...in fact many teachers do not accept CT in class, debates or comments and arguments. We had a teacher this year who said I AM THE TEACHER and you are the student, you have to take the information without adding anything about my ideas. I was holding a book and we were discussing ideas in the book with my classmates but then the teacher ended up saying that. Many teachers even when saying that ideas are not clear and ask for further explanation, they show that strict face. I learned not to ask or give my comments out of fear (Sihem, L1).

Student's depth of experiences differs depending not only on their teachers but also on the courses and activities their teachers provide. Although for the majority of students' classes at university are generally conducted in a similar way as in school, many students mentioned that in some classes, they were introduced to CT. To exemplify, among the curricular activities at university the speaking class presentations in particular were reported as facilitating and developing CT. The students mentioned that these create opportunities for class discussion and interaction. But the students expressed their concern regarding the role some teachers of speaking play in making the class an authentic experience for the growth of CT. Amine and Hamdi, for instance, enjoyed their speaking classes but they believed that they would have taken more benefits if their teachers allowed them to choose their topics of presentations, which they believed was a prerequisite for thinking critically. The two believed that teachers should devise further opportunies and use different methods to make the speaking class more enjoyable and authentic, such as debates, dialogue, role playing, group discussions, etc., as these are missing in most of their classes. Instead of dictating topics, Hamdi claimed that suggesting their own topics would get them the chance to be creative:

> In speaking, normally the teacher asks us to suggest topics and ideas for discussion and debate in class and he or she should guide us and instruct us directly on how to be critical thinkers. Most of time they ask us to deal with this and this topic. Even in exams topics for oral presentations are pre-determined, sometimes the same topics we tackle in class (Hamdi, L2).

Sihem complained about the speaking class and how topics that steer debate and discussion are treated superficially, and that "thinking outside the box" is not also encouraged by teachers or by the students "who would consider the one who thinks differently, a strange person, and you get laughed at or mocked". Only second year and third year student participants said they had a lesson in study skills on CT, in particular,

within in a lesson on conducting research. The students said that the teacher tackled the concept itself in reference to improving the ability to find relevant sources, evaluate credibility of information, recognize bias and fallacies in reasoning, and evaluating evidence. Despite its importance, some claimed that their teachers tackled CT only in relation to reading and doing research, expecting them to transfer this abilitiy to other modules, but that it would have been more sufficient if other teachers tackled CT in relation to different disciplines. One student, explained:

> What I still remember from CT in study skills is that it is important especially to evaluate the information we gather from the internet. We had a handout, with some activities....the teacher was just explaining. I think if we used the internet to collect documents, and we practice critical reading on other examples it would be better...even in the library we don't have many books (Aya, M1)

Raghad, a Master student, was introduced to CT in study skills. But she explained that although CT was explained, practice was not sufficient. The reading/writing course which infuses CT within the teaching of critical reading strategies was also mentioned across first year and second year students interviewed. or how to write critically. All the students, except for Meriem and Sihem who have a different teacher, and study different lessons, said that they had a lesson on critical reading. However, the students claimed that the teacher did not focus on critical production, as they were not taught how to construct an argument, present one's stance. Similarly, Sarah does not consider this experience an influence on her CT, as she explained:

> But it was small part of the lesson, the teacher gave us a handout about critical reading and we practiced while reading a text. We studied the strategies on how to read a text critically and applied what we studied in some activities. I think we need to study more than one lesson because it was difficult (Raghard, M1)

Linda also felt that the activity was 'complicated' and so she explained: "we had to give our opinions about a good English text, but what are we supposed to say about it? I thought that it is difficult even to understand the language, and also to read a long text, not even criticize it". Apart from reading/writing and study skills, many students said that their teachers only encourage critical thought and analysis (especially in third year, when dealing with literary texts and historical documents) without being explicit about its meaning and without direct instruction. Surprisingly, Master students did not mention the influence of two courses on their CT, namely, academic writing and philosophy of education. I instructed both these courses and the students might feel some reluctance in

tackling a discussion of whether these left any impact on their CT. Despite that one student, Aya, mentioned that the label of some of the courses they undertake as Master students reflect a focus on CT, yet the majority of students are not able to write a "critical analytical essay" (Ahmed, M1).

5.2.2.2.3. Extracurricular Activities and Authentic Experiences in/out of the University

The UM provides a variety of extracurricular experiences for students, including academic clubs, workshops and different scientific, cultural and sports activities (SDASCS, 2018). Participation in these activities is open for all the students; however, they need to take the initiative to become involved in the different activities. Experienced students leading the student-run clubs select members who are deemed useful for different roles and positions within the clubs. The students may learn about the different extracurricular activities at the UM by accessing the institution website although not updated on a regular basis, but mostly by word-of-mouth. However, the students are not offered open days or advising services to obtain information (such as circulars, newsletters, flyers, etc.) or to exibit the full range of activities available at the UM.

Involvement in extracurricular activities has been reported by a few students to have a strong influence on their CT development. In particular, they indicated how participation in extracurricular activities developed their CT. Extracurricular experiences of these students were also considered as crucial for offering experiential and authentic learning opportunities. Indeed, such experiences often present students with realistic complex situations that promote CT development (Facione, 1990), and offer opportunities for using CT in practice (Freire, 1970; Barnett, 1997). Rather than being limited to and confined to classroom activities, the students mentioned the importance of such experiences in providing an environment in which they interacted with each other (with students from different majors and disciplines, junior and senior students as well as veterans), dealing with issues and problems in the context of their real life. An oppotunity which enabled them to develop and use their CT in practice. However, while extracurricular activities have resulted in gains in students' CT experiences, results of the interview and my fieldwork participation revealed that there is inequality of access and opportunities for all English students at the UM to such extracurricular experiences. Indeed, only a few English students take part in such activities, and in the absence of

support from the staff (administration and teachers), the majority of English students are not involved in the English club or other extracurricular activities in/out the UM.

Murad's participation in the English club was his outlet for the development of his CT capacities. In particular, he mentioned how being a member of the club helped to develop his critical reflection, communication and interpersonal skills, and widened his research, reading, writing and debate, a prerequisite to CT development. Murad has also learned a great deal from interacting with others and gained confidence to express himself and persuade others. The significant influence on Murad's critical writing and reasoning was his participation in creating and writing articles for the EFL students' magazine, MESS magazine, in addition to the constant active role he played in forming and organizing the English debate club and the reading club, as well as participating in other events organized by members of clubs of other faculties. Murad described his experience with this anecdote:

> ...joining extracurricular activities boosted my CT in a surprising way. It was the debating club, the magazine which gave me the chance to express my ideas and then be more interested in intellectual expression and thinking about my world, seeking to reflect about it, in addition to making me more skeptical about my existence. In the debate club, I was engaged in discussion about world wide as well as local issues. Those of which surely require CT, especially when forming arguments. Indeed, my CT skills were sharpened in the clubs and I could feel a difference in the way I think. (Murad, L3).

Involvement in extracurricular activities on-campus and in particular in the English club opened further opportunities for Murad, such as participation in different activities outside the realm of the university. These include first his participation in the Language Café organized by AIESEC (*Association Internationale des Étudiants en Sciences Économiques et Commerciales*-International Association of Students in Economic and Commercial Sciences) volunteers in 2016 (AIESEC, 2017), which other members of the club were already part of., and the various events that take place in the Centre de Loisirs Scientifiques (*trans*. Centre of Scientific Hobbies) of the wilaya of Medea. Another important influence on Murad's CT, was his participation in the Young Arab Voices (YAV) program launched in Algeria by the British Council. Yav is a "regional programme aimed at developing skills and opportunities for youth-led debate across the Arab region, and supporting youth to speak up and be heard" (YAV, 2018). Murad mentioned that being part of the university clubs opened wide horizons for him and led to his participation as a delegate in MUN (Model United Nations) program. This

program aims to lead youth to engage civically and be effective members in their society. Murad described his MUN experience as follows:

> MUN was also a brilliant arena for me to develop my CT skills, as it is, too, a programme that requires CT. Learning activities at university here are not truly rewarding...they do not push one to think about the world critically or participate as a civil activist. Being part of MUN was truly a rewarding experience (Murad, L3).

Murad also mentioned how participation in different extracurricular activities improved his abilities to be tolerant of different points of view and to recognize his own subjectivity and bias. Like Murad, Maissa mentioned the positive impact of her active engagement in several clubs at the university and other activities outside it. She attributes her self-confidence, open-mindedness and growth in CT to participation in such activities. Moreover, involvement in both the creation and the regular submission of articles to the English students' magazine was considered by Maissa as a factor that influenced her CT development. Maissa also highlighted the benefits of interacting with other students in or outside her major including the discussions, debates they were engaged in, and exposure to new ways of thinking and seeing the world. She documented the details of her extracurricular experiences and the influence these have left on her CT:

> My experience with the club was fruitful. I acquired several skills like collaboration, communication and I learnt also how to be committed, especially when you're one team... we motivated each other...the meetings we used to have, and the elder people who were invited to our group and who have enough experience in the domain gave us a broad idea on how to devide tasks, how to fullfill tasks in the required time, how to learn from the mistakes we do in the events, we were also trained to be well-heard speakers, and to maintain eye contact and gesticulation, it somehow contributed to our public performance, and helped us ward off shyness and public stress. And to me the best part was the " book discussion " we used to choose a certain book, read it at home and then meet to discuss ir and exchange ideas, which really helped us, because we got to see different ideas, different comments, so it broaden our CT. The Language Café was also a very nice experience because we used to tackle many subjects, issues, and tried to find solutions to them, and the good thing is that doctors, teachers, engineers used to join our table from time to time so this was also beneficial to us (Maissa, L3)

Like Murad and Maissa, Yousra a Master student and an active member of the English club at the UM gave an account of her experience saying:

> My very first experience was within my university, being member of the English club. It was a very fruitful and original experience that highly contributed to my CT. First, through this experience I got to know different people from different domains, people whom I learnt from and took as models in my life. Then, this experience helped me to overcome my fear of public speaking and it really boosted my self-confidence. Besides other benefits I took, such as being able to manage and organize events, being a solution-oriented person that can handle any unexpected case I face, being more self-reliant that never expect nor wait anything from anyone (Yousra, M1).

Yousra's participation as a member of AIESEC and in particular Medea Language Café was also successful, as she believes that she acquired the necessary skills and competences that shaped her CT. One striking experience Yousra emphasized in her interview was her participation in Medea Debate Club, and in particular, in the final national round during which the UL Ambassador to Algeria was present to honor the winners. Her anecdote reflects her experience:

> ...this taught me how to choose the right side to stand in using the right arguments, choosing the right words to express myself. I learnt how to work in a team, how to be synchronized and collaborative as one block. I learnt how to refute and criticize the other's speeches, spotting out the gaps and breaking them into pieces... I learnt how to face the audience using certain public speaking techniques, such as how to match my body language with my entire speech (Yousra, M1).

What Yousra learned from participation in extracurricular activities was the importance of "engagement and involvement in real action in the wider society". Unlike the previous accounts, however, the majority of student participants did not mention doing extracurricular activities or participating in activities outside the UM. Indeed, only a few students interviewed explained that they participated in Language Café but they did not consider this an influence on their CT. Many students said that they have not heard about such activities. Meriem, a first year student, mentioned the benefits of participating in extracurricular activities on the development of CT, however, she reported that she "was not allowed" to take part in any of the activities taking place either in or outside the university. In particular, she explained that her father gives her only permission to attend her classes but not to join any club or activitiy, eventhough she expressed her strong inclination to do so:

> When I heard about the Language Café or the club from some of my friends, I really wanted to participate. Although these activities succeeded in helping them learn great things and improve their language and thinking and also they became more confident but I was not allowed at home. We did have the same level before. I think that to learn CT we need to meet with other people to see and learn how they think, how they behave, to exchange ideas, this will be a great experience (Meriem, L1).

5.2.2.2.4. Experiential Learning and Contextual Realities

As outlined in the previous section, participation in extracurricular activities provides students with opportunities for experiential and authentic learning that could help enhance their CT. Experiential learning could be adapted in the classroom as it "could help develop 'authentic' critical thinkers who are able to make connections between theoretical coursework and its wider implications (Tsui, 2000:437). In terms of

experiential learning, a number of students explained how participation in "conferences' as trainees to see how real interpreters work", left a strong impact on them. They explained that their teacher of translation provided such experiences to back up the lessons by inviting students to voluntarily attend different conferences and events to see him working as an interpreter. Maissa considers this experience:

> ... as a fuel for my motivation, getting to meet fluent and eloquent people, and that atmosphere was real, not like class, and so inspiring. I can't lie that till this moment I haven't lost motivation, and I'm willing to choose translation as my major because I loved it more than any other speciality (Maissa, L3).

However, taking benefit from these experiences was still for the privileged students with valued forms of habitus and social and cultural capital.

When asked to describe his experience of CT Hamdi, a second year English student, compared his learning experience at the UM with a previous experience when studying abroad. His written account revealed the importance of experiential and intercultural learning in fortering CT in all students:

> My studies abroad shaped my CT in striking ways. First there were the several opporunities for all the students to engage in extracurricula discussions and debates about topics related to religion and civilization in general. I also appreciated that making decisions was developed in students right at the outset of their studies, as we have to select the teachers responsible for your modules. Another point that made a difference in my way of thinking was the diverse student body coming from different nationalities. This had a great effect on me in accepting others ideas and cultures. Another thing that improved my CT was interdisciplinary nature of some courses (one of this is Methodology of Research during the Muslims Civilization) we shared with other students from other disciplines (philosophy, economics, law, physics, medicins)... you can imagine the effect of different specialties, cultures, languages and religions on the level of discussion and our CT. In the core courses, we studied also in a different way, as we were only 6 students. We had to play the role of the teacher twice a month. This created in all the students a responsiblity towards the course as we had to present it ourselves, there were also your classmates' questions, and their critics and you have to cope with that. Above all there was a real sense of challengeas we had all to be innovative to convince our audience and our teachers...Three years later, I returned to my country, and I had to cope with the different situation here (Hamdi, L2).

Despite the importance of such experiences for the students, it was noted that there is little or no incorporation of authentic learning elements in classroom courses (see the results of participant observation). One teacher, Farah explained that teachers follow a 'non-oriented' and 'non-contextualized' curriculum, and although there is room for skills development and for collaborative learning and communication, she argued that learning is not situated in real-life contexts, but remains theoretical. Similarly, a number of

students interviewed like Linda, Aya, Raghad, Maissa and Hamdi talked about the lack of real opportunities and resources in Medea as a barrier to their CT, such as the lack of workshops, community service organizations, simulation conferences, courses on self-development and summership or internship programs that may develop one's CT skills.

> I think our society is a little bit isolated, especially the rural areas where the majority of students come. Add to that, Medea is a consevative society. There are less innovations as in other wilayas and this certainly affects students and children as critical thinkers in the future (Hamdi, L2).

Equally important, many students raised a point regarding the institutional setting, in particular, their studies at the UM, claiming that no authentic experiences, experiential learning activities or internships are provided for the students:

> I think that instead of teaching us or giving us only lessons and information in class, they can better encourage our active paticipation in different projects, real experiments, real work, or they give us problems and we solve them (Ahmed, M1).
> Here we only attend classes, we are expected to understand lessons, pass exams, get our degrees. That's all I know actually, as this is what I'm doing. I don't think there is anything else. I was very excited about univesity when I got my BAC but now, it is the same like school, even more difficult with all the lessons and modules we have to study (Asma, L2).

What these students think lie parallel to what Assia, a second-year teacher, said, as she believes that "the Algerian university has become literaly a 'printer of degrees' (trans. *matbaa li shahadat*) where students attend their classes and go home with lower interest in their learning". In addition, Linda's opinion below was echoed by other students who frequently voice frustration at the lack of opportunities afforded them at the UM (or activities which they are not aware of or involved in) and outside it:

> At first I wasn't happy to be at this university, I thought I would get to study in other universities, maybe Blida or Algiers, but I didn't get that. At first I was depressed, but finally I accepted it, learning with my friends here and having many qualified teachers changed my mind, the problem is just the lack of the opportunities here (Linda, L1).

5.2.3. Reflection on the Meaning of Critical Thinking

In order to get insight into how the teachers and students understand and perceive CT, they were asked to reflect on the meaning of their experiences. The teacher and student participants reflected on what CT means to them, what they perceive to be its nature, importance and how they perceive their role and their teaching in relation to CT. Both the teachers and students expressed differing views on what CT is and what is needed to enhance it. These views are not grounded in theory or research, but simply

promote individualistic discourses that take into account how social realities may act as facilitators or contraints in the development of CT.

5.2.3.1. Teachers' Perceptions of Critical Thinking

The majority of EFL teachers interviewed agreed that it was important for their students to be critical thinkers. They reasoned that CT is related to students' active engagement and independent thinking. So it is nonetheless valuable to present their perceptions of CT, as their views represent a useful starting point for exploration of the meanings they attribute to this concept, particularly in the context of their professions and everyday life. Perceptions of CT seem to be somehow confined by teachers' previous experiences and not the result of specific training, instruction or reading about CT. All teachers explained that they did not undergo any formal training, but claimed that their views are shaped by their background as students, and experiences as teachers or researchers.

5.2.3.1.1. Diversity in Teachers' Definitions of Critical Thinking

The interview data collected in this study revealed that teachers' perceptions of the meaning of CT differ considerably. The definitions of the majority of the teachers interviewed were consistent with some existing conceptions of CT in the literature. Some examples of definitions were as follows: "CT is the objective evaluation and analysis of an issue or a situation in order to form a judgment...it is reasoning in a rational way"[Meriem-int/TL1/WR]."CT is thinking reasonably and logically... having your own point of view about a specific topic"[Yasmine-int/TL3/CIV]."For me CT is to always say why without accepting everything for granted...it is to search, summarize, analyze and evaluate" [Lydia-int/ TL1/SS]. "CT is, for me, any objective analysis, argumentation, and evaluation of information, in order to end up with reasonable conclusions and judgments. It is not about facts someone knows but about someone's ability to objectively evaluate them. Thus those who readily accept any piece of information without inferring, evaluating, or questioning it are not thinking critically" [Sabrina-int/TL3/LIT]. "It is the ability to evaluate, judge, analyse, debate and discuss, without accepting other's different opinions and point of views for granted"[Karima-int/WR]. Interestingly, another teacher, conceived CT as a metacognitive practice "the meaning of CT is deep, it is to judge your own thinking...the critical appraisal of your ideas, asking questions like: should I accept this idea, so you analyze it and evaluate it before you accept it"[Manel-int/TL2/GR].

It was also noted that while the majority of teachers seemed to have an understanding of CT to some extent similar to those conceptions in the literature, definitions of some teachers were relatively broader. For example, Karim defines CT as "making a sensible use of the six levels of Bloom's taxonomy". For Sarah also, CT "is learning autonomy for students, it is to criticize, to evaluate". While Sarah considers that thinking critically is criticism of information given, she also argues that "critical thinking is different and is broader" comprising aspects of autonomous learning. Farah also relates CT to criticism; she defines it as "the ability to criticize. CT is to promote or improve this ability to make your learners or self able to criticize, I mean not to accept for granted facts as they are but to be able to criticize to find out the drawbacks of something, of any issue, this is what CT is ". In her conception of the critical thinker, she seems rather to equate the concept with other high order thinking competences as creative thinking. She said: "students who are critical they are not only reasonable and logical, they have the ability to go beyond the lines of an idea, they do not keep to what is being taught to them they go beyond these lines and they have the ability to create, to innovate ideas". The ability to create something new or innovate was also her criteria for gauging CT development.

Having examined the teachers' definitions, it is important to note that the majority have mainly equated CT with one or more skills. Yet they seemed not to focus on the dispositional or affective aspect of CT or take into account other dimensions of CT beyond its cognitive dimension. Teachers' definitions can be categorized roughly into: 1) CT as reasoning, logical thinking, 2) ability to objectively analyze and evaluate thought, 3) CT as thinking independently without taking for granted others' ideas. 4) CT as creative thinking and problem solving.

5.2.3.1.2. Teachers' Perceptions of the Nature of Critical Thinking

Reflecting on the concept of CT, the teachers had also a variety of perceptions regarding its nature. The findings from most of the interviews revealed that most teachers think CT can be nurtured. Yasmine for instance believed that thinking in general is innate but CT is "learned, and it depends on the abilities you have developed". Meriem also believes that "we can teach and learn CT...it is not something we are born with or we develop naturally and therefore we cannot expect students to be critical thinkers without being guided and without knowing what CT is". Parallel to this perspective, other

teachers mentioned that CT is learned and taught. For Karima, "to be a critical thinker some instructions and methods and also skills are required, and formal and theoretical training". Karim also maintained that CT "is teachable...it should be an essential part of every lesson plan teachers' devise...by making a well-use of Bloom's taxonomy in every part of the learning-teaching process". Some other teachers said that CT develops over the course of one's life and is determined (either inhibited or facilitated) to a great extent by someone's entourage (such as family, schooling, social environment and interactions, culture, and the whole society). Some teachers who had this line of thought pointed out the role of the parents towards their children's education as they started to ask questions, and developing a sense of responsibility by engaging them, for instance, in family decisions.

On the contrary, other teachers perceived CT as innate. Lydia, Nesrine, Mohamed among others associated CT with intellegence and with people who are naturally 'curious' and inquisitive, starting from the earliest stages of their life. Lydia gave the example of some of her learners who are always active and autonomous in their learning, "they are naturally like that" she said, "I can remember one of my students whom I really consider a critical thinker, he never just accepts what is given or presented in class, unlike the other passive, he attempts to understand everything, and he presents his own view". Besides intelligence, one of the teachers related CT to personality types claiming that introverts are less likely to be critical thinkers. For Mohamed, inheritance determines CT, so he explained: "I think CT is innate, we inherit intelligence and sense of criticism from our parents. It is widely seen that intellectual parents give birth to intellectual creatures". Yet, he claims also that this innate ability can be 'refined' through learning if one is dedicated enough.

5.2.3.1.3. Diverse Thoughts on the Roles and Prerequisites to Critical Thinking Development

Based on their perceptions of the nature of CT, the teachers assumed different roles in enhancing students' CT throughout their learning. However, the majority seemed not to see their role as instructors of CT for they believed that 'CT does not need to be explicit'. In this sense, they suggested numerous ways to enhance it such as encouraging discussion, debates, questioning, collaborative and cooperative learning and interaction in class. Mohamed argued that good teachers engage their learners in the learning process

by giving opportunities for the students to work in groups and by creating roles that put them in control of the lesson. Other teachers, like Yasmine and Nesrine, explained that their role is to encourage questioning by asking students several questions, and encouraging the least active to participate in discussion. Yasmine believed that "students need to be made aware of the importance of their participation in class and being active together with doing their homework...because everything is graded in the LMD and grades are important". Farah has also perceived that the role of teachers is to immerse learners in experiences that call for CT. Rather than being the instructor, she saw her role and the role of many teachers as to create problems for students to solve, to provide opportunities for dialogue, role playing and debate, especially in speaking classes where social interactive skills, respect and open-mindedness can be sharpened.

On the contrary, only a few teachers perceived that their role is to instruct learners in skills and strategies to foster their CT. Sarah for example, argued that "students need to be trained to be critical thinkers through the use of strategies such as monitoring, editing, evaluating their performance". She also believed that the classroom atmosphere should be challenging, and teachers should be able to construct questions that call for students' reflection and reasoning, including exam questions which should not only test students' abilities at restating knowledge that has been memorized. Along with Sarah, Karim saw that CT can be developed by building on Bloom's taxonomy and developing learners' skills of analysis, synthesis and evaluation through instruction and practice. Karima also perceived CT as the form of critical reading in writing and reading classes, and therefore may be developed by teaching learners the necessary strategies and skills.

Unlike the previous two categories of teachers, few other teachers perceived that CT develops naturally over the course of one's life. Lydia mentioned that "it is difficult to find a way to let your students think critically, maybe in the long term. CT is not an easy task but a huge and a time-consuming one". On a parallel view, Assia thought that CT is related to students' motivation. Based on this, she claimed that it is difficult and requires great efforts to change attitudes and teachers cannot easily make students different.

As far as students' roles in CT are concerned, the majority of teachers seemed to agree that students should initially change their attitudes towards learning, and they should seek ways to develop both their language competence and background knowledge. In this, they argued that CT involves enough domain knowledge, a good

command of the language, as well as independent learning on the part of the student. What is more, with respect to the development of CT, all the teachers clarified that CT should permeate earlier stages of a person's life (in family and school contexts) rather than being merely confined to university level.

5.2.3.1.4. Perceptions of Barriers to Critical Thinking

Many teachers reflected on the impact of the educational environment and academic background on CT in general, and discussed specifically the influence of the school system, which they think should first instill CT in students by nurturing their curiosity and good learning habits rather than simply producing passivity:

> CT should be taught in an early age and all our educational system should teach our pupils that learning does not mean attending classes and memorizing information to be given excactly or correctly in the exam. This information which will be forgotten by the end of the year.

Indeed, all the teachers interviewed seemed discontented with the level of students and with education in Algeria for not providing a fruitful soil for potential development of CT. Pointing out the difficulties and limitations posed by the education system, they mentioned spoonfeeding, memorization as major inhibitors to CT. Farah gave the example of the Algerian university where the majority of students, despite teachers' efforts, keep on their traditional roles as passive receivers of transmitted knowledge. She also believes that "teachers and students are not used to teaching methods that enhance or encourage CT". Mohamed further explained that "it is impossible to teach CT if you have a group of students who received passive teaching during their previous schooling". The overwhelming majority of teachers were deeply concerned with their students' university entry characteristics including their linguistic as well as cognitive and affective (attitudes and motivation) prerequisites including, as Sarah noted, the "low level of interest in learning and reading and focus on achievement and marks". Being aware of this, the majority of teachers said that their students, except only a handful, expect them to explain everything in class rather than conducting research themselves. In addition, in their discussions, almost all teachers argued that like the educational context, the political and social context may not be supportive of CT. The majority considered ideological commitments, issues of power and social structure, which are maintained and sustained by existing social and political constraints, as obstacles for its effective development:

I think that democracy in Algeria is taken as a mask, the government is impeding CT, the policies of our government is inhibiting any attempt at promoting social engagement, or justice or CT...this applies to universities too. Take just a recent example of student protestors, simply claiming their rights. They were punished and their voices were shunned. We cannot exceed the limits in class, I do sometimes exceed the limit I feel injustice and I talk about it (Farah).

Sometimes social norms and traditions hinder our practice of CT as certain aspects of CT as open-mindedness, questioning may not be accepted (Karima)

In certain household, women are not allowed to have a say in different matters, their voices are silenced, their views, decisions, arguments are not accepted. They face domestic pressure and may not be allowed to have different experiences as compared to men who have more exposure to the external world and better experiences.

One particular teacher, Yasmine, expressed that the problem with CT is cultural, claiming that "people who are not cultivated, who consider reading and learning the sciences and technology as less important are not expected to be critical thinkers". Along rather different lines, Mohamed perceived barriers to CT not as social but both as 'pyschological' and 'materialistic', inner and outer factors. Commenting on this, he said that:

If someone for example is mocked at, intimidated or laughed at, this may create a sort of reluctance on the part of the student ...There is also the fact that emotion plays an important role in establishing or demolishing a CT spirit. In addition, if technological tools are not available to facilitate CT process, this could be a materialistic obstacle in the face of CT Mohamed-int/L3/Trans.].

Similarly, several teachers considered CT from the perspective of religion, and while they rejected the idea that Islam is inimical to critical thought and rational reflection, they did not deny that religious discourse is used as an ideological tool to "further subjugate people" (Yasmine, L3).

5.2.3.1.5. Perceptions of the Place of Critical Thinking in EFL Higher Education

CT was commonly perceived as an important learning outcome of EFL tertiary education. With regard to the development of CT in EFL classes, the teachers believed that it is directly related to good achievement and active engagement in class in the sense that it enables learners to be in charge of their learning, to take decisions and make sound judgments. In line with this argument, Mohamed spoke about the important place and of CT at university and, in particular, in relationship to his subject matter:

CT takes a central place and has very important value at university as it is the stage of learning where decision making can be very strategic and well thought out. When students are thinking critically, judgments are often better formulated and opinions vary in the aim

of arriving to a consensus about the way to conceive a given matter in classroom of translation of EFL Mohamed-jrl/L3/Trans.].

Unlike the majority, only three teachers perceived CT beyond the boundaries of the classroom, arguing that CT and citizenship are closely connected. They emphasized that the aim of higher education is to produce good citizens who are able to think critically and have a sense of awareness and responsiblity towards their communities. Yasmine mentioned that CT should be made at the forefront of higher education goals as it defines good citizens. Like Yasmine, Sabrina documented in her reflective journal entries that:

> The aim of CT is, according to me, to produce and develop generations who think properly, judge reasonably, and who are able to apply what they learn to their real world. As a teacher at university, I do believe that CT is quite necessary. For this sake, it has to be nurtured by teachers through the use of teaching methods which provoke CT guiding them to new insights. Most importantly, teachers should make their students understand that they need to develop their CT capacities Sabrina-jrl/L3/Lit.].

Similarly, Sarah wrote in her journal that the university's goal is "to educate the whole person, the good citizen...and we can achieve this by integrating CT in...the way we learn, the way we teach, and interact with each other and with our students and even in the way we lead our lives". Deeply influenced by her doctoral research, she explained that university studies in general and English learning in particular should instill in young students a critical cultural awareness to reflect on their culture and society because of the need to transform their social conditions by empowing them to seek change for the better. She admitted that the current state of English education is far from achieving this aim. The following journal narrative further explores her experience:

> Tansformation of our society start with students in class...it is not even about changing our students but changing our practices as teachers, when we give our students the opportunity to voice their preferences, their needs and expectations, to have their say concerning different aspects of their learning and our teaching, this will permit them and give them the possibility to seek change themselves...even will encourage them to think critically about different things in the future...I have encouraged dialogue in my class, and I have personally changed, all of this is the result of my doctoral research, I changed and I understood that the learner does not come to the class with a blank slate, the learner is a human being, she has her own expectations, her own preferences, needs, life, experiences...and we have to deal with that, so that to help our students learn and not to impose learning on her Sarah-jrl/M1/Ling.].

Other teachers voiced their frustration about the level of teaching and learning in general, and of English in particular. Regarding this, Mohamed reflected on the Algerian system of higher education:

I think that the goals set by the ministry should be reconsidered, the system of education worsens every year, the quantity prevails the quality. The ministry should establish discussions and round tables with real actors in the field, upon a general and realistic basis of study that copes with all society. I don't think that CT is part of the EFL curriculum. I think that CT should be practiced regardless of the level of Higher education system for the aim of lifting up the level of students Mohamed-jrl/L3/Trans.].

Sabrina also argued that:

CT is not, in my opinion, given any consideration in relationship with the Algerian EFL university instruction. I think the goals of the Algerian ministry of higher education should be reconsidered Sabrin-Int/L3/Lit.].

Almost all teachers said that they are not fully aware of the mission or vision of the Algerian university. Many wrote that their mission is to prepare future workers, specifically English teachers. Besides, the majority of full-times teachers interviewed explained that they still consider some of the guidelines of the LMD system as confusing because they did not undergo any formal professional training prior to or following their recruitment, and they were not themselves students in the system of LMD.

5.2.3.2. Students' Perceptions of Critical Thinking
5.2.3.2.1. Students' Perceptions of the Meaning of Critical Thinking

The findings with regard to students' perceptions of what CT means to them revealed that the majority of students were able to define CT with reference to what they studied in the modules of reading/writing and study skills, while some assumed its meaning from their teachers' expectations and requirements. Students' conceptions of CT differ, reflecting the influence of their background and experiences. These definitions which align with some of teachers' conceptions presented above, tended towards a view of CT as a requirement in their university studies. Various definitions were iterated from students who perceived that CT is "to analyze what you read, then do your own interpretation or paraphrasing in order to understand and then to give your opinion". Another student defines it as "when we have our own judgment on a text, we give our opinions and our judgment after analyzing it with arguments and reasons". Other second year students also perceive that "it is reading between the lines", "to analyze and evaluate the information given to you". CT was also defined as "the evaluation of information or a source...searching for evidence and credibility". Some students conceptualized CT in relation to speaking as this student who said: "I think we need it in the speaking module

when we present or engage in discussion after the presentation to give our opinions". Creative thinking had also a share in some students' definitions: "when we do presentations and tasks you can be a critical thinker through the creative thinking and innovation that we bring to our presentation. It is better than to stick to what the teacher is asking for". Also, "to think critically is to think differently, to stand out from the crowd by having your own way of thinking. It is also to be creative, i.e., to change something that others couldn't change". CT was also perceived as crucial in exams and studies in general, thus one student said: "in the exam when we write essays, we should use own words and our style so when teachers read your essay, they find your ideas and thought not theirs". With respect to their studies, one student perceived that CT helps not only with processing ideas but also in relating different ideas together from different lessons, so as grasp different perspectives, and this is related to being a good learner. Another third-year student perceives CT as "a skill and ability: questioning, analysis by the use of background knowledge, interpretation, independent thinking...creativity is also a crucial, to come up with something new". The results also revealed that only one student considered CT not only as relevant in the classroom but also in real life experiences:

> CT is an individual's ability to think deeply, to analyze and evaluate thought and defend one's stance . We don't need it just in studies because CT in my opinion is fundamental even in other aspects of life, it is a way to make us see what is right and what is wrong, to help avoid us falling into mistakes, to help us make the good decisions, and solve problems (Maissa, L3).

5.2.3.2.2. Prerequisites to Critical Thinking

While not asked directly to delineate prerequisites to CT, the majority of students perceived that thinking critically requires some prerequisites, including a good command of the language, sufficient backgound knowledge and experience concerning the issue, motivation to think critically, self-confidence and intelligence. In reading, the students perceived language as an essential tool for understanding a subject or a problem clearly and adequately, before critically analyzing and evaluating it. In speaking and writing, language skills affect their abilities for developing ideas and sharing one's stance confidently. Therefore, people with a good language competence are more confident in sharing their views and effectively defending their arguments. What is more, almost all the students said that prior knowledge gives them an all-rounded idea of a subject or an issue. More importantly, they perceived that students with enough knowledge may be be

able to engage in debates, discussions and answer questions. For example, one student said:

> we need enough background knowledge about the subject...I can't engage into a discussion of a topic which I have no prior ideas about. This simply shows that the person is not putting himself into the subject (Mustapha, L3).

Thus, some pointed out the necessity of developing one's knowledge:

> through extensive reading and and searching more to see how thinkers and scholars think deeply about different subjects, also widening your horizon through new experiences and living different situations, leaving your comfort zone and seeing different cultures and meeting new people (Yousra, M1)

Finally, some students suggested that there was an association between motivation, self-confidence, intelligence and CT. As these students who said:

> I think, when you're not intersted or motivated you cannot think in a critical way. You just don't care, but when you have this curiousity, you do think in a critical way because you're interested (Samy, L3).

> CT requires self-confidence someone should not be afraid and be brave enough to tell whatever it is you think is right. It also requires persistance, someone who just gives up after a few trials cannot be considered a CT. Well you may be mistaken eventually and your opinion or argument does not hold but this is the essence of it...being open-minded to whatever options there are. It is not about presenting your opinion and let it go...you need to improve it, search for evidence and reasons (Imene, L2).

It is noteworthy that the majority of students consider these prerequisites as a barrier in their development of CT. They consider lack of self-confidence and their language skills as major obstacles facing them in developing CT abilities. In the same vein, they believed that learning to think critically may develop one's confidence to 'express ideas without fear or doubt, to find a solution to any problem' (Asma, L2).

5.2.3.2.3. Students' Perceptions of the Nature and Development of Critical Thinking

The majority of students perceived CT as an innate ability, "associated with gifted students" (Ahmed, M1). Some students equated CT with 'intelligence' in the sense that they considered those who are intelligent as more likely to be critical thinkers. However, they believed that for those who are not 'gifted' and 'intellegent', it can be nurtured "through mastering some skills and learning how to connect ideas and evaluate them" (Asma, L2). Unlike their teachers, the students presented different views with regard to their roles in promoting CT, believing that teachers play a major role in guiding and training them about ways and strategies to think critically. With the regard to their

teachers' role, the students suggested giving explicit instruction in CT, by explaining its importance, providing practice and giving feedback. Of particular import, many students argued that the development of CT requires from teachers "to be comprehensive, to encourage and support even the learners who do not have a good command of language and are less confidence". Some students, however, perceived their role as to develop good reading habits to extend their scope of knowedge on a wide range of topic. One of the students argued:

> We must study it in class, the teacher plays a big role in teaching us the steps and the strategies but we also play a role in our learning of CT. The student should work independently to develop his CT ability, by having enough sources and reading a lot (Linda, L1).

On the other hand, many students explained that CT can be developed by changing the learning environment. For example, Dina argued that one of the reasons why her middle and high schools fail to develop their CT skills is the environment which was based on passivity rather than creativity and curiousity. She said:

> It's about provoking the surroundings of students in order to extract this feature in them, we should act and give our opinions about the delivered lessons for example about hidden reasons for wars. Teachers should not give the direct information like in high school, they can just give hints and leave the rest for students' imagination (Dina, L2).

Likewise, Maissa believes that the classroom environment has to be challenging, and opportunies should be created for students to excercise their CT:

> ... debates in the classroom, not asking direct questions in class or test and exams but indirect questions, group discussion, in order to encourage us to think deeply. When we think for ourselves, and when we think deeply instead of simply memorize the lesson, we tend to understand it better and it will stick to mind (Maissa, L3).

Drawing on her own extracurricular experiences, Maissa and also Murad made a strong point regarding the importance of being exposed to different experiences that develop their knowledge and CT capacities and also their interest and curiousity:

> we should get exposed to our exprinces and others, because when someone's surrounding environment is limited in terms of experiences his or her CT may not be well enhanced. Even the customs and traditions in a given culture or society play a role in CT development. Sometimes when an individual has a different view, his opinions may challenge exisiting norms or structures and therefore end up being rejecte (Murad, L3).

5.3. Analysis of Participant Observation Data: Insightful Instances

While teachers' and students' interviews and journal documentation yielded considerable data regarding the participants' experiences and perceptions of CT which

include, as shown above, the teachers' conceptions of CT, pedagogical choices, classroom practices as well as the students' conceptions of CT, curricular experiences and extra-curricular activities, fieldwork observations made it possible to explore the extent to which the participating teachers' and students views were actually manifested in practice. Moreover, participant observation allowed the idenfication of what was not articulated during the face to face interviews and the journals. The classrooms observations also offered a complementary researcher insight to the perspectives of students and teachers. Although a framework was developed to loosely guide the observation process of classes, I conducted unstructured observations keeping an eye open for any emergent data.

This section reports the main data which emerged from participant observation. It comprises excerpts from field notes I recorded during observation which I conducted over a period of six months from October to December, and then March to May before the beginning of the final term exams. The reason behind such intervals was due to mid-term assessment and exams as well as the Winter and Spring breaks. My observations involve a total of ten classes as well as observation of on-campus extracurricular activities, interactions and the educational and general atmosphere inside and outside the classroom. After organizing written field notes (in the form of anecdotes) for analysis (which was done in the same manner as interviews and journals), several themes came out of the observations which are discussed below as reflective instances. The results of the observations will be used to triangulate both what the participants expressed and what was observed.

5.3.1. Identifying the Rules of the Field

During the first week of observation, I identified and planned to attend the first sessions of the classes I intended to observe as these are the most important given that the first encounter between teacher and the students occured during those sessions. Thus, beginning the month of October (2017), I attended four first year English classes (90 min. each), with the permission of the instructors of each group (which had already been sought from them through the informed consent form). My purpose was to attend to how teachers and students behave and interact and what is actually taking place in these classes. The aim of observations was also to see the place of CT, and look for evidence that what occurs in class reflected what the participants said.

As noted above, during my first week of observation I observed first year classes because it was the first week of study in the department and the majority of first year students join their classes on time. The administration and in mid-September posted a note that presence is compulsory and absence of students will be taken into consideration. However, students from other levels, who have already grasped the 'rules', know that this note is a mere formality. Thus, I had to wait until the second half of October for these students to attend their classes.

Fresher students and their teachers do not know each other, nor do the students know much about the modules expect for their names. During this initial encounter between the teachers and the students, the former introduce themselves to the latter and in the words of the majority of teachers the first meetings are to 'break the ice' and to reduce the tension that may occur between them and the students. The teachers then present an introduction and overview of the course guidelines, and explain the course overall aim, content and assessment criteria. In all the classes I observed, the teachers after explaining the content of their syllabuses to the students (some dictated it and others wrote it on the board), frame the course requirements and define 'the rules and rule-breaking' (Edwards & Westgate, 1987). By explaining the dos and the don'ts of the class, the students are expected to learn the rules and know how to navigate inside the classroom. This positions the teachers as authority in class, identifying themselves as 'knowers' in charge of the subject matter by presenting the relevant content to be tackled, the form of assessment to be expected, and what is accepted as behaviours and attitudes.

> After introducing herself to her students, Yasmine started testing their knowledge about her module. She asked them questions about what they think is the meaning and importance of learning civilization. Three students answered while the rest remained silent starring at the teacher. After listening to their replies, she started explaining what learning civilization entails and that language and culture go hand in hand. Yasmine, then, said to her students: 'now we move on to what is allowed and forbidden in my class'. The students listened attentively... [ObservationI/L1/Civ.].

In the introductory sessions, the teachers do all the talking and students are not expected to talk much or 'know much' because it is the beginning of the year and certain modules are new to them. The teachers explained and gave the students an idea about what to expect during the whole academic year. Some of the teachers asked their students to introduce themselves, to share their academic background, their aspirations, and most importantly the reason behind choosing to pursue an English degree at university. While

some answered they want to be English teachers or translators, many students remained silent trying to grapple with their poor linguistic capacity as it was their first oral performance in class. These first sessions, therefore, suggest the working out of the relationship between the teachers and the students, between those who have the 'pedagogic authority', the 'experts' "or those who know and those who don't know about valid knowledge in each context" (Jones, 2009: 150). Relationships between students themselves are also determined during these first encounters, former friends and students coming from the same school and region identify themselves and sit together, replicating to some extent the structure in the real world. Although in the first weeks, no group of students appear to be privileged, as teachers offer opportunities for all the students for interaction, there is an explicit difference between the students who have a good command of language, those appearing self-confident and ready for interaction and those who prefer to remain silent in their seats. Overall, in foreign language classes a good academic background, proficiency in language and good motivation are valued as forms of capital playing a crucial role in being successful. The students, who are less fortunate, face many challenges as they have to keep up with their fellow students, often resulting in their lack of confidence.

> "Now please take a sheet of paper", the teacher of writing said, "write some information about yourself: full name, city, high school stream, your BAC average". The students grabbed a paper and wrote what the teacher asked them to do. Many students had to borrow either a pen or a sheet of paper or both from their classmates. Once they finished writing, the teacher collected the papers and went through them one by one, exchanging information with her students, about their college 10 choices. She asks for a show of hands: "how many of you are satisfied with their current choice?". No one puts their hands up, she repeated the question and about 50% of the students' hands went up [ObservationII/L1/Wri.].

During the first weeks, not everyone was ready for classes and the rooms are not usually full. Although all the students are expected to attend classes at the beginning of September, the majority of second year, third year and Master's students join their classes late and the teachers do not expect all their students in attendance despite warnings from the administration. Those students have learnt the 'established rules'; classes do not officially start before October.

5.3.2. Establishing the Routine for the Class

During October and beginning November, everyone has finally joined their groups, except for those who had to transfer from other universities or other majors,

which usually takes longer for them to get approvement and finally join their new classes. The majority of EFL classes in the Department of Foreign Languages at the UM are conducted in the form of tutorials in small rooms fitting individual groups of students, whereas course lectures are conducted either in a lecture theatre or an auditorium (only sociology for all first year classes) or in regular classrooms in the same manner as tutorial classes.

Oftentimes, teachers ask their students to work individually, in pairs and groups on selected activities and their feedback is given after completion. From their desks many teachers explain their lessons, call students' names to check attendance, and listen to or assess their students' oral presentations. Moving around the class between students' rows is also very common among teachers.

The white boards and projectors for PowerPoint presentations and other media are used when necessary. The sessions are ninety minutes to three hours long depending on the nature of the modules. Projectors are attached to the roof of the lecture theatres (where electric power plugs or the projectors themselves are found often damaged) but in tutorial classes, the teachers bring them from the administration and have to project the screen in one of the four walls of the room. In some classrooms, power plugs do not function properly and the projected screen does not fit on any of the walls or is not very clear to the students sitting often in rows. In the Foreign Language Department there are no language laboratories. In fact, the students had no single listening session in the laboratory and rather than having a listening/speaking module, the students study only speaking and are tested merely on their oral performance.

In the classroom, the environment is very formal; a more structured and traditional academic environment. When everyone is seated, teachers greet their students, and then call their names or pass a sheet of attendance for them to sign. In all the classes I observed, the teachers started their class by brainstorming and stimulating their students' ideas about the lesson. This is by asking questions to the entire student group and providing afterwards positive and affirmative feedback. Observations of the classes confirmed the use of questioning. Posing questions to students was employed by the observed teachers as a technique for engaging students, brainstorming ideas, activating background knowledge and encouraging them to be analytical and evaluative. However, the questions were often addressed by those willing to respond. A few teachers called on

the students' names to answer, providing chances and pushing the less active in class to participate. Overall, in the overwhelming majority of the classes I observed, a two set of categories of students are present in class: a few active students and majority passive. This creates contradiction as the former dominate the class, whereas the teachers often trying several times to engage the less active students in discussion and interaction, fall back each time they pose a question to expect only a few students sitting in the first rows to answer. As one can easily observe, "the group of passive students is noticeably uncomfortable with interaction and communicative tasks in class where they are expected to think or share their ideas and answers" (from field notes). As it was observed on many instances and in different classes that I visited, "the majority of students sit unresponsive, motioneless in class taking notes, listening attentively (or one can say gazing at the teacher as I could not determine whether all the students were really listening or it was mere pseudo-listening) while the teachers lecture, and from time to time ask questions which not all the students are expected to answer" (from field notes).

> The teacher started lecturing third year students about Realism, explaining the literary movement to which the studied literary work belongs, discussing main course concepts, and unfolding the context of the literary work at hand, pointing out "most important events in relation to the author of the work and his time". The literary text the students tackled next during the session was Henry James' Daisy Miller. The teacher, then, asked several questions expecting her students to draw the work's plot summary, trying to engage them in analyzing different aspects of the literary work: the themes, style, characters, point of view. A few students raised their hands, racing to answer while the majority sat unresponsive. The teacher inquired whether they have all read the assigned literary work, and only a group of students affirmed. Another question was posed, now the teacher was expecting everyone in class to provide their interpretations. "What is gained by having Daisy die at the end of the story?", she said, pointing at several passive students to answer. After listening to all answers, the teacher gave her feedback, encouraging students to "critically analyze" to "go beyond literal meaning of the text". She then expressed how delightful she felt that a few could provide thought-provoking and critical insights, and at the same time how disapointed she feels that many students do not prepare their lessons and do not do their assgined readings [ObservationIV/L3/Lit.].

Being accustomed to the traditional classroom structure, the students are used to sit in rows of chairs and the teachers taking a focal position in the classroom facing their students and taking everything in charge: from the delivery of the lesson, management of questioning and class discussion, giving directions on selected tasks and activities and presenting feedback (and correcting their students' mistakes). In some modules, especially speaking, teachers ask their students to move their tables and sit in a u-shaped form.

The teacher welcomed the students and then wrote on the board the session title, 'The War of 1812: The Second American War of Independence'. The session then involved questioning. The teacher asked her students several questions, trying to engage them actively in discussion: "when did the 1st American War of Independence take place?", she said, a number of students raised their hand, and the teacher had to choose those to answer. After listening to four answers, she then posed a second and a third question and the same students raised their hands again, "which political party was directing American politics at the wake of the 19th century?", "was America bleeding economically at the time? Why? The teacher again listened to her students, giving affirmative feedback to some and encouraging others to think again. Her fourth question was rather aimed at encouraging students to give deep insights "Why in your view is the War of 1812 commonly known as "the 2nd War of Independence"? Two students raised their hands and answered, and the teacher turned to the whole class asking them whether they agree or disagree, encouraging them to reflect on what their classmates said...the session later involved three PowerPoint presentations delivered by the students. The session involved finally discussion around the presentations, with the teacher trying to engage the class in feedback. The presentations were graded by the teacher and the scores obtained forms part of the students' continuous assessment [ObservationIII/L3/Civ.].

The challenge to engage all the students to actively participate in discussion, speak out, have their own ideas and thoughts, and pose and answer questions often hinders' the teachers' efforts. Indeed, in six out of ten observations, and on several occasions, teachers were observed lecturing. In the remaining four observed classes, in particular two speaking sessions and two writing sessions, the students had oral presentations (which many students dread over) to deliver or writing tasks to complete. The teachers are often heard complaining about the deteriorating level of the students, their poor linguistic capacity, passivity and lack of interest and motivation. The majoriy of teachers' themselves, who had been brought up in a teacher-dominated educational system and never had any formal professional development opportunities, face these challenges together with the requirements of the new curriculum with its focus on the development of students' study and research skills and communicative practices rather than mere mastery of content knowledge. Classroom practices, therefore, contradict the tendency towards student-driven learning and the development of CT, which many teachers called for in the interviews.

5.3.3. 'It is all about Marks and Exams'

"We cannot have the test tomorrow, we already have another one", one student said to the teacher, "please sir postpone it till next week, it will be better". Several students, looking anxious, nodded in agreement. They dread the thought of having two tests all in one day. "Two tests is too much", three students said at the same time. The teacher reasured the students that unlike exams, they can have more than one test in a day and that they should

be ready. "It's already planned, next week is the vacation", the teacher said as she prepared to leave the room [ObservationV/L2/Ling.].

After several weeks of studies, the classroom routine was finally established. Both teachers and students got used to the study environment and learning patterns. They had already grasped their roles and got familiar with tasks and procedures to carry them out. At the beginning of December and prior to the Winter break, everyone was busy with mid-terms, written tests and assigned presentations, which makes up the large proportion of students' continuous assessment. Teachers usually choose between class tests and presentations (or both) and also give students marks on their presence and participation. Midterms are held during regular class days during the two-week period preceding the vacation. In the majority of modules, continuous assessment is worth 50 % of the final grade (the remaining 50% goes for the exam), while in other modules such as study skills, research methodology, academic writing, etc. it makes up 100 % of the whole grade. The general atmosphere is similar to that of exams; revision, tests and grades hold the students' whole attention, while teachers prepare mentally, so to speak, to correct piles of test sheets and another pile of exam copies after their vacation. At the UM first term exams are scheduled right after the Winter break, so the students are given time to revise and the teachers to finalize students' continous assessment grades and prepare their exam questions.

Attendance and class participation are crucial as students earn marks on their presence and active participation in class. Participation takes the form of answering the teachers' answers or getting engaged in whole class discussion. The teachers, therefore, remind their students that being absent and passive will deprive them from getting a full mark. Other teachers do not directly 'threaten' students, but assert that the reason for students to attend classes is not to miss out on the teachers' lessons or the information they provide in class, as this teacher who said:

> In attending the classes, you do not miss the lessons I explain. So I hope you will be present and make it on time, late comers are not allowed in. Is that ok? [ObservationVI/L1/Phon.].

This asserts not only the importance of marks and grades but also the pedagogic authority of teachers whose experience and knowledge are valuable. It is important here to raise a point about the Algerian higher education system and the EFL curriculum. Evaluation and exams take a central focus in Algerian education, starting from primary up to tertiary education, turning the whole focus of the system (including teachers and

students) towards academic achievement, marks and exams. While student-centered approaches are emphasized, the technical curriculum, focusing on 'measurable learning outcomes' (Bali, 2013b) and exam-driven content are innate. This encourages learners' rote learning rather than CT and intellectual independence. Indeed, mere knowlege transmission reduces learning to rote memorization. Instrumental exam-driven learning has inauspicious effects for many students who would ultimately consider what they learn simply as a ticket relevant only to exams. Once an exam has been taken, the knowledge retained for it can be forgotten without any ruefulness. In this respect, students are not positioned as 'knowers' but as 'empty vessels', who should be totally receptive of what is said in the classroom, to reproduce it later in tests and exams. This instrumental learning environment challenges teachers' pedagogy of questioning which many students are not accustomed to, but they resist because they simply regard it as another sort of assessment employed by the teacher. The teachers, as they have already admitted in the interview, face difficulty in practicing or implementing questioning and discussion in class as they face resistance from their students. Emphasis on the completion of the syllabus, i.e. covering content, is often voiced by teachers, and between continuous assessment, examination and achievement little time is left for any other thing but for marks and grades.

It is also important to note that English language education at the UM does not provide opportunities for authentic learning and internship experiences to students. As was observed, lessons are presented in a theoretical manner and access to authentic, experiential learning is not provided. Internships offer the students an authentic experience which is relatively compared to a real job as they have the opportunity to be autonomous, apply what they have learned in real life situations, face and learn how to solve different problems and learn different skills. Authentic experiential learning and internship experiences, therefore, shape the learners' CT. Indeed, among the interviewed students those who have mentioned undertaking part-time work offers (Murad, Maissa, Aya, Raghad) as teachers in private schools or as part-time teachers at university revealed how they became open to the real world and this had shaped their CT and dispositions as students. However, these students who had such potentiel have obtained such experiences via personal contacts or have benefited from various extracurricular experiences. Such experiences helped them to seek various offers (making contacts and getting to know

people) and more importantly helped them to develop self-confidence, linguistic skills and the necessary dispositions to take on such initiatives. Results from research revealed that the value of extracurricular and authentic learning experiences is directly related to gains in students' CT (Bali, 2013b), and this occured for those students interviewed who had such experiences. Yet, not all the students have equal access to such experiences where both social and cultural capital are at stake, and those who could obtain such access have an edge over other students.

5.3.4. 'He marked us all absent': Engagement in Extracurricular Activities

As noted above, a crucial way to develop CT in students is to involve them into extracurricular experiences, which would provide several opportunities for experiential and authentic learning. Although important, however, at the UM extracurricular experiences are not introduced to all EFL students and incorporated in academic courses, but are non-academic student-led activities restricted for a few students. This is problematic on different planes. First, there are no equal opportunities for all the students to have access to extracurricular experiences at the UM as these are non-academic student initiatives. As I explained in the previous section, social and cultural capital play a crucial role in framing the requirements and characteristics to obtain access to such experiences. Students with higher abilities, good communicative skills, motivation, confidence, eagerness and willingness to take initiative possess more capital to access these experiences than the students lacking such capital. This profile, however, is not representative of all the students but may rather represent a barrier to the overwhelming majority, especially first year and second year students, who may find it in the first place difficult to adjust to the university. Although participation is open for all the students, those with poor communicative abilities may be intimidated and might not be encouraged to take part in such activities. There are also the students who would not like to take the initative themselves, partly because they are less informed about extracurricular student organizations such as university clubs and do not recognize potential benefits resulting from participation in these activities. The students are not offered open days or advising services to provide information (such as circulars, flyers, etc.) to exibit the full range of activities available at the UM. Indeed, apart from very few English students in the Department of Foreign Languages, the majority take no active part in any extracurricular activity at the university or outside it, and they are also not encouraged or well-informed

about such activities. Both in the interview and in the survey the students answered that only a few teachers encourage them to take part in extracurricular activities, in particular, MSO (Medea Speak Out) Club. The latter is a student-run English club that involves as its active members mainly third year, Master's students and a very few second-year students, but no first-year students are involved in its activities. Like other student run-clubs at the UM, MSO club has only a facebook page created by the members themselves. Although it is recognized by faculty, information about the club, its members, how to join it and how to access its activities is neither available on the university website nor on the facebook page. MSO club has different categories including: debating, reading, writing, acting and book exchanges (from MSO club facebook page), however, detailed information about these categories is not provided. Its members execute their activities inside the university or outside it at the Centre of Scientific Leasure (CLS) in the city of Medea, a youth centre which is located a few kilometres away from the university.

> We gladly inform you that we are organizing an event at Yahia Fares University of Ain Dhab, for all students especially first year at the department of English. There are going to be various motivational speeches delivered by qualified English speakers. We also offer you the chance to interact with us, to ask as many questions as you can and to share with us some of your ambitions. MSO has the honor to invite you to this special event on the 9th of November 2016, at 14:00 in the conferences room 'mohamaed ben chneb'.We are looking forward to your favourable presence (MSO Club, Get Along with MSO, official facebook page).

Whenever the club organizes an event or a meeting, its active members seek students' attendance by inviting them over facebook or by visiting classes to inform them about the events taking place, location and the timing. The majority of teachers do not participate in these events or encourage their students to take inititive and join the club or participate in its activities. Only two or three teachers had been present in some events organized by the students (including among others: MSO club Conference 1.0: Get Along with MSO on November 09, 2016 and MSO club welcome Day on December 19, 2017 the final event and activity organized by the club). In fact, one teacher marked a whole first-year class absent because they attended an MSO club event (Get Along with MSO, November, 9, 2016) which occured the same day as his session. The students considered what happened 'unfair' because they thought their teacher would also be in attendance. In fact, the members informed them it was an 'official event' and that "the head of the department gave permission for all students and teachers to attend the event". Although

they solicited the teacher to delete their absences, yet, he refused claiming that the majority of the students should have attended their class which is more important that the event. He also believed that the students instead of being present in the auditorium where the MSO club event took place, they "sized the opportunity and went back home", to which many of his students "admitted doing when he confronted them because the room was crowded and there were not seats" (from field notes collected during the mid-term pedagogical meeting).

Exposing the students to the different extracurricular activities and incorporating the teachers' own experience would make it a more meaningful learning experience for the 'less-prepared students'. This would also promote wider reflection and deepen the learning of more students (Bali, 2013b). In addition, by encouraging extracurricular activities, the teachers also promote the transfer and give 'academic credit' to such activities and this would potentially increase the benefits of such experiences for more students than would a mere student-led experience do.

5.4. Triangulation of Data from the Three Qualitative Methods

Within a qualitative framework and an interpretivist phenomenological stance, the present study is concerned with exploring the lived experiences and perceptions of EFL teachers and students at the UM. Three methods of data collection were used in this research, whose data were presented in the previous sections. In social science, research triangulation is the process of the mixing of data or pluralism of method so that diverse viewpoints or standpoints cast light upon a phenomenon (Olsen, 2004:3). Triangulation of results obtained from various data sources has helped to increase validity and widen my understanding of the lived experiences and perceptions of the participants (Creswell, 1998; Lincoln & Guba, 1985). Angen (2000:392) argues that "validity does not need to be about attaining positivist objective truth, it lies more in a subjective, human estimation of what it means to have done something well, having made an effort that is worthy of trust and written up convincingly". It is in this vein that I diversified the methods of data collection in this thesis by utilizing face-to-face oral interviews, written reflective journals and participant observation. This also helped to overcome some of the limitations within singular methods, and to stenghten the findings by generating results which are robust and more comprehensive. In this study, the results obtained from

interviews with both teachers and students was complemented by their journal written reflections and checked against my field observations. Stated differently, the written accounts of the participants were triangulated with what was observed. The findings from the qualitative methods are integrated and a discussion of relevant and significant findings related to research questions is presented in the following section.

Conclusion

The aim of this chapter was to explore the experiences and perceptions of CT of EFL teachers and students at the UM where the concept of CT is often highlighted in the literature (Ennis, 1993 ; Halpern, 1999 ; Facione, 1990 ; Barnet, 1997, etc.) as an 'indisputable' and 'accepted value' but is not sufficiently explored. In this chapter, I have tried to analyze the data elicited through the use of interviews, journals and participant observation, by clarifying what CT is for both teachers and students, and revealing insights about how they experience and perceive CT in the context of their lifeworld existentials. Drawing on phenomenological data derived from semi-stuctured interviews, journal documentation and participant observation, the results of this study revealed how CT is positioned by teachers and students at the university in comparison with how this subject is conceptualized in academic scholarship.

The findings revealed differences in the experiences and perceptions of the sample of students ranging from those who had exposure to CT but were limited to strategies of critical reading and to a few classroom activities, and a limited number of students who had both curricular and extracurricular experiences which they believed strongly impacted their CT. In fact, the results showed several limitations in efforts and practices towards CT development, including lack of opportunities and lack of exposure to different curricular and extracurricular authentic experiences and experiential learning, which are deemed as crucial in shaping their CT. Unlike their teachers, the students presented different claims believing that all their teachers play a first role in guiding and exposing them to ways and strategies to think critically and not merely lecturing them in content which themselves deem crucial. Interestingly, the comments regarding teachers' and students' roles in relationship with CT development revealed contradiction in the way teachers and students perceive their roles in fostering CT. Advocating a student-centered approach, the majority of teachers perceived their role in the classroom as guides and

facilitators of learning, while on the other hand, the students tend to believe that teachers are the promoters of CT in the classroom. However, as results of observations indicate, in practice the teachers remain attached to their traditional teacher-centered roles as lecturers.

As for the factors influencing CT, both teachers and students highlighted the need for certain prerequisites such as students' motivation, good language mastery, sufficient prior knowledge, and self-confidence. Among the obstacles which many students thought stood in the way of their CT development there were lack of self-confidence together with a poor command of language, something which was clearly demonstrated within the chapter are related to the embodied forms of cultural capital and habitus the student bring to the classroom and which further shape their habitus and practices (e.g. behaviour, performance). The teachers, however, interpreted students' lack of confidence and poor communicative skills as lack of interest in learning. My analysis of field observation data presented in this chapter identified how CT is positioned within the institutional field through the set of interactions between the teachers and students and as related to the pedagogical approaches and established 'rules' in the particular setting of the UM. Issues around the interplay of habitus and capital surrounding the teachers' and the students' experiences and perceptions of CT were raised in this chapter (and also in chapter six) suggesting that the embodiment of a certain habitus and capital in teachers and students renders the development of CT not a straight forward process. To put this process in perspective, it would be crucial to consider the relational and contextual aspects of CT.

Relationality of the experiences of CT was also highlighted in this chapter including, in particular, the effects of social and power relations on the participants' experiences and perceptions. In concert with this view and through engagement with Bourdieu's Theory of Practice and the wider body of knowledge discussed in chapter one and 2, I argued that CT is not a neutral subject or an abstract universal mode of thinking that can be nurtured in all students, but its meaning and development are related in the first place to relational and contextual realities and to socially and culturally embodied practices which are structured, maintained and reproduced in the classroom and the wider field of higher education. Finally, I conclude that while many scholars call for CT development within higher education, there are many critical questions that need to be raised with respect to the context of Algerian higher education and sociocultural context

in general in order to fulfil the promise of improving students' criticality. The next chapter draws together the analyses and themes suggested in this chapter and discusses the findings obtained and the implications of this study.

CHAPTER SIX

Discussion of Findings, Pedagogical Implications and Recommendations

CHAPTER SIX

Discussion of Findings, Pedagogical Implications and Recommendations

Introduction

The previous chapter presented in considerable detail the analysis of the data collected to explore how CT is experienced and perceived by both teachers and students in the context of English language education at the UM. My study is set in the English section of the Department of Foreign languages of the UM where CT is often highlighted but not sufficiently explored. In comparison with research conducted on this subject in Western and Asian settings, research that examines CT in relation to the Arab sociocultural context and more specifically to the Algerian context is relatively scarce. It is undeniable that the studies that were located in the literature draw their methodologies and definitions of CT from Western perspectives though conducted in non-Western settings. To bridge this cleavage, the present study examines the local non-Western context of Algeria using a qualitative framework guided by interpretive phenomenological philosophy and grounded in postmodernist perspectives. The aim is to draw insights into the phenomenon of CT from the perspective of the Algerian teachers and students. The interpretive phenomenological approach seems quite appropriate for this study because the participants share an experience which can help to develop a deeper understanding of the phenomenon of CT and potentially develop practices and policies informed by the study findings.

This chapter attemps to provide a discussion of the findings by drawing together threads from the themes elicited through data analysis and key issues that were raised in chapter Five. While integrating such themes and issues, the main findings are discussed within Relational and Contextual theories using Socio-Ecological Theory, Bourdieu's Theory of Practice together with Merleau-Ponty's philosophy of Embodiment to frame my understandings of what the phenomenon of CT means to the study participants and to draw conclusions that inform my two research questions. The pluridisciplinarity of the study's theoretical framework seemed to align well with its intepretivist stance and my methodological choices because my focus was to shed light on the phenomenon of CT by exploring the lived experiences and perceptions of EFL teachers and students taking into

consideration issues of relationality, cultural contextualization and socialization shaping its meaning and development. Insights from relevant empirical research in the field of CT are elaborated throughout this chapter. I shall then reconnect the study findings to the research questions advanced in the general introduction. Pedagogical implications and practical recommendations which are the results of the conclusions drawn from this research work and the summary of my contributions to knowledge and research on CT in higher education will be proposed. Drawing on the study's findings, this chapter expounds on the importance of reconstructing a holistic framework of CT highlighting its contextual, relational and embodied dimensions. In concert with this approach, this chapter then, offers some suggestions for further research based on the theoretical and methodological reflections made during the whole process of conducting this research study.

6.1. Bridging Theory and Empirical Findings

The coming sections deal with a more in-depth discussion of the findings of this study in light of the theoretical framework and the wider body of knowledge outlined in chapter one. Through engagement with key issues highlighted in the literature on CT and the emerging themes that were presented in chapter five, the discussion that follows offers insights that revolve around the issues discussed in chapter two and chapter three of contextuality, relationality and embodiment as significant dimensions shaping the meaning and development of CT. It is important to note here that the findings are only representative of the sample of the participants in this study, and hence the discussions and interpretations that will follow are restricted to the case under study.

6.1.1. What Sort of Critical Thinking?

This section wraps up the threads from the analyses presented in chapter five. It shed light on teachers' and students' understandings of CT and their approaches with regard to its development. Research has shown that it is necessary to have a clear conceptualization and understanding of CT if developing it is to be a meaningful educational goal (Kuhn, 1999; Smith, 1991; Nugent, 1990; Kanik, 2010). Indeed, how teachers perceive CT informs their practices for its development. Therefore, it is important for educators to know how they come to understand this concept and

understand what does CT and criticality entail in the context of their practices. While this is considered to be the first step towards the development of CT, the findings with regard to teachers' and students' conceptions of CT revealed, however, that there are many inconsistencies in their understandings and definitions of CT. Some of the teachers' definitions of CT were consistent with individual conceptualizations in the literature. These teachers were able to define CT with reference to some of the cognitive skills which they thought were closely associated with this notion, rather than defining it in broad terms. They regard CT as 'reasonable thinking' associated with skills of analysis, interpretation and evaluation, thus they relate it to those good students who are able to develop these abilities. Moreover, they conceptualized CT as a generic skill, rather than being discipline or content-specific. This implies that CT can be easily transferred from one context to another.

However, as discussed in chapter one and two, and building on different research studies (Bali, 2013b; Barnett, 1997) such conceptualization of CT is limited as it falls short of extending it beyond the realms of reasoning and argumentation. This implied that although these teachers had some notion of CT, it was restricted to a limited number of instrumental skills, which they believed constituted CT. Hence, by acquiring these skills the teachers assumed that students will become better critical thinkers. What is missing in teachers' conceptualization of CT is reference to affective dispositions or intellectual traits and characteristics of the critical thinker, which are highlighted and deemed crucial in the definitions of major thinkers associated with CT (Ennis, 1993; Facione, 1990; Paul, 1993, among others).

Furthermore, while only some teachers were able to elaborate on what CT meant by referring to two or three skills of reasoning (namely analysis, inference, evaluation), the majority, however, provided superficial understandings of the concept relating it either to an innate capacity or to intelligence. The teachers also seemed not to have an adequate understanding of the dimensions of CT or showed a comprehensive concept of what it means to think critically or to be a critical thinker based on sound reading and research but, on their intuition and past educational experiences. Accordingly, CT was perceived in relation to students' intellectual independence, good achievement and active engagement in the classroom. In fact, all these purposes highlighted by teachers reveal the sort of conceptions of CT the teachers have and the kind of critical thought they deem

important for the students to develop. Expect for one teacher who related CT with critical pedagogy and posited a more emancipatory and transformative understanding of the notion (but set no transformative learning objectives herself or implemented them in practice), in most cases, all the teachers did not attribute any elements of critical reflection or action to CT but rather perceived it as an instrumental ability or an ideal form of intellectual thinking expected of all students regardless of their background and socialization. This instrumental and 'technical' orientation towards CT (Bali, 2013b) is also indicated in the institution's emphasis on outcomes rather than on the process of learning and is reflective of the content-based and exam-driven curriculum.

The emphasis placed on outcomes and the product of the course, rather than on the development of CT in a contextualized manner, restricts CT to an instrumental level (Bali, 2013b). This parallels emphasis in higher education institutions on industrial values (Giroux, 2002). Research reveals that the mere promotion of instrumental skills of CT hampered the potential of higher education for the development of the students as empowered citizens. Nussbaum (1997:9) for example defines it as "a higher education that is a cultivation of the whole human being for the functions of citizenship and life generally" which is unrealized because some universities "subordinate the cultivation of the whole person to technical and vocational education" (ibid). In this vein, higher education in order to better graduates' chances for employment (Bertelsen, 2012; Bali, 2013b) is prioritizing the needs of the market and industry over more noble educational values (Apple & Juncgk, 2000; Giroux, 1988, 2002) that focus on individual and collective emancipation. We have seen the same professional focus in the LMD Licence and Master offers in Algerian universities. However, Giroux (2002: 433) argues that:

> Central to defending the university as a public good and site of critical learning is the recognition that education must not be confused with job training, suggesting all the more that educators must resist allowing commercial values to shape the purpose and mission of higher education.

Unlike Giroux, Peach (2011, cited in Bali, 2013b:318) "perceives that while higher education should have a civic purpose that enables students to become critical citizens, it should also enable individuals to become economically productive, benefiting themselves and their societies".

In sum, CT is perceived in two ways. At a broad level, it is defined as the norm of good thinking, active engagement and intellectual independence which teachers deem as

important attributes of successful students. At a specific level, CT is the sum of skills of analysis, interpretation, inference, evaluation which students should develop to navigate their lessons successfully. To be sure, such understandings of CT fail to account for issues of contextuality, relationality and embodiment which should be taken into consideration when approaching a contested notion as CT. Moreover, by promoting only an instrumental CT, the teachers are limiting this sort of thinking to the classroom tasks of reading and writing analytically, inferring and evaluating thought; skills which are also required of students when answering exam questions. This is evident in various courses, such as writing, speaking and study skills in which CT is limited to the "instrumental technical tasks" of using skills of reasoning and argumentation (Bali, 2013b:216). This reflects an emphasis on measurement and on promoting only an instrumental CT, which "limits its value to producing and evaluating decontextualized arguments (Kaplan, 1994), missing the empowering potential of a CT encompassing complex consideration of diverse worldviews, what Paul (1993) calls 'strong sense critical thinking'" (Bali, 2013b:216).

6.1.2. Maintaining Authority, Reproducing Inequality

As specified earlier, the majority of the teachers did not express a holistic understanding of the notion of CT beyond an individual-rationalist focus. Indeed, perceptions and experiences of the participants have shown that CT is presented as a composite of cognitive skills. Although the majority of the teachers mentioned fostering implicitly CT in their course design and implementation, I will argue that this may be a 'frustrating experience' (Barnett, 1997) for some and is unlikely to develop CT in all students.

The teachers' and students' accounts presented in chapter five, revealed an emphasis on 'pedagogic actions' that support CT at a very strict instrumental level. The students mentioned learning in one Reading/Writing session a list of strategies for 'unsuccessfully' reading 'long texts' critically, which implies a technical orientation to CT. On the other hand, to promote CT in their classes, the teachers mentioned using questioning, in-class discussion and interaction (which later translate into students' scores in continuous assessment) and set exam topics that call for CT, which are pedagogies that fall within the teachers' 'comfort zone' and match the demands of the core curriculum.

Simultaneously, there is also an assertion of simplicity with which CT can be developed which particularly ignores the ongoing theoretical debates in the literature around the still developing methods and approaches for CT development. Indeed, the teachers not only 'define' what CT is for their students, they delineate its development as the simple process of facilitating questioning, discussion and interaction in class, which in turn inform the way teachers evaluate their students' class performance. This highlights that the teachers have authority in deciding what counts as critical and uncritical thinking, and what pedagogy to implement to lead to gains in students' CT, reminding us of what Bourdieu and Passeron (1990) call 'pedagogic authority'.

In practice, however, it was observed that the teachers' pedagogic choices failed to promote CT in classes where teachers' questions were often addressed by a few students willing to respond and ready to engage in discussion. Hence, while some students benefited from how CT was incorporated in class, via the pedagogies of questioning and in-class discussion, this was not the case for other students. The majority showed difficulty adjusting to this pedagogy and to interaction and communicative tasks, as they may not have been accustomed to it and would simply regard it as another sort of assessment employed by the teacher to gauge their level. Students coming with less linguistic capital and who have not been used to questioning or debate in their previous school environments, for example, "may struggle with and even resist doing so" in their classes, without heavy teacher support (Raddawi, 2011 cited in Bali, 2013: 146). In fact, many students interviewed showed that getting engaged in questioning, discussion and debate were new experiences to which they had to adjust, and above all adjusting linguistically. That the students do not possess this form of linguistic capital and other forms of capital which are required for communicative tasks and to engage in discussion and debate seems to suggest that they do not have the individual potential to develop CT. Yet while teachers mentioned pushing their students to get engaged in discussion and interaction, it is important to note that "offering equal opportunities to all students does not account for students from different backgrounds needing different levels and kinds of resources in order to reach the same outcome" (Nussbaum, 2003:35).

However, some stated that even at university and in some classes, questioning is shunned and teachers would not accept students to question their method or doubt the information they present. This bestows on teachers 'pedagogic authority' while the

students are positioned as 'not-knowing', and are in the position of having to accept educator's attitudes as representing the 'truth" (Jones, 2011: 212). If we consider this from the perspective of teachers and students, it seems that there is an understanding that what is expected from both is determined by the sort of habitus and taken-for-granted attitudes towards teaching and learning which both teachers and students bring to higher education and which they have acknowledged in their conceptualizations of CT.

Conceptions of CT of teachers reveal the way the subject is positioned and the meaning they attach to it, which privileges those who are good in writing and speaking, while the students who have poor linguistic and communicative competences and less self-confidence are put at a disadvantage. As was shown in the previous chapter, certain students enter the university with more linguistic, social and cultural capital, than others, including being more exposed to social networks (Bali, 2013b) and to various experiences which grant them more privilege and enable them fit well into their new environment. Indeed, the findings obtained and triangulated with the qualitative methods show how CT is positioned by teachers, highlighting the 'pedagogic choices' implemented in the classroom which reproduce inequality and power relations rather than integrate and facilitate the development of CT for all the learners. These choices emphasize quality of interaction and discussion, contextualizing and promoting authentic experiential learning for all and encouraging and making meaningful their extracurricular experiences.

This highlights the need for teachers (and the university at the forefront) to recognize differences between students, and not view them as homogeneous, because those differences become "an expression of power when it comes to be taken for granted by both the privileged and the unprivileged" (Burbules, 1986:102). It depends, therefore, on "committed teachers who 'can enliven the thinking of students in almost any curricula setting' as long as they understand their students' backgrounds and are dedicated to the goal of developing their reasoning" (Nussbaum, 1997: 41). In this regard, it is necessary to take account of, rather than 'mask' how the experiences, attitudes and the lifeworld of the students might impact on the 'reception' of teachers' practices within CT development (Jones, 2011: 211). As theories of social reproduction based on Bourdieu's work (Bourdieu 1988; Bourdieu & Passeron, 2000) remind us, the field of higher education and the social space of the university and the classroom are not neutral or detached. Hence, it

is crucial to actively acknowledge the different forms of embodied capital and habitus (many researchers see the two constructs as related) which are privileged and valued in this field and also recognize what accruing capital and habitus the students bring to the classroom. This is because confining those less advantaged who have the least capital or have failed to develop or internalize the valued capital and habitus can perpetuate 'symbolic violence' (Bourdieu, 1977; Grenfell, 2008), as will be seen in the coming section. As Bali (2013b:71) argued "aspects of reproduction need to be pointed out in context to highlight areas where educational institutions may be perpetuating inequality under the guise of neutrality". In the coming discussion, Bourdieu's framework is applied, in particular his core concepts of habitus and cultural capital (in its embodied form), to develop an analytical understanding of the divergent conceptions of CT developed by teachers and students which in turn inform their experiences in the field of English language in higher education in Algeria. The overarching focus of my analytical discussion in this section is how embodied forms of capital and habitus are related to teachers' and students' perceptions and experiences of CT in this field.

6.1.3. Habitus and Capital: Perpetuation of Symbolic Power and Violence

The previous discussion revealed that CT is perceived as a set of skills and strategies to be imparted to students. Mostly framed within an instrumental rationalist approach, the participants' conceptions of CT favour the centrality of developing skills of reasoning while they fall short of extending it beyond the realms of argumentation and logic. In fact, individual cognitive approaches to CT within the wider literature also position the subject as a composite of cognitive skills. Nevertheless, as I discussed in chapter two, such approaches are flawed as they limit much of the potential of CT and render its development the simple process of imparting skills of analysis, interpretation, inference and evaluation to students. Yet, what this conceptualization of CT suggests is that once students have been 'given' the necessary skills they will inevitably and successfully develop into critical thinkers. To be sure, this alludes to some sort of an abstract universal CT that can be inculcated in students regardless of their contextualization and socialization (structure), and without consideration of the embodied forms of capital and habitus at play which they bring to the field of higher education.

Privileging agency over structure (see chapter one for a discussion of the relationality of agency and structure) in the development of CT suggests 'a certainty of success' (Jones, 2011) for those individuals who are deemed to develop reasoning skills and abilities. To elaborate, the emphasis on agency implies that individuals can naturally develop such skills and could find it easier to become critical thinkers. However, this perspective does not take into account the "impact of structural constraints" (Jones, 2011:220) and social structure (e.g. power relations), or rather suggests that the students who have developed such skills and therefore are better placed to be independent thinkers, active and autonomous learners (as evident in the teachers' approaches, perceptions and understandings of CT), have accrued certain forms of cultural capital and habitus which grant them privilege and raise their 'chances of success'. There are also suggestions that there is a 'lack of fit' for the unprivileged students, those with the least forms of cultural capital and who have not successfully internalized the valued habitus, placing responsibility on them for failing to develop CT.

These underlying perspectives present the 'taken-for-granted' attitudes and dispositions towards CT, or the teachers' habitus, as highlighted in the teachers' experiences and pedagogic approaches taken in the classroom (see presentation of teachers' lived experiences of CT in chapter five), which result in the "symbolically violent misrecognition" (Jones, 2011: 220) of CT as being an ability or a feat that can be nurtured in and expected only of those hard-working students, those who have sufficient content knowledge, good language and communicative skills, wider experiences, self-confidence (or the 'extrovert students' as many teachers said) and motivation. This delineation of CT denotes that those students with such 'prerequisites', (which address the embodied forms of cultural capital and habitus valued by teachers and faculty in the field of the university and the classroom and also recognized by the students), have more 'symbolic power' over the students who lack these prerequisites (i.e. the less privileged students with the least valued embodied capital and habitus). An interesting manifestation of symbolic power in this regard is evident in these students' failure "to transcend being collectively positioned as 'different'" (Jones, 2011:222), with regards to the development of CT in their abilities to be 'hard-working', 'active', 'creative', 'intelligent', 'confident', 'motivated'--which are all prerequisites or 'dispositions' associated with the habitus of the

CT students (as acknowledged in teacher and student interviews) and the notions they are exposed to but which they could not fit with their own sense of habitus.

By interconnecting Bourdieu's (1977, 1998, 2000) constructs of habitus, capital, field, and symbolic power the perpetuation of symbolic violence becomes comprehensive. In the case of CT in EFL classes at the UM, we have seen that equal opportunities are not offered for all students to develop CT, and that some groups of students are dominant while others are excluded and marginalized. When analyzing different experiences of CT of both teachers and students, it is clear that different forms of 'exclusion' were enacted as for example some students from the 'rural areas' who exercise self-exclusion in order not to be pointed out as 'outsiders', or as 'different' from the students from the urban 'city'. Therefore, being aware of their background they deliberately exclude themselves from participation in in-class discussion, admitting to "rarely interact with the students from the city, because they don't like us" (from journal documentation). Another student for example mentioned "for my background it wasn't a big deal with teachers, most of the teachers have no idea about our background or where we come from. However other students treat us differently because we come from different places and towns" (from journal documentation). Feeling marginalized and 'different' was also expressed by a third student who documented that "from the first day at this university, I heard that Medean people hate us, especially the town I came from, sometimes I feel it in the class and I say to myself that's real" (from journal documentation). Therefore, this marginalization is a form of symbolic violence that is enacted upon the 'rural' students. It is worth pointing out that marginalization of individuals descending from the rural or the 'peripheral' areas transcends the boundaries of the classroom and extends even to society. Indeed, people born and raised in rural areas are often known as 'outsiders' (the so-called *ness-bara*) by individuals and families living downtown, although many people moved from the rural countryside and have inhabited the centre of the Wilaya of Medea for decades, and have thus become 'urban' people.

Moreover, other students have acknowledged that they lacked the 'prerequisites' which 'active' students benefit from (a label used by the teachers to describe those who are better engaged in class and score well in exams), which are deemed necessary for the development of CT. Such 'prerequisites' are related to the embodied forms of cultural

capital and habitus which 'active' or privileged students enter the university equipped with, and which are valued in the field of university English language learning. In the case of many students capital and habitus would include good linguistic and communicative competence, motivation and confidence to participate in discussions and argue in debates, and familiarity with the pedagogy of discussion and language debates due to previous experiences (e.g. participation in Medea Language Café, Medea Debate Club, debate circles at one private academic institute).

The embodied forms of capital and habitus form part of the 'intellectual character' of the students and would grant more advantage to those who possess them. We have seen also some students derived their capital and habitus from various experiences before the university which further shaped their dispositions and attitudes towards learning and towards the English language (for e.g. learning in private schools). These students continue to hoard the benefits and opportunities in the classroom including, for example, increased achievement and also better desire to seek out further learning opportunities (e.g. participation in extracurricular activities). Bourdieu's theory suggests that students' "lack of cultural capital and habitus affects the kinds of choices they make, which can limit their capacity to benefit from educational opportunities (Walker, 2003, Nussbaum 2011), as well as their confidence (Apple, 2005, Walker, 2003)" (Bali, 2013b:71). Similarly, for Bourdieu, since capital is unequally distributed, individuals and groups are, therefore, differently resourced to take part in a game, generate effects, and adapt a game to serve their interest. This 'narrative chain of events' is presented by Bourdieu (1984:101) in the formula: [(Cultural capital) (Habitus)] + Social Field = Practice. "When cultural capital is multiplied by a habitus and the resulting product is added to a social field, it produces an equivalent amount of practice (behaviors that individuals display in a particular environment)" (Brar, 2016:67, brackets in original).

I also argued in the previous chapter that the teachers seem to select the pedagogies and classroom approaches towards CT development which contribute to the reproduction of inequality and contrive to maintain the domination of the privileged group of students. By so doing, the less privileged students (who are also passive students) are subject to the same expectations as the privileged students (active students), who have the desired forms of habitus and capital, or are often compared and expected to outperform the active students. Bourdieu (in Bourdieu & Wacquant, 1992) explains that

the system of higher education expects every learner to be equipped with cultural capital and habitus thus making it difficult for learners with non-desirable habitus and capital to succeed. Stated differently, this system "designates those endowed with cultural capital [...] as 'academically talented'" (Naido, 2004:459), although, as Nussbaum pointed out, good pedagogy and education "requires sensitivity to context, history, and cultural and economic circumstances" (Nussbaum, 2011:157).

In the previous discussion, Bourdieu's constructs of capital, habitus and field were brought together in a 'relational framework' to reveal how higher education contributes to social reproduction and maintains inequality among students (Naido, 2004). Bourdieu (in Bourdieu & Wacquant, 1992:106) argued that the functioning of this system resembles that of society and closely corresponds to its social classification and structure, with "its mechanisms for reproduction and its struggles for usurpation and exclusion" (Naido, 2004:460). In this regard, Bourdieu's relational theory may be seen to have surpassed more simplistic conceptions of universities as 'neutral' and 'closed systems' disconnected from the socio-cultural and political contexts but which act as a 'screen' (Bourdieu, 1996:36) and a 'relay' of existing social structures of domination (Naido, 2004:450). Considering this point, in the coming section I will draw on the findings obtained from the case study conducted at the UM and reflect on the field of English language education vis-à-vis CT development.

6.1.4. Critical Thinking in the Field of English Language Education at The University of Medea: Assessing Fragmented Efforts

In the first section of this chapter I reflected on how CT is conceptualized and the place and value it receives in the context of EFL Algerian higher education. Currently, CT is mostly conceived as an instrumental cognitive capacity. This section presents a critical reflection on efforts and practices towards CT development in the field of English language education at the UM. In addition to highlighting major limitations in efforts towards developing CT in this field, I will also argue that such limitations are reflective of a limited understanding of the concept of criticality and in the lack of integration of all its aspects in the curricula and extracurricular experiences offered to students.

Building on the results presented in chapter five, it can be said that efforts towards CT development are to a great extent 'fragmented', revealing a 'disconnection' between

teachers' conceptions and pedagogic practices on one hand, and also between realities of the classroom and institutional approaches and expectations on the other. In fact, several issues can be raised with regard to efforts towards the development of CT in the field of English language education at the UM. In particular, I argued that conceptions and pedagogic approaches to CT are limited in this field and inevitably contribute to the reproduction of social inequalities and structures of power and dominance because they are not directed towards consideration of student differences and without deep reflection about social classifications and structures brought to this field. Therefore, I highlighted the 'struggles' of the majority of students, towards adjusting to these inequalities; a struggle which may culminate in 'incomplete' or less successful educational experiences for these students (Bali, 2013b). Furthermore, even though the teachers put several pedagogies in place for developing CT, the findings of the study revealed issues of 'privilege' and 'unfamiliarity' with these pedagogies which are often met with resistance by several students (e.g. silence in the classroom and forms of self-exclusion). The teachers repeatedly mentioned ways in which their teaching supported CT via in-class discussions, questioning, and debates. Some teachers have also referred to the importance of dialogue in encouraging CT in the speaking classroom. This pedagogy is also considered as a mode for teaching CT, intercultural learning and radical pedagogies (Freire, 1970; Brookfield, 1987; Barnett, 1997; Benesch, 2001; Nussbaum, 1997). Freire (1970:92-93), for example posited that:

> Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue there is no communication, and without communication there can be no true education.

However, in settings where students are not familiar with this form of discussion and language of debate (Bali, 2013b) but are educated in a system where openness to others' views is not common and where power of authority exist in the teaching relationships and interactions (Burbules, 1986), implementation of dialogue can be problematic. Indeed, as Reynolds and Treyhan (2000 cited in Bali, 2013b:73) explained, in dialogues

> the teacher's existence and power as the evaluator of the discussion does not disappear and remains in the students' minds throughout. Moreover, in a free-flowing discussion, the more eloquent, louder student can take up more space and have more of a voice than others who are shy, unconfident, or minorities, who are now exposed to potential pressure of peer judgment instead of just the teacher's.

Accordingly, and as discussed previously, there is variability in students' capital and habitus and a degree of exposure or familiarity during previous schooling with pedagogies which may facilitate CT (Bali, 2013a,b, 2015). There is also limited students' exposure to authentic learning experiences, such as internships, and lack of opportunities which may assist the development and practice of CT. Although research highlights the benefits of such learning opportunities for students, the research findings obtained revealed that these opportunities are not provided at the university for the majority of the students. Added to that, there are aspects of capital and habitus required for accessing these experiences. Student interviews and analysis of field notes indicate that only a limited number of students benefit from the limited extracurricular experiences, and yet we have seen that these are individual initiatives (e.g. the student-run MSO club, Medea Debate Club, participation in MUN programs) and there is no support for the students undergoing these activities. Therefore, efforts to develop CT in the field of English language at the UM are not successful because such experiences and opportunities are not reinforced by the university and for the majority of the students.

Thus far, in the context of English language education at the UM, efforts towards CT development are rather little or unimportant because:

- Teachers' CT conceptions and pedagogical practices are limited and do contribute in the reproduction of social inequality and existing structures of power and dominance.

- Students may not have been exposed to certain pedagogies, and this may result in 'incomplete' or less beneficial educational experiences developing CT for these students.

- Authentic experiences and experiential learning supporting CT are not provided and extracurricular activities are limited and not accessible to all the students.

- Extracurricular experiences receive no support by teachers or faculty and these experiences seem to reflect an instrumental focus rather than explicit critical reflection or action.

Given these weaknesses, therefore, it can be argued that efforts towards CT are not sufficient as opportunities and experiences for its development are not offered to all the students, hence their resulting learning potential is different because the context is "privileging certain students to develop criticality more easily than others" (Bali,

2013b:324). It is also important to mention that underpinning such limited efforts is an instrumental understanding of CT and pedagogies directed towards its growth. Teachers' and students' conceptions reflect knowledge that is grounded in a cognitive approach to CT, which defines CT as a list of instrumental skills and strategies that can be nurtured in all students without consideration of their background and without adopting a sufficiently critical approach towards the curriculum (ibid). In other words, this conception of CT assumes that CT can develop in all students by teaching them a set of skills and strategies. Therefore, the current forms of understandings and practices of CT at the UM fall short of integrating a broader understanding of the notion of criticality beyond its instrumental aspect, which is "necessary in fulfilling the raison d'être of the subject" (Lim, 2015:4) and without consideration of the contextual dimension of criticality. Towards this end, in the pedagogical implications of this thesis, I will attempt to construct a holistic conceptualization and framework of CT, highlighting its dimensions and suggesting aspects for its integration in the classroom and beyond.

In brief, much of the limitations in teachers' efforts towards developing CT in the context of this study result from adopting an instrumental notion and an approach to CT which is consistent with much of the Western conceptualizations in the literature. This notion, however, as I explained in chapter two, is inconsistent in that it assumes that CT is an abstract universal mode of thinking that can be developed in all students from all backgrounds, cultures, and contexts. Yet, as I posited in chapter three, culture and context may stand against the development of CT and what is considered in one context as CT may not be necessarily accepted or valued in another. Thus, I will show in the coming section how the Algerian context and underlying power relations and social structure tend to pose several challenges and may even hinder students' capacity for CT.

6.1.5. Critical Thinking in Context: Between Education, Islam and Politics

As previously discussed, a major limitation in conceptions and approaches to CT is the lack of consideration of the contextual and sociocultural influences which pose several challenges underlying the process of its development. To understand these influences, a socio-ecological consideration of CT is brought into focus in this section. Drawing on findings presented in the previous chapter, I highlight next some of the contextual challenges interfering with CT in the Algerian context. Taking an ecological

systems approach (Bronfenbrenner, 1994), I shall tackle society, education, politics and religion as major influences in this context.

As discussed in chapter one, Bronfendrenner's Socio-Ecological Theory provides a framework for understanding how experiences and perceptions of CT are largely affected by contextual influences. Socio-Ecology refers to the "social, and cultural contexts in which a developing person interacts and the consequent processes that develop over time" (Berns, 2010:5). More specifically, in order to study and understand the development of students' CT, it is critical to consider how development occurs within the personal, social and cultural context of the systems of the relationships of individuals. By bringing Bronfendrenner's socio-ecological framework into focus I highlight important contextual structures giving rise to differences and variations in the processes and outcomes involved in the development of CT. The framework put forward by Bronfenbrenner (1979, 1994) conceptualizes the context in which the person's development, including their capacity for CT, occurs within a set of 'nested structures' of influences including: the microsystem, mesosystem, the exosystem, and the macrosystem. Combining these structures form "a tessellated configuration of ever increasing spheres of social influence much like a grouping of nested Russian dolls" (Houston, 2015: 3-4). Thus, the individual is embedded within a larger ecosystem in which different parts of the system interact with and impact one another.

Socio-Ecological Theory includes structures of social and contextual influences which are not seen as separate or objective entities but as relational forming 'nested' and interconnected structures (see figure.1 the "Ecology of Human Development" in chapter one). Therefore, similar to Bourdieu's focus, Socio-Ecological Theory considers an individual within his/her ecological system not as a 'tabula rasa' influenced passively by the environment, but rather as a "growing dynamic entity that progressively moves into and restructures the milieu in which it resides" (Bronfenbrenner (1979:21). Building on this theory, the process of CT development should not be considered as simple but it rather "expands along a continuum from the micro-to the meso-, exo-, and even macro-level" (Bronfendrenner, 1979:9). By embracing a contextual focus, a socio-ecological framework considers the students' development of CT within the context of the systems of relationships and interactions that form his or her sociocultural environment. This

framework reflects interactions between direct and indirect micro- and macro- structures and largely intangible cultural norms and values (Smith & Osborn, 2007)

6.1.5.1. The Microsystem Level of Influence

The first level of social and contextual influence on CT is the microsystem. At this level are the interactions and immediate personal relations between individuals at the family context, with peers in the neighbourhood and within schools and universities (interactions between teachers and students). The microsystem level which represents the network of personal settings and interactions is also the place where socialization takes place in family and educational environment and classroom, each proposed to exert an effect on a person's development of CT. In Algerian society, and "in societies throughout the Maghreb, the family is the most important unit of society and clearly defines social relations" (Laaredj-Campbell, 2016:143). The structure of Algerian families traditionally and to some extent in modern families, is patriarchal and patrilineal, "where the father has authority over the children, and the husband over his wife" (ibid) making all major decisions affecting family welfare. The family then is the first to define social relations, which are based on power and authority, and interactions between and among members of the family further accentuate them. The persistence of authority figures and power relations continues to the school and classroom setting and persists up to university. The findings from this study indicate that all the teacher and student informants mentioned that CT at the level of family is largely hampered rather than facilitated. This included shunning rather than encouraging questioning, building curiosity or independent reflection in young children starting from an earlier age. Several students and teachers mentioned that children are too often shunned from questioning and their 'natural curiosity' is treated as being 'nosiness'. Hence, curiosity and inquiry which are hindered at an early age continue to be less encouraged in schools. This is evident for example in the lack of knowledge and skills about research, writing and reading in students. Moreover, power relations also pervade the classroom setting and institutional field. Teachers are considered authority figures and the classroom is similar to the structure of family and society in which children are required not to question authority figures such as parents, grandparents. Any form of critiquing and questioning are regarded as "disrespectful behavior and opposing the accepted ways of doing things" (Alazzi, 2008:10). Within this

family connectedness, from an earliest age a person begins to learn and develop first perspectives about the established rules and the accepted behaviours, norms and values.

Despite the pull of traditional values within the context of a deeply rooted Algerian family tradition, an identifiable modern family and social structure began to materialize in the twenty-first century. This structure has undergone differentiation in recent times, where the trend toward the smaller family ties and relations has affected the traditional patriarchal family structure (and social structure in both urban and rural areas, although it is more pronounced in the former). Family and social relationships were rearranged in that respect. Yet, lesser strong community-based ties characterize social relations within and outside the family (Chapin Metz, 1994).

6.1.5. 2. The Mesosystem Level of Influence

The mesosystem level "involves the next higher level of analysis whereby the various microsystems interact with each other" (Hakim-Larson, 2013:150) such as interactions at home or at the level of family and at school or college. As I explained above, relations at the level of family, which is the very first point of socialization, are tied to and shaped by a sense of power and authority and make up the posture that is predominately held in the Algerian social structure. Interactions in the school among peers and with teachers represent another microsystem that influences CT. As demonstrated in chapter five, like the social structure, the influence of power relations and teachers' authoritative role is further reproduced in the classroom. For example, one teacher captured that "the head of the department or the dean have more power and so they impose their authority on the teachers, and the teachers are also looked at as the authority by the students so they may be afraid to question or to judge this authority". Similarly, traditional roles of the teacher as a transmitter of knowledge and students as receivers further consolidate the authority of teachers. At the mesosystem level there is also the important linkage between the school and community. Providing opportunities and experiences for the students for community and social service, or supporting authentic contextualized learning as participation in field trips may provide a more stimulating environment for the development of CT. These experiences and opportunities, as I explained in chapter five, were limited in the context of the present study. In sum, combining the microsystems of the family and the educational

environment provides an influential tool in illustrating factors interfering with the process of CT development, highlighting in this context that family and educational environment detriment rather than foster growth in CT.

6.1.5.3. The Exosystem and Macrosystem Levels of Influence

While the micro- and meso- systems comprise the most direct influence on an individuals' development, the two other levels, which define the larger social system and have a more indirect influence on the developing person, have been labelled the exosystem and macrosystem. The exosystem level represents the environment in which an individual is not involved, which is external to his or her experience, but nonetheless has an influence on him/her. This system is "therefore more distant from the subject and often takes on an institutional form that indirectly has a knock-on effect for the micro and meso-systems" (Houston, 2015:4). This includes for example: "educational system, organized religion, government, community context" (Bronfendrenner's, 1979:26) which define different ideologies, customs, mores and underlying culture in the macrosystem.

As mentioned in chapter five, the educational system and more specifically school and university curricula in Algeria like in many countries in the Arab world encourage more passive than active learning. It also "encourages submission, obedience, subordination and compliance, rather than free critical thinking" according to a report by United Nations Development Programme (UNDP, 2003: iv). Furthermore, the education system, which is controlled by the state, is exam-oriented emphasizing memorization rather than independent thought and creativity. Consequently, the students view education as nothing more than merely passing exams, a process which begins in the primary school, and hence grow unfamiliar with CT or independent reflection. Research shows that exam-centric education "kills independent thought and creativity...such education that holds examinations as its core component downplays the ultimate purpose of education: critical thinking" (Kirkpatrick, 2011:39). Markedly, formal education in the context of Algeria lacks CT, and we have seen that although some teachers aim to teach CT in a few modules, their practices and approaches reflect a more instrumental focus similar to that in the educational context. Research indicats that "deferring the teaching of CT until college is unlikely to be effective" (Facione, 1990). Still, as Rivard (2006, cited in Bali, 2015: 321) argued "in the Arab region, it is difficult to use the 4-5 years of

college to promote a capacity (critical thinking) that has been suppressed or at least not developed over many years of schooling". This becomes difficult when seen in relation to what is encouraged in the home environment (viz. family microsytem) and the "public discourse" (Bali, 2015: 321) where questioning authority or addressing cultural or political issues is not supported (viz. the macrosystem). These ideas are supported in a study by Bali (2013b; 2015) on Egyptian students' CT development showing that students' traditional previous schooling affected their capacity and comfort with CT as they entered college, as these students were not used to questioning authority and felt uncomfortable participating in discussions and debates. Bourdieu (1977) relates this to cultural capital that makes up the students' embodied habitus which they develop through their socialization and contextualization.

In addition to the education system, as Bronfendrenner (1979:26) posited, religious institutions or 'organized religion' are a crucial aspect of the exosystem which interfere with the development of CT. Islam, as I argued in chapter three, calls for CT and its primary sources "strongly encourage critical reflection, rationality, and scientific study and consider such deliberation one of the highest forms of worship" (Bali, 2015: 319). Moreover, its method of *ijtihad* overlaps with Western understandings of CT. While Islamic history witnessed several critical thinkers, Arab-Muslim societies in the current context are less likely to encourage or accept CT. Commentators have seen a decline in critical thought, with the "institutionalization of religious thought in the hands of the custodians of religion" (Abduh, 1966:156) who as elite exercised a monopoly on independent reasoning. This is also related to repressions of oppressive regimes, which hold a firm grip on religious institutions and suppress CT "to keep the masses in their place and ensure that power remained in the hands of a selected few" (Sardar, 2015: 1). This has been the case of Algeria which:

> After independence the Algerian government asserted state control over religious activities for purposes of national consolidation and political control. Islam became the religion of the state in the new constitution and the religion of its leaders. No laws could be enacted that would be contrary to Islamic tenets or that would in any way undermine Islamic beliefs and principles. The state monopolized the building of mosques, and the Ministry of Religious Affairs controlled an estimated 5,000 public mosques by the mid-1980s. Imams were trained, appointed, and paid by the state, and the Friday *khutba*, or sermon, was issued to them by the Ministry of Religious Affairs (Chapin Metz, 1994:1)

Hence suppression of critical thought and the repression of free religious thinking, replacing it with a "state-sponsored" Islam, has always been the governments' or the

regimes' strategy to maintain the status quo and subjugate people, starting from the earliest periods of Islamic history up to recent times. For instance, "in a highly influential decree from the 10th century, the Abbasid caliph Abdul Qadir, denounced critical thought as 'counter to Islam' and ordered his subjects to dissociate from philosophers and freethinkers, who were required 'to repent', despite the fact that numerous verses in the Koran exhort believers to think, reflect and raise questions" (Sardar, 2015:1). This decree and similar examples in the current context of the Arab world (for example suppressing thought or imprisonment of Muslim scholars and free thinkers in Egypt and Saudi Arabia in recent times is a case in point) support and further consolidate, through religious and political discourses, the authority and power of the controlling regimes. The exosystem and macrosystem brought into focus in this section highlight the effects of cultural contextualization and socialization on the development of CT in the context of Algeria.

6.1.6. Asking Critical Questions

Individuals growing up in this environment develop a belief system and a set of attitudes towards freedom of speech and critical thought different from those living in a different society. What is required, then, is reflecting on the impact of the sociopolitical context on CT by addressing these questions which Bali (2015:327) encouraged us to reflect on, in her study aimed at exploring a culture and context similar to that of Algeria (Egypt is a multi-ethnic context):

- How is critical thinking received socially?
- Are there examples of critical thinking in public discourse?
- In what ways does the political culture encourage or discourage dissent?
- What topics are culturally acceptable to critique, and which are not?
- What happens to the person who dissents from the mainstream discourse?

Reflecting on these questions in the sociopolitical context of Algeria requires looking deeply into the years of tension, ideological positioning, bloody strife, and autocratic rule which characterize the Algerian sociopolitical landscape. Coupled with this is the long history of control and subjugation of a people "who have distinctions, however, were blurred by [...] the ideological emphasis on the unity of the Algerian people" (Chapin Metz, 1994:1). These critical questions encouraged my consideration of the contextuality of students' and teachers' perceptions and experiences of CT. More importantly, these questions call for "our understanding of why we need to develop our

students' CT, and how to do so in this environment", because highlighted are "the kind of barriers to criticality our students have grown up with and often continue to face every day" (Bali, 2015: 327, emphasis in original).

In Algeria's current context, the public discourse seemingly support a form of criticality that encourages opposition or criticism of the government in power, the education system, or Algerian society with its multi-ethnic and multilingual facets, which is to a great extent fuelled by the spread of privately-run TV channels or newspapers, as well as the social media. However, this form of criticality that is based on 'opposition', is 'opinionated' and 'confrontational' and merely builds on 'criticism' and 'sensationalism' (Bali, 2015:328) makes no difference (so is often not sanctioned) as it "would do little to improve the situation" (ibid: 329). Such current understandings of criticality do not give a full account of its essence, and at the same time contradict drives towards delineating criticality in academic discourse as being reflective, logical, reasonable, directed towards promoting social justice, active participation in society and critical action for the benefit of oneself and the whole society. Not only are these notions absent in the instrumental or individual skill-based view of CT which is embraced in the Algerian higher education system, but a sense of detachment from one's context and society is also promulgated together with a lack of emphasis on 'community' and 'connection' (Belenkly et al., 1986). More aspects surrounding these issues will be brought to light in further detail through discussion of the implications of this study.

6.2. Rethinking Critical Thinking in Algerian EFL Higher Education Context

As I have argued throughout this thesis, CT is not a purely Western concept but it embodies other non-Western cultures and is present in Islamic teachings and scholarship. Lack of CT in the Algerian educational and sociocultural contexts, thus, results from failing to develop a non-Western conceptualization of the subject that considers contextual and relational issues and realities underlying the specific context of Algeria, rather than building on and simply imposing a Western notion of CT to non-Western students.

Using the same theoretical apparatus that guided my investigation and analysis, I will construct a framework for what I term a holistic conceptualization of CT. The pedagogical implications suggested in this chapter are informed by this framework and

driven by the question of how the development of CT is possible in an education system which is itself informed by an instrumental view of education.

6.2.1. Constructing a Holistic Conceptualization of Critical Thinking

As stated previously, CT as an instrumental set of cognitive skills is very much a Western idea, which resonates with focus on logic and rationality in traditional Western thought. This reflects the privilege of mind and logical thinking, in the form of developing skills of reasoning over "other elements of human beings' complex natures" (Broom, 2011:17). However, CT is not a purely Western-bound construct and the notion of criticality is embodied in other cultures and traditions, including Islamic philosophical tradition, which in our context helps to draw a more comprehensive understanding and to construct a holistic framework of CT.

More than the cognitive skills of analysis, argumentation, evaluation, then, a holistic construction of CT has to bring into focus the contextual, the relational and embodied dimensions of this notion. Such alternative way of looking at CT foregrounds the interactive connections between these dimensions and lends a full understanding of the complexities of this subject. In this section I attempt to address these dimensions by reflecting on the contextual, relational and the embodied aspects of 'being' rather than merely framing CT within Western traditional discourse of logic and rationality. I will then explain how these dimensions are grounded in Islamic thought and philosophy of education.

Through my holistic construction of CT, I want first to reflect on the context-oriented dimension of criticality, or the social oriented dimension, which is primordially important in connecting rather than detaching thinking from context. This dimension of criticality actively foregrounds the importance of considering that thinking critically is always about systematically reflecting on, taking care for, thinking deeply and criticality about 'being-in-the-world', within society, culture, and with people. It also includes consideration of one's engaged role as a citizen, having an active interest in critiquing, building, and enhancing society. Furthermore, contextuality of CT means deliberate engagement in examining "public policy concerns, to grasp fully the nature of social and political institutions so as to embrace fully their responsibilities, to judge intelligently the multiple issues facing his/her society, to seek reasons for and challenge proposed changes (and continuations) of policy, to assess these reasons fairly and impartially [...] and so

on" (Lim, 2015: 6). However, to the extent that the contextual dimension of CT is important, this dimension is remarkably absent in existing models and approaches which simply views CT as a decontextualized series of skills the students should put to work to analyze and read critically, to recognize arguments, sort out evidence and flaws in reasoning, etc. This form of conceptualizing CT can do little to connect individuals with their context, to participate actively in identifying and solving real problems facing them as 'already' citizens.

While the above represents my contextual understanding of criticality, it also calls for consideration of relationality as its second dimension. CT as relational, rather than merely logical, requires reflecting on 'being' and on one's place within society in relation with other individuals. Such conception calls for critical decisions and actions of each individual in context to be directed towards others and understood in terms of the influences on the lives of other members of society, because the latter is formed of communities of associated living (Lim, 2015; Kelly, 1995). Therefore, this relational dimension of criticality highlights that individuals are related to and connected to others and that they need to work together for the betterment of society and the promotion of social justice. However, to the extent that the contextual and relational dimensions of criticality need to be prioritized, they are also largely dependent on our embodiment within the social world (i.e. world of things) and in the nexus of social relations in which we participate (i.e. the world of people).

Embodiment in CT helps us to reflect on the fundamental cognitive, affective, emotional, and physical aspects of our being which we need to acknowledge equally and consider their influence in shaping thought and action as we stand in our context and in important and inextricable relations to others. Embodiment enables us to reflect on our 'being', reminding us how much of our individual capacities, our thoughts, emotions, actions, and dispositions and attitudes are caught up in our relatedness and embeddedness in our social, cultural, historical context. In Algeria, this requires attending to the reality and complexity of this context. Thus, CT is not only a set of technical skills and processes, it also calls for engagement, for action and work, and equally important for a set of moral values (empathy, respect, justice, freedom) shared by all members of the society as they go about their daily activities and as they collectively seek to build and improve society.

The notion of CT in Islam, as elaborated in chapter three, is not merely related to the development of a person's cognition and rationality, but is also directed towards encouraging and instilling good attitudes towards oneself and others, and directed towards action and developing good social behaviors and practices. From an Islamic educational viewpoint, individuals are social beings regarded as vicegerents (i.e. *khulafaa*) on Earth. As such, not only rationality is emphasized like in Western academic discourse, but also the cognitive, affective, emotional and the behavioral aspects of individuals. With these faculties, a person can fulfill his duty as a vicegerent of God by "utilising the sources in this world for the betterment of the world, other beings, his/her society and him/herself according to God's Will" (Hussein, 2006:131).

6.2.2. Implications and Recommendations for the Development of Critical Thinking in the Context of English Language Education

This section draws on previous discussions to clarify key issues that have emerged with relation to the development of CT in the context of EFL higher education in Algeria. Building on my holistic understanding of CT, I suggest key contributions to the field of English language education and provide several implications and recommendations in the context of this study and beyond.

The EFL classroom is a place where students engage in critical reflections on several aspects of their learning, courses and the world. Frequently, instead, classes consist of students who attend classes physically just to mark their presence or silent students eagerly and diligently taking notes and willing to memorize anything for the exam, yet missing the essence of criticality and failing to take a critical stance in relation with the ideas discussed. Such a state often causes frustration to teachers who, in trying to engage their students in questioning, debates and discussion, face learners who resist these pedagogies struggling chiefly to adjust linguistically and culturally.

It is important to highlight that a mere focus on facilitating questioning or discussion or by simply calling for analysis, inferring and evaluation, without consideration of variability in students' linguistic and cultural capital or previous experience or exposure to CT in school and equally important in their context is flawed. This calls thus for consideration of how engendered forms of capital and habitus impact their development and capacity for CT in the classroom. Therefore, pedagogies for CT

development have to be culturally or contextually relevant rather than neutral. EFL classroom interaction should not then be in favour only of students who speak and pronounce English better.

In addition to pedagogy recognition, teachers and educators should reflect and deliberate their conceptions and understandings of CT. Conceiving CT as a technical or mechanical series of skills of reasoning is grounded in Western thought and highlight an instrumental understanding of the meaning, purpose and process of its development. This conception, as I argued throughout this thesis, is limited. Similarly, informed by an instrumental view of education, I have shown that EFL higher education in universities in Algeria fail to approach the development of CT in students because in their current state, understandings and approaches towards CT are fragmented. Yet, reflecting on my analyses and discussions, I have shown how the development of CT remains possible when efforts towards facilitating EFL learners' capacity for CT take into account the essence of this subject which I have attempted to highlight through the present phenomenological study. CT as I suggested it in my discussions is not foreign to us, but it is already engendered in Islamic teaching and tradition. However restricting experiences and opportunities for CT development and its development in relation to the practice of questioning, discussions and debates limit students' potential for its growth. Thus, it is important to redefine CT meaning and development with reference to students' embeddedness, relatedness and embodiment in the context.

6.3. Suggestions for Further Research

This thesis contributed to our understanding of how EFL teachers and students at the UM experience and perceive CT, and what conceptions and pedagogies inform their experiences and perceptions. On the basis of the generated findings of this study and taking into account its limitations, it is possible to suggest the following areas for future research.

The question of how the development of CT is possible in the context of EFL learning and teaching calls for further empirical investigations to implement and test the ideas I put forth in this thesis. More importantly, studies may tackle the holistic conceptualization of CT I offered in this chapter and build on the lived experiences,

accounts and narratives I shared of the sample of teachers and students participating in the present study to address shortcomings and construct further understandings of CT.

The present study is informed by an intepretive phenomenological approach. There are several areas regarding the strength and effectiveness of using an intepretive approach, but I suggest also adopting a more critical approach to the study of the experiences and perceptions of CT of teachers and students. The critical approach brings about change to current experiences and perceptions of CT instead of merely exploring and highlighting them. A critical action research can be used, where, faculty, staff and teachers participate to explore ways to develop CT in practice and how it would apply to the context of EFL higher education in Algeria.

Most studies have explored CT in the EFL classroom in relation with reading or writing skills and overlooked the importance of other learning or thinking opportunities. Research can tackle the development of CT across the curriculum, and across the disciplines using a more general framework. Educators and faculty from various disciplines can participate to explore the meaning of criticality and understandings of CT and how it may be developed.

Further studies can examine the role of dialogue in developing CT by reflecting also on the challenges that may accompany the implementation of dialogue in the EFL classroom.

Another possible direction for future investigation could involve critical curriculum research to highlight the complexities with regard to the development of criticality in non-Western Arab students. This research would reveal and challenge how the existing social and political realities are reproduced across universities and in the classroom. It would look at how CT is limited through certain learning experiences and pedagogies which perpetuate inequality among students by giving privilege only to those who are linguistically and culturally fit to EFL classroom requirements. Critical curriculum research would look at curricula and extracurricular activities and critically assess how these tend to develop CT. It can also realistically suggest ways to develop CT in context where teachers and students are challenged to see and act beyond the classroom.

Future research can be conducted by using interviews with more faculty as well as administrative staff, which this study did not focus on. Reflecting on the views of faculty

would give further insight into the meaning and development of CT. Studies can explore how faculty understands and positions CT, how they would apply it to the UM and beyond, what best ways to encourage CT in curricula and extracurricular experiences that meet different students' cultural capital and background.

Research studies could also tackle student differences and how unpriviledged students find the support to develop CT. What can be also researched is how to enable more students with different background to get access to more learning opportunities and experiences that develop criticality in them. This can be done by searching for obstacles that limit access of more students to such experiences, by identifiying and empirically exploring ways to integrate students in learning opportunities like extracurricula experiences.

Research studies can also tackle and focus on CT pedagogy and classroom practices using both quantitative and qualitative methodologies.

Exploring the effects of intercultural learning and experiential authentic leaning on students' capacity for CT is another potential for research. In addition, how to deal with barriers identified in this study in relation to CT development is another possible area for future research. Other possible areas involve the investigation of experiences and perceptions of EFL teachers and students from various disciplines in other Algerian universities or insitutions of higher learning.

Building on the holistic construction of CT I offered in this thesis, further research studies can explore how to apply such understanding in practice. Using the present study as a starting point, other studies may consider CT development through further research to benefit these students, this country, or the Arab region.

Conclusion

In this chapter I discussed the findings of this study in light of the theoretical framework set in the first part of this thesis. The theoretical and conceptual underpinnings integrated insights from developmental pyschology, sociological and philosophical postmodernist perspectives, and informed by the theories and conceptual tools of Bronfenbrenner (1974), Vygotky (1978), Bourdieu (1977, 1998, 2000) and Merleau-Ponty (1962) and guided analysis and discussion in this chapter. In line with this and through engagement with key issues highlighted in the literature and the themes and

results that have emerged in chapter five, I offered insights that revolve around the issues of contextuality, relationality and embodiment as significant aspects shaping the meaning and development of CT.

Discussion of findings presented in this chapter revolved mainly around: the sort of critical thought which is emphasized within the context of the classroom and institutional field, issues of authority and the reproduction of inequality, power relations and symbolic violence, embodiment of forms of capital and habitus, the fragmentation of efforts and experiences that develop CT in the institutional field, culminating with a broader discussion of CT in light of education, Islam, and politics in Algeria.

Following my discussion of findings was a consideration of the critical questions which I posed in the general introduction of this thesis. Several implications and recommendations, were then offered, which are the result of the conclusions drawn from this research work and the summary of my contributions to knowledge and research on CT in the context of EFL higher education in Algeria. I expounded on the importance of constructing a holistic framework of CT by highlighting its contextual, relational and embodied dimensions. I ended this chapter with several suggestions for further research.

GENERAL CONCLUSION

GENERAL CONCLUSION

The ubiquitous presence of CT in major discussions and debates across the field of higher education and the persistent call to nurture students' CT capacities, which are deemed necessary for their academic and professional success in different fields, required a deeper understanding of the concept. Yet this has presented a double challenge because first: there is a plethora of research conducted on CT presenting different views which makes the nature of the concept difficult to grasp. Second, the scope of perspectives presented in scholarship on CT is confined to and limited to Western thought, which itself makes apparent many epistemic blind spots. Yet, in comparison with Western scholarship on CT, research addressing the subject and exploring ways to nurture it features a gap concerning the investigation of non-Western historical and cultural traditions of CT. This includes studies situating this subject within an Algerian sociocultural context which is under-represented in scholarly publishing. To bridge this gap, this thesis aimed to contribute to existing literature on CT and expand the subject theoretical and conceptual grounding.

Integrating theory and empirical research, this study has explored the lived experiences and perceptions of CT of twelve EFL teachers and twenty students in the Department of Foreign Langages (English section) at the UM in Algeria. Pursuing this objective, key questions were posed namely, what place and what value does CT have in the context of Algerian higher education, particularly in the field of English language education? What sort of criticality in thought and what visions and purposes it sets to fulfill in this context? Viewed in this light, the assumption presented in this thesis was that teachers and students form a crucial part of the educational enterprise and their views are surely invaluable in deepening our insights about what counts as CT including its meaning and development in this context.

Given the primacy of CT in higher education today, it was crucial to explore this phenomenon from both students' and teachers' point of view, taking into account their background, beliefs, assumptions, since the former are the direct consumers of this educational aspiration and the latter are charged with leading its development. Through

the theoretical perspectives and empirical insights, highlighted in this study, I have potentially aspired to contribute to the context of English language education at university by broadcasting an important view of CT as emanating from the teacher and student voices.

This study did more than investigate CT as either a set of skills or sought ways to instruct and assess it. It attempted to encompass a holistic understanding of the subject by bringing up theories grounded in psychology, sociology, philosophy and social theory, as well as debates about 'criticality' from critical pedagogy and critical theory.

Equally, it was my concern to present a critical appraisal and a deconstructive reading of existing CT conceptualizations, which are limited in focus. Although existing conceptions of CT are well-established in the literature, their focus is problematic given their de-contextualized views. The subject of CT as presented in Western academic discourse simply alludes to some sort of abstract universality in thinking. Indeed, it would be misleading and very simplistic to speak of CT as some rational mode of thinking and claim that our understandings and practices of it are the same. This assumes that knowledge is value-free and objective, and pedagogical practices as disproportionately focusing on a discrete set of cognitive skills of reasoning can be developed in any student and unquestioningly integrated in any classroom.

Thus my third objective in this study consisted in proposing an original contribution to the literature by constructing CT more broadly without limiting it exclusively to a set of individual skills of reasoning, which all students can possess, or a pedagogical practice with learning outcomes limited by an academic frame and directed solely towards market economy (i.e. neoliberal ends). The study had a higher objective directed towards critical action and social transformation.

In order to achieve the aforementioned objectives, this thesis developed into six chapters. The first part of this thesis, Theoretical Underpinnings, set the stage for a major discussion of the framework of theoretical tools and concepts guiding investigation and analysis. The theoretical and conceptual underpinnings which integrate insights from developmental pyschology, sociological and philosophical postmodernist perspectives were informed by the theories of Bronfenbrenner (1974), Vygotky (1978), Bourdieu (1977, 1998, 2000) and Merleau-Ponty (1962). These theories provide a framework for

for understanding how experiences and perceptions of CT are largely affected by contextual influences. By bringing this framework into focus, I highlighted the need to consider how development of CT occurs within the personal, social and cultural context of the systems of the relationships of individuals.

I attempted in the first chapter of this thesis to highlight how certain cultures and contexts pose a problem to the implementation of CT. I have particularly emphasized that underlying these contextual challenges are issues of structured relations of dominance which are organized, sustained, and reproduced and where they emanate from and how they become operationalized in the educational setting. Building on theories of contextuality, relationality and embodiment, I attempted to understand the interplay between human agency and social structure in CT. These structures of relations, which are highly relevant in terms of power produce and reproduce winners and losers, beneficiaries as well as those for whom the systems of relations are not as favourable (Elias 1978; Emirbayer 1997).

Presented in the second chapter was a critical deconstructive reading of related literature on CT. Drawing on Derrida's philosophy of deconstruction, I highlighted the limitations inherent in two dominant approaches to CT in current scholarship: the individual approach (informed by CT movement in the US and exemplified by the use of cognitive skills of reasoning and intellectual dispositions) and the social approach (informed by critical pedagogy and exemplified by critical action and transformation). I emphasized that in their current forms, conceptualizations of CT within the traditional individual approach conceive of CT as a set of cognitive skills of reasoning and affective dispositions. This renders CT as a context-free practice, instrumental and abstract. Similarly, the social approach to CT proceeds from liberal views and is framed within a reconstructionist perspective that presupposes CT as some sort of an ideal that could be a neutral part of every educational agenda.

In the third chapter, I attempted to argue that the way CT is presented in the literature as a Western construction neglects how such mode of thinking relates to culture and context in general, and in particular, to relational and contextual realities shaping its meaning and development. Presenting CT as a Western construction is biased and reductionist as it does not account for the cognitive abilities of non-Western students and to the meaning and place of CT in non-Western cultures. CT is not a universal but a

culture-specific construct. As such, conceptions and practices of CT may differ from one context to another, representing mostly the society and culture where CT is being implemented. Thus, this study emphasized that independent thinking and reasoning are not purely Western-bound constructs and that the notion of CT is embodied in other cultures and traditions, including Islamic philosophical traditions.

Our experiences and perceptions of CT may thus differ depending on our cultural contextualization and relationality within that context. With this in mind, and building on postmodernist thought, CT was recontextualized by considering the concept from a social and cultural perspective rather than presenting it as a foreign Western concept to non-Western students. Taking into account the Algerian context, this study highlighted existing historical, cultural, social, and political realities, and issues of social structure, power relations and ideological positioning occuring at the sociopolitical and institutional level. It was important therefore to address issues of relationality and embodiment taking a closer look at the social and cultural structures surrounding teachers and students, including how social relations in their context affect the way CT is taught and thought about.

In this study, teachers' and students' voices were the core of investigation as their experiences and perceptions of CT helped to shed light on this phenomenon in the context of EFL higher education in Algeria. Thus in the fourth chapter, I discussed the philosophical assumptions and methodological framework of the study. The methodological choices undertaken were justified building on the theoretical framework of this study.

My interest in the meaning of the concept of CT and in particular in the question of what the experience of CT means in practice, directed my attention towards phenomenology as a philosophy and methodology. Accordingly, framed within an interpretive phenomenological methodology, guided by the works of Husserl, Merleau-Ponty and Van Manan, illuminating insights about the different meanings, experiences and the pedagogical approaches the teachers held and the roles that they assumed with regard to the development of CT were discussed. The interpretivist phenomenological approach was suitable for this study because it allowed for diverse teachers' and students' experiences and perceptions to be captured.

The corpora underlying this study consist of qualitative data collected using three instruments including: semi-structured phenomenological interviewing based on Seidman's (1991) interviewing structure, reflective journals and participant observation. The use of interviews along with journal documentation and participant observation, as a complement, allowed unanticipated themes to emerge so as to better understand the phenomenon of CT as seen in the eyes of teachers and students. In other words, triangulation of qualitative methods helped to provide multiple and deeper insights into the participants' experiences and perceptions of CT, hence it ensures the accuracy of findings. Phenomenological thematic analysis was used in this study, guided by the work of van Manen (1990, 2016). In concurrence with his approach, the process of data analysis was full of insightful reflection as driven by phenomenological epoché-reduction to capture the essence of the phenomenon of CT under study. The emergent themes guided the process of writing and reporting the results of this study.

The phenomenological investigation into the experiences of EFL teachers and students at the UM were presented and discussed in chapters five and six. This study revealed that the majority of teachers' experiences of CT seemed to be derived from the teachers' past educational background, including how they were taught and how they first came to know and use this notion rather than from robust knowledge and research, which in turn informed their pedagogic choices and attitudes towards teaching in this area. Teachers' experiences are equally framed by their value-laden beliefs and opinions about teaching and learning which are engendered in their habitus.

Definitions of CT of the sample of twelve teachers of English used in this study revealed that almost all teachers equated CT with one or more cognitive skills, which they considered essential to its development. The results also revealed that CT was conceived only with reference to skills. What was also missing in teachers' conceptualization of CT was its contextual and relational dimensions. It was also noted that while many teachers perceived CT as innate, still the near majority considered it a nurtured ability. Moreover, analysis of teachers' peceptions indicated that the majority of teachers articulated struggles linked to the development of CT and expressed, in particular the deteriorating level of the students and the educational system in general for encouraging passivity in students over independent study and CT.

What was found in practice were inconsistencies characterizing the teachers' experiences and approaches to CT, resulting in untapped potential for developing CT in all students. The students' experiences and perceptions of CT echoed those of their teachers. The students have a limited exposure to CT ranging from those few who were afforded one or two lessons on strategies of critical reading, and other few students engaged in both curricular and extracurricular experiences which they believe strongly impacted their CT. Efforts towards the development of CT are also unbalanced and limited, including lack of exposure to different authentic curricular and extracurricular experiences, limited experiential, and intercultural learning, which are crucial in enhancing students' CT.

The sort of critical thought delineated by teachers and students is instrumentalist in nature as their conceptualizations fall short of extending the notion beyond the realms of reasoning and argumentation. The way CT is positioned in the field of English language education in Algeria lacks elements of critical reflection, self-reflection and action which are all the way necessary for its effectiveness. Teachers' and students' experiences and perceptions are also reflective of the habitus and capital which they bring to the classroom, and which in turn shape the meaning of CT, teachers' pedagogic choices as they claim authority in deciding what counts as critical and uncritical thinking and how to develop it best in students.

In claiming pedagogic authority and maintaining a traditional approach to classroom discourse, teachers select pedagogies which privilege those who are good in writing and speaking, while the students who have poor linguistic and communicative competencies and less self-confidence or motivation (i.e. less desirable forms of habitus and capital) to participate in discussions are put at a disadvantage. Hence, while some students benefited from how CT was incorporated in class, via the pedagogies of questioning and in-class discussion, this was not the case for all the students. Teachers' pedagogies perpetuate exclusion and reproduce inequality and symbolic violence by valorizing certain forms of capital and habitus which only some privileged students enter university equipped with and which would grant them more advantage in the classroom.

Pedagogic approaches to CT should not fail to account for the background and socialization of the students. It is equally important to reflect deeply about social structures brought to the field of English language education in Algeria. The students

brought up in a social context and educated in a system where openness to or questioning of others' views is not common and where power of authority and domination exist in the teaching relationships and interactions, may be unfamiliar or feel uncomfortable developing CT. Indeed, power relations continue to pervade the classroom setting.

The teachers are considered an authority and the structure of classroom is similar to that of the family and society in which children are required not to question authority figures such as parents or grandparents. CT in the classroom is equated with criticism and is not supported. This highlights that the context of family structure, society and the educational environment in Algeria may detriment rather than foster growth in CT. In addition to the family and the educational system, the macro sociopolitical context may further present a second challenge to the growth of CT. Given these challenges, it would be misleading to suggest that CT is the simple process of developing skills of reasoning in students.

This thesis offered insights that revolve around issues of contextuality, relationality and embodiment as significant aspects shaping the meaning and development of CT in relation to the context of EFL teaching and learning in Algeria. By bringing out these issues, I expounded on the importance of rethinking CT by highlighting its contextual, relational and embodied dimensions. There remains to implement this holistic framework and bring into focus the suggestions surrounding the development of CT offered in this thesis. This may not only address higher educational demands for learners to be equipped with better CT capacities but also the need to face an antagonistic sociopolitical context riddled with uncertainty.

REFERENCES

REFERENCES

Abduh, M. (1966). *The Theology of Unity* (I. Musa'ad & K. Cragg, Trans.). London: Allen & Unwin.

Abdullah, A. K. (2010). Strengthening critical thinking skills among Muslim students. *Islamic and Civilization Renewal*, *1*(4), 649-665.

Accardo, A. (2006). *Introduction à une sociologie critique. Lire Pierre Bourdieu* [*Introduction to a critical sociology: Reading Pierre Bourdieu*]. Marseille: Editions Agone. doi:10.3917/pox.075.0189

Addi, L. (1996). Colonial Mythologies: Algeria in the French Imagination. In C. Brown (Ed.), *Franco Arabs Encounters* (pp. 93-105). Beirut, Lebanon: American University of Beirut.

Al-Alwani, T. W. (2005). *Issues in Contemporary Islamic Thought*. London: The International Institute of Islamic Thought.

Alazzi, K. F. (2008). Teachers' Perceptions of Critical Thinking: A Study of Jordanian Secondary School Social Studies Teachers. *Soc. Stud.*, *99*(6), 243–248.

Al-Jazeera News, (2017, September 13). IUMS urges Saudi Arabia to free Muslim scholars. Retreived January, 20, 2018, from https://www.aljazeera.com/news/2017/09/iums-urges-saudi-arabia-free-muslim-scholars-170912134235564.html

Alnofaie, H. A. (2013). *The Implementation of Critical Thinking as EFL Pedagogy: Challenges and Opportunities* [Unpublished doctoral dissertation]. University of Newcaslte. https://theses.ncl.ac.uk/dspace/bitstream/10443/2326/1/Al-nofaie%2013.pdf.

Al-Qaradawi, Y. (1996). *El-Ijtihad fi chariaa Islamia* [Ijtihad in Islamic Law]. Kuwait: Dar al-qalam.

Alwadai, M. A. (2014). *Islamic Teachers' Perceptions of Improving Critical Thinking Skills in Saudi Arabian Elementary Schools* [Doctoral dissertation, Southern Illinois University Carbondale, U.S.A]. Dissertations. Paper 882.

Ambady, N. (2011). The Mind in the World: Culture and the Brain. *Association for Pyschological Science*. Retrieved August 10, 2016 from https://www.psychologicalscience.org/observer/the-mind-in-the-world-culture-and-the-brain.

American Psychological Association. (2020). *Publication Manual of the American Psychological Association* (7th ed.). Washington DC: APA. https: //doi.org/10.1037/0000165-000.

Ameziane H., & Guendouzi, A. (2015). Algerian EFL Course, the Digital Competence, and Critical Thinking Skills. *Arab World English Journal*, International Conference Proceedings Bejaia University, 70-77.

Andrews, R. (2007). Argumentation, critical thinking and the postgraduate dissertation. *Educational Review*, *59*(1),1-18

Angelo, T.A., & Cross, P.K. (1993). *Classroom Assessment Techniques (CATs): A Handbook for College Teachers*. San Francisco, California: Jossey-Bass Publishers.

Angen, M. J. (2000). Evaluating Interpretive Inquiry: Reviewing the Validity Debate and Opening the Dialogue. *Qualitative Health Research*, *10*(3), 378-395.

Apple, M. W. (2005). Doing things, the 'right' way: legitimating educational inequalities in conservative times. *Educational Review*, *57*(3), 271-293.

Apple, M., & Jungck, S. (2000). Whose curriculum is it anyway? In M. W. Apple (Ed.), *Official knowledge: democratic education in a conservative age* (pp. 113-136). London, England: Routledge.

Arar, S. (2015). *Developing Metacognitive Awareness in Writing: An Instructional Framework for LMD EFL students* [unpublished doctoral dissertation]. University Abou Bakr Belkaid.

Asgharzadeh, A. (2008). The Return of the Subaltern: International education and politics of voice. *Journal of Studies in International Education*, *12*(4), 334-363.

Assaf, M. A. (2009). Teaching and Thinking a literature review of the teaching of thinking skills. United Arab Emirates, Abu Dhabi. Eric Document Reproduction NO. ED505029.

Atkinson, D. (1997). A critical approach to critical thinking in TESOL. *TESOL Quarterly*, *31*(1), 71-94.

Audi, R. (1999). *The Cambridge Dictionary of Philosophy* (2nd ed.). Cambridge: Cambridge University Press.

Averett, A. (2015). *Algeria in Perspective: Changing the Understanding of the Modern Algerian State* (Paper 198) [Bachelo's of Arts Theses, Portland State University]. https://pdxscholar.library.pdx.edu/cgi/viewcontent.cgi?article=1225&context=honorstheses

Azra, A. (2007). *Education and Literacy in the Muslim World: Paths to the Future* [Paper presentation]. The International Forum on The Makkah Declaration: Implementing Economic Agenda of the Muslim World (1-3 Septembre 2007), the Institute of Strategic and International Studies (ISIS), Kuala Lumpur, Malaysia. Retrieved July 13, 2009 from www.isis.org.my/html/events/event_makkahdeclaration.

Badi, J., & Tajdin, M. (2005). *Creative thinking: An Islamic perspective*. Kuala Lumpur: International Islamic University Malaysia

Baek, H. J. (2002). A Comparative Study of Moral Development of Korean and British Children. *Journal of Moral Education, 31*(4), 373–391.

Bailin, S., Case, R,. Cooms, J.R. & Daniels, L.B. (1999). Common Misconceptions of Critical Thinking. Journal *of Curriculum Studies*, *31*(3), 269-283.

Baldick, C. (2008). Aporia. *The Concise Oxford Dictionary of Literary Terms* (pp 21-22). Oxford: Oxford University Press.

Bali, M. (2013a). Critical Citizenship for Critical Times. *Al-Fanar: News and Opinion about Higher Education*. Retrieved May 11, 2018 from http://www.al-fanar.org/2013/08/criticalcitizenship-for-critical-times/

Bali, M. (2013b). *Critical Thinking in Context: Practice at an American Liberal Arts University in Egypt* [Unpublished doctoral dissertation]. University of Sheffield, England.

Bali, M. (2015). Critical Thinking through a Multicultural Lens: Cultural Challenges of Teaching Critical Thinking. In M., Davies, & R. Barnett (Eds.), *The Palgrave Handbook of Critical Thinking* (pp. 317-334). New York: Palgrave Macmillan.

Balkin, J. M. (1987). Deconstructive Practice and Legal Theory. *Yale Faculty Scholarship Series*. Paper 291. https://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=1290&context=fss_papers

Ballard, B. & Clanchy, C. (1991). *Teaching Students from Overseas*. Melbourne: Longman Cheshire.

Barnett, R. (1997). *Higher Education: a Critical Business*. Buckingham, England: Society for Research into Higher Education and Open University Press.

Barnett, R. (2015). A Curriculum for Critical Being. In M. Davies & R. Barnett (Eds.), *The Palgrave Handbook of Critical Thinking in Higher Education* (pp. 63-76). New York: Palgrave Macmillan.

Becker, H.S. & Geer, B. (1957). Participant Observation and Interviewing: A Comparison. Field Methods and Techniques, *Human Organization*, *16*(3), 28-32.

Beista, G. & Egéa-Kuehne, D. (Eds.). (2001). *Derrida and Education*. New York: Routledge.

Bellalem, F. (2008). *An Exploration of Foreign Language Teachers' Beliefs about Curriculum Innovation in Algeria: A Socio-Political Perspective* [Unpublished doctoral Dissertation]. King's College London, England.

Benesch, S. (2001). *Critical English for academic purposes: Theory, politics, and practice*. Mahwah, N.J.: L. Erlbaum Associates.

Benoot, C., Hannes, K. & Bilsen, J. (2016). The use of purposeful sampling in a qualitative evidence synthesis: A worked example on sexual adjustment to a cancer trajectory. *Medical Research Methodology*, *16*(21), 1-12.

Benouar, D. (2013). Algerian Experience in Education, Research and Practice. *Procedia - Social and Behavioral Sciences*, *102*, 361-367. doi: 10.1016/j.sbspro.2013.10.751

Benrabah, M. (2013). *Language Conflict in Algeria*. Bristol: Multilingual Matters.

Benrabah, M. (2014). Tensions between Arabophones and Berberophones in Algeria. In M. Ennaji (Ed.), *Multiculturalism and Democracy in North Africa: Aftermath of the Arab Spring* (pp. 57-80). New York: Routledge.

Bensemmane- Ihaddaden, F. (2017). Listening to Local Voices: Teachers' Representations on Learner Autonomy. In R. Breeze & C.S. Guinda (Eds.), *Essential Competencies for English-medium University Teaching* (pp.159-168). Switzerland: Springer International Publishing.

Bensemmane, F. (2018). What Critical thinking for what purpose? Some Reflections on Criticality in Academic English Contexts. *Cahiers de Linguistique et Didactique*, *11*(3), 53-73.

Berger, P. L. & Luckmann, T. (1966). *The Social Construction of Reality A Treatise in the Sociology of Knowledge*. New York: Doubleday & Company.

Berns, R. M. (2010). *Child, Family, School, Community: Socialization and Support* (8th ed.). California: Wadsworth, Cengage Learning.

Bernstein, B. (2000). *Pedagogy, symbolic control and identity: Theory, research, critique* (2nd ed.). Lanham, MA: Rowman & Littlefield.

Bernstein, B. (2003). *Class, Codes and Control: Volume IV the Structuring of Pedagogic Discourse.* London: Routledge.

Bertelsen, R. G. (2012). Private foreign affiliated universities, the state, and soft power: The American University of Beirut and the American University in Cairo. *Foreign Policy Analysis. 8*(3), 293-311. https://doi.org/10.1111/j.1743-8594.2011.00163.x

Beyer, B. K. (1988). Developing a scope and sequence for thinking skills instruction. *Educational Leadership*, *45*(5), 26-30.

Biggs, J. (1997). Teaching Across and Within Cultures: The Issue of International Students. In R., Murray-Harvey & H.C., Silins (Eds.), *Learning and Teaching in Higher Education: Advancing International Perspectives* (pp 1-22). Proceedings of the Higher Education Research & Development Society of Australasia Conference. Adelaide, Australia: Flinders Press.

Bloom, A. (1968). *The Republic of Plato: Translated with Notes*. U.S.: HarperCollins Publishers.

Bloom, B. S., Engelhart, M. D., Furst, E. J., Walker, H.H. and Krathwohl, D.R. (1956). *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain.* Michigan**:** McKay Company.

Blumer, H. (1969). *Symbolic interactionism: Perspective and method*. Englewood Cliffs, NJ: Prentice Hall.

Borradori, G. (2003). *Philosophy in a Time of Terror: Dialogues with Jurgen, Hebermas and Jacques Derrida*. Chicago: The University of Chicago Press.

Bourdieu, P. & Wacquant, L. (1992). *An invitation to reflexive sociology* (1st ed.). Chicago: University of Chicago Press.

Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.

Bourdieu, P. (1984). *Distinction: A social critique of the judgment of taste*. Cambridge: Harvard University Press.

Bourdieu, P. (1986). The forms of capital. In J., Richardson (Ed.) *Handbook of Theory and Research for the Sociology of Education* (pp. 241–58). Westport, CT: Greenwood.

Bourdieu, P. (1988). *Homo Academicus*. (P. Collier, Trans.). Standford: Standford University Press.

Bourdieu, P. (1989). The Corporatism of the Universal. The Role of Intellectuals in the Modern World, *Telos*, 81, 99-110.

Bourdieu, P. (1990a). *In Other Words: Essays towards a Reflexive Sociology*. Stanford: Stanford University Press.

Bourdieu, P. (1990b). *The Logic of Practice*. Cambridge: Polity.

Bourdieu, P. (1996). Understanding. *Theory, Culture & Society*, *13*(2), 17-37.

Bourdieu, P. (1998*). Practical Reason: On the Theory of Action*. Standford: Standford University Press.

Bourdieu, P. (2000). *Pascalian Meditations*. Stanford: Standford University Press.

Bourdieu, P. (2004). *Science of Science and Reflexivity*. Chicago: University of Chicago Press.

Bourdieu, P. (2008). *Political interventions. Social Science and Political Action*. London: Verso.

Bourdieu, P., & Passeron, J. C. (1990). *Theory, Culture & Society: Reproduction in education, society and culture* (R. Nice, Trans.; 2nd ed.). Thousand Oaks, CA: Sage Publications, Inc.

Bourdieu, P., & Passeron, J.C. (2000). *Reproduction in education, society and culture* (2nd ed.). London: Sage.

Bourdiou, P. (1975). The specificity of the scientific field and the social conditions of the progress of reason. *Sociology of Science*, *14*(6), 19-47.

Bouton, T. D. (2008). *Thinking Critically About Critical Thinking in the Community College Classroom: An Examination of the Beliefs of Exemplary Instructors* [Unpublished doctoral dissertation]. North Carolina State University.

Boyd, C.O. (2001). Phenomenology the Method. In Munhall, P.L. (Ed.), Nursing research: A qualitative perspective (3rd. ed., pp. 93–122). Sudbury, MA: Jones and Bartlett.

Branch, A. J. (2012). Cultural Contextuality. In J. A. Banks (Ed.), *Encyclopedia of Diversity in Education* (pp. 511-512). New York: Sage Publications. http://dx.doi.org/10.4135/9781452218533.n162

Brar, V. (2016). *Using Bourdieu's theory of practice to understand academic under achievement among inner-city students in British Columbia: A conceptual study* [Unpublished doctoral dissertation]. Simon Frazer University.

Brodin, E. (2007). *Critical thinking in scholarship: meanings, conditions and development* [Unpublished doctoral dissertation]. Lund University.

Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, Mass: Harvard University Press.

Bronfenbrenner, U. (1994). Ecological models of human development. *International Encyclopedia of Education*, *3*(2), 37-43.

Brookfield, S. D. (1987). *Developing critical thinking: Challenging adults to explore alternative ways of thinking and acting*. San Francisco: Jossey – Bass.

Brookfield, S. D. (2007). Diversifying curriculum as the practice of repressive tolerance. *Teaching in Higher Education*, *12*(5&6), 557-568.

Brookfield, S. D. (2012). *Teaching for critical thinking: Tools and techniques to help students question their assumptions*. San Francisco, CA: Jossey-Bass.

Broom, C. (2011). *From Critical Thinking to Critical Being*. Encounter: Education for Meaning and Social Justice, 24(2), 16-27.

Bryman, A. (2016). *Social Research Methods*. Oxford: Oxford University Press.

Burbules, N. C. (1986). A theory of power in education. *Educational Theory*, 36(2), 95-114.

Burbules, N. C., & Berk, R. (1999). Critical thinking and critical pedagogy: Relations, differences, limits. In T. S. Popkewitz and L. Fendler (Eds.), *Critical theories in education*: *Changing terrains of knowledge and politics* (pp 45-65). New York: Routledge.

Burkhalter, N. & Shegebayev, M. R. (2012). Critical thinking as culture: Teaching post-Soviet teachers in Kazakhstan. *International Review of Education*, *58*(1), 55-72.

Caputo, J. D. (1997). *The Prayers and Tears of Jacques Derrida: Religion without Religion.* Bloomington: Indiana University Press.

Carr, K.S. (1990). *How can we teach critical thinking?* Urbana, IL: ERIC Clearinghouse on Elementary and Early Childhood Education. ERIC Document Reproduction Service NO. ED326304.

Chapin Metz, H. (1994). *Algeria: A Country Study*. Washington: Library of Congress.

Chaplin, S. (2007). A Model of Student Success: Coaching Students to Develop Critical Thinking. *International Journal for the Scholarship of Teaching and Learning*, *1*(2), (n.p.).

Charmaz, K. (2000). Constructivist and Objectivist Grounded Theory. In N.K. Denzin & Y. Lincoln (Eds.), *The Sage Handbook of Qualitative Research* (pp.509-35). Thousand Oaks, CA: Sage.

Cherif, M. (2008). *Islam and the West: A Conversation with Jacques Derrida*. Chicago: The University of Chicago Press.

Chouari, A. (2016). Cultural Diversity and the Challenges of Teaching Multicultural Classes in the Twenty-First Century. *Arab World English Journal, 7*(3), 3-17.

Chua, H. F., Boland, J. E. & Nisbett, R. E. (2005). *Cultural variation in eye movements during scene perception*. Proceedings of the National Academy of Sciences of the United States of America, *102*(35), 12629-12633. https://doi.org/10.1073/pnas.0506162102.

Cibangu, S. K., & Hepworth, M., (2016). T*he uses of phenomenology and phenomenography: A critical review*, Library & Information Science Research http://dx.doi.org/10.1016/j.lisr.2016.05.001

Cohen, D. & Crabtree, B. (2006). *Qualitative Research Guidelines Project*. http://www.qualres.org/HomeEval-3664.html

Costa, C. & Murphy, M. (Eds.) (2015). *Bourdieu, Habitus and Social Research: The Art of Application. London*: Palgrave Macmillan UK.

Cotton, K. (1991a). *Close-Up #11Teaching Thinking Skills*. Northwest Regional Educational Laboratory's School Improvement Research Series. http://www.nwrel.org/scpd/sirs/6/cu11.html

Cotton, K. (1991b). *Teaching thinking skills*. School Improvement Research Series. http://www.nwrel.org/scpd/sirs/6/cu11.html

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. New York: Sage.

Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (3rd ed.). California: SAGE Publications, Inc.

Creswell, J. W. (2013). *Educational Research Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Boston: Pearson Education Ltd.

Crossely, N. (2011). *Towards a Relational Sociology*. New York: Routledge.

Crotty, M. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*. Australia: Allen & Unwin.

Csordas, T.J. (Ed.) (1994). Embodiment and experience: The existential ground of culture and self. Cambridge, UK: Cambridge University Press.

Csordas, T.J. (1999). Embodiment and Cultural Phenomenology. In G., Weiss, & H.F. Haber (Eds.), *Perspectives on Embodiment* (pp. 143-161). New York: Routledge.

Czajka, A. (2017). *Democracy and Justice: Reading Derrida in Istanbul*. New York: Routledge.

Dale, J. & Hyslop-Margison, E. J. (2011). *Paulo Freire: Teaching for Freedom and Transformation.* New York: Springer

Dam, G. & Volman, M. (2004). Critical Thinking as a Citizenship Competence: Teaching Strategies. *Learning and Instruction, 14*, 359-379.

Davidson, B. (1994). Critical thinking: A perspective and prescriptions for language teachers. *Language Teaching, 18*(4), 20–26.

Davidson, B. (1998). Critical thinking faces the challenge of Japan. *Inquiry*, *14*(3), 41-53.

Davies, M. & Barnett, R. (Eds.) (2015). *The Palgrave Handbook of Critical Thinking in Higher Education.* New York: Palgrave Macmillan.

Davies, M. (2011). Introduction to special issue on critical thinking in higher education. *Higher Education Research and Developmen*t, *30*(3), 255-260. DOI:10.1080/07294360.2011.562145.

Denscombe, M. (2010). *The Good Research Guide: For Small-scale social research projects*. Berkshire, England: Open University Press;

Denzin, N. K., & Lincoln, Y. S. (Eds.). (1994). *Handbook of qualitative research*. Sage Publications, Inc

Dépelteau, F. (2008). Relational Thinking: A Critique of Co-deterministic Theories of Structure and Agency. *Sociological Theory*, 26(1), 51–73.

Dépelteau, F. (2011). Nick Crossley, Towards Relational Sociology. *Canadian Journal of Sociology, 36*(4), 395.

Dépelteau, F. (2018). *The Palgrave Handbook of Relational Sociology*. Switzerland: Palgrave Macmillan.

Derrida, J. (1966). Structure, Sign and Play in the Discourse of the Human Sciences. Essay publised in *Writing and Difference* (1978) (A. Bass, Trans.), pp.278-295. Chicago: University of Chicago Press.

Derrida, J. (1976). *Of Grammatology* (G.C. Spivak, Trans.). London: John Hopkins University Press. (Original work in French published 1967).

Derrida, J. (1978). *Writing and Difference* (A. Bass, Trans.) Chicago: University of Chicago Press.

Derrida, J. (1986). The *Tain of the Mirror: Derrida and the Philosophy of Reflection*. London: Harvard University Press.

Derrida, J. (1991). Letter to a Japanese Friend. In Kamuf, P. (Ed.) *A Derrida Reader: Between the Blinds* (pp. 270-6). New York: Columbia University Press.

Derrida, J. (1994). *Specters of Marx: The State of Debt, The Work of Mourning, and the New International*. New York and London: Routledge

Derrida, J., Creech, J., Kamuf, P. & Todd, J. (1985). Deconstruction in America: An Interview with Jacques Derrida. (J. Creech, Trans.). *Critical Exchange*, 17: 1-33.

Dewey, J. & Bentley, A. F. (1949). *Knowing and the Known*. Boston: Beacon Press.

Dewey, J. (1910). *How we Think*. Missouri: D.C. Heath & Co.

Dewey, J. (1933) *How we think: A Restatement of the Relation of Reflective Thinking to the Educative Process*. Boston: D.C. Heath.

Dexter, L. A. (1970). *Elite and specialized interviewing*. Evanston, IL: Northwestern University.

DfEE-Department for Education and Employment (1999). *Modern Foreign Languages*. The National curriculum for England, key stages 3-4. London: DfEE/QCA. https://core.ac.uk/download/pdf/20573394.pdf

Dob, F. & Ben Cheikh, K. (2016). *Implementing Critical Thinking Skills in Teaching EFL Reading Comprehension*: *The Case of Ouargla Secondary Schools* [Unpublished Master's dissertation Kasdi Merbah University of Ouargla]. https://bu.univ-ouargla.dz/master/pdf/DOB-BEN-CHEIKH.pdf?idmemoire=3988

Donati, P. (2011). *Relational Sociology: A New Paradigm for the Social Sciences*. London: Routledge.

Duranti, A. & Goodwin, C. (Eds.). (1992). *Rethinking Context: Language as an Interactive Phenomenon*. London: Cambridge University Press.

Edgerton J., D. & Roberts, L. W. (2014). Cultural capital or habitus? Bourdieu and beyond in the explanation of enduring educational inequality. *Theory and Research in Education, 12*(2), 193-220.

Egege, S. & Kuteileh, S. (2004). Critical Thinking: Teaching Foreign Notions to Foreign Students. *International Education Journal*, 4(4), 75-85.

Eggen, P. D. & Kauchak, D. (2001). *Strategies for teachers: Teaching content and thinking skills*. Boston: Allyn and Bacon.

El Ouchdi-mirali, I. Z. (2015). Enhancing Critical Thinking Through ICTs in The LMD System: The Case of Abdelhamid Ibn Badis University. *Tradtec*, 14, 102-109.

Elias, N. (1978). *What is Sociology?* Cambridge: Cambridge University Press.

Elliott, A. (2014). *Routledge Handbook of Social and Cultural Theory*. New York: Routledge.

Emirbayer, M. (1997). Manifesto for a Relational Sociology. *American Journal of Sociology*, 103(2), 281-317.

Encyclopedia Britannica (2018). *The Association of Algerian Muslim Ulama*. Retrieved July 19, 2018 from: https://www.britannica.com/topic/Association-of-Algerian-Muslim-Ulama.

Encyclopedia Britannica (2019). *Life-world*. Retrieved March 5, 2019 from: https://www.britannica.com/topic/life-world.

Endut M. N. & Abdullah, S. Wan (2010). *Toward the conceptual definition of Islamic critical thinking*. http://eprints.utp.edu.my/10128/1/COME%20Critical%20Thinking%20Paper.pdf

Ennis, R. H. (1962). A Concept of Critical Thinking. *Harvard Educational Review*, 32(1), 81-111.

Ennis. R. H. (1985) A Logical Basis for Measuring Critical Thinking Skills. *Educational Leadership, 43*(2), 44-48. https://jgregorymcverry.com/readings/ennis1985assessingcriticalthinking.pdf

Ennis. R. H. (1993). Critical Thinking Assessment. *Theory into Practice, 32*(3), 179-186.

Enwald, M. (2004). *Displacements of Deconstruction: The Deconstruction of Metaphysics of Presence, Meaning, Subject and Method* [Unpublished doctoral dissertation]. University of Tampere. http://tampub.uta.fi/bitstream/handle/10024/67347/951-44-5891-5.pdf;sequence=1

Facione P. A., Giancarlo, C. A., Facione, N. C., & Gainen, J. (1995). The Disposition toward Critical Thinking. *Journal of General Education*, *44*(1), 1-25.

Facione, P. A. (1990). *Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction Executive Summary*. California: The Delphi Report, Calif. Acad. Press. ED315423

Facione, P. A. (2000). The Disposition Toward Critical Thinking: Its Character, Measurement, and Relationship to Critical Thinking Skills. *Informal Logic*, *20*(1), 61-84.

Fahim, M., & Masouleh, N. S., (2012). Critical thinking in higher education: A pedagogical look. *Theory and Practice in Language Studies, 2*(7), 1370-1375.

Faour, M. & Muasher, M. (2011). *Education for Citizenship in the Arab World: Key to the Future*. Massachusetts: Carnegie Middle East Center.

Feuerstein, R. (1980). *Instrumental Enrichment: An Intervention Program for Cognition Modifiability*. Baltimore: University Park Press.

Fisher, A. (2001). *Critical Thinking: An Introduction*. Cambridge UK: Cambridge University Press.

Fitzgerald, M. (2009). *Becoming Critical Beings: A Thematic Study Exploring the Development, Learning and Teaching of a Group of Non-Traditional adult* [Unpublished doctoral dissertation]. University of South Wales Prifygol De Cymru.

Foucault, M. (1970). *The Order of Things*. London: Tavistock.

Foucault, M. (1980), *Power/Knowledge: Selected Interviews and Other Writings*, *1972–1977*. New York: Pantheon Books.

Foundation for Critical Thinking (2015). *Defining Critical Thinking*. Rterieved Frebruary 12, 2015 from https://www.criticalthinking.org/pages/defining-critical-thinking/766

Fox, H. (1994). *Listening to the world: Cultural issues in academic writing*. Urbana, Ill.: National Council of Teachers of English.

Freedom House (2017). *Algeria. Freedom of the Press*. Retrieved December 2, 2018 from https://freedomhouse.org/report/freedom-press/2015/algeria

Freeman, J. B., Rule, N. O. & Ambady, N. (2009). The cultural neuroscience of person perception. *Progess in Brain Research, 178*, 191-201.

Freire, P. (1970). *Pedagogy of the Oppressed.* New York: Seabury.

Freire, P. (1973). *Education for Critical Consciousness.* New York: Continuum.

Freire, P. (2004). *Pedagogy of Indignation*. Boulder: Colorado, Paradigm.

Gabarino, J. (Ed.). (1982). *Children and Families in the Social Environment*. New York: Aldine Publishing Co.

Gadamer, H. G. (1976). *Philosophical Heremeneutics*. Berkeley: University of California Press.

Gafaiti, H. (2002). The Monotheism of the Other: Language and De/Construction of National Identity in Postcolonia Algeria. In A-E. Berger (Ed.), *Algeria in Others' Languages* (pp. 19-43). New York: Cornell University Press.

Gates, P. (2000). *A Study of the Structure of the Professional Orientation of Two Teachers of Mathematics* [Unpublished doctoral dissertation]. Nottingham University.

Gergen, K. J. (2009*). Relational Being: Beyond Self and Community*. Oxford: Oxford University Press.

Gershenson, C. (2002). *Contextuality: A Philosophical Paradigm, with Applications to Philosophy of Cognitive Science* [Unpublished Departmental Technical Report]. http://cogprints.org/2621/1/PhilCogSci2-Contextuality.pdf

Gibson, G. (1995). Critical thinking: Implications for instruction. *Reference & User Services Quarterly*, *35*(1), 27–35.

Giddens, A. (1995). *Politics, Sociology and Social Theory: Encounters with Classical and Contemporary Social Thought*. Cambridge: Polity.

Giroux, H. A. (1983). *Theory and Resistance in Education. A Pedagogy for the Opposition*. London: Bergin and Garvey Publishers, Inc.

Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy* of learning. Westport, CT: Bergin & Garvey.

Giroux, H. A. (1994). Toward a pedagogy of critical thinking. In K. S. Walters (Ed.), *Re-thinking reason: New perspectives on critical thinking (*pp. 199-204). Albany: Suny Press.

Giroux, H. A. (2002). Neoliberalism, corporate culture, and the promise of higher education: The university as a democratic public sphere. *Harvard Educational Review*, *72*(4), 425-263.

Giroux, H. A. (2011). *On Critical Pedagogy.* New York: Continuum.

Giroux, H. A., & McLaren, P. (Eds.). (1994). *Between Borders: Pedagogy and the Politics of Cultural Studies.* London: Routledge.

Given, M. L. (2008). *The Sage Encyclopedia of Qualitative Research Methods*. California: Sage Publications.

Glaser, E. M. (1941). *An experiment in the development of critical thinking*. New York: Teachers' College of Columbia University Bureau of Publications.

Goodman, J. E. (2005). *Berber Culture on the World Stage: From Village to Video.* Bloomington: Indiana University Press.

Gorodnichenko, Y. & Roland G. (2012). Understanding the Individualism-collectivism Cleavage and its Effects: Lessons from Cultural Psychology. In M., Aoki, T. Kuran, and G. Roland (Eds*), Institutions and Comparative Economic Development* (pp. 213-236*).* UK: Palgrave Macmillan.

Grenfell, M. (2008). *Pierre Bourdieu: Key concepts*. Stocksfield, England: Acumen.

Guba, E. G. (1990). *The Paradigm Dialogue*. Newbury Park, CA: Sage.

Guba, E. G., & Lincoln, Y. S. (2005). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin & Y. S. Lincoln (Eds.), *The SAGE Handbook of Qualitative Research*, (3rd ed., pp. 191-215), Thousand Oaks, CA: Sage.

Guest, G., Namey, E. & Marilyn, M. (2013). *Collecting Qualitative Data: A Field Manual for Applied Research*. London: Sage

Habermas, J. (1979). *Communication and the Evolution of Society*. Boston, MA: Beacon Press.

Hakim-Larson, J. (2013). The Psychosocial Development of Arab Americans. In Nassar-McMillan, S.C., Ajrouch, K. & Hakim-Larson, J. (Eds.), *Biopsychosocial Perspectives on Arab Americans: Culture, Development, and Health* (pp.147-154). New York: Springer.

Halai, A. (2006). *Ethics in Qualitative Research: Issues and Challenges*. Bristol, UK: EdQual RPC.

Hall, E. (1959). *The silent language*. New York: Doubleday.

Hallaq. W. (1984). Was the Gate of Ijtihad Closed*? International Journal of Middle East Studies*, *16*(1), 3-41.

Halpern, D. F. (1999). Teaching for Critical Thinking: Helping College Students Develop the Skills and Dispositions of a Critical Thinker. *New Directions for Teaching and Learning*, *80*, 69-74.

Harris, M. (2001). The Place of Self and Reflexivity in Third Sector Scholarship: An Exploration. *Nonprofit and Voluntary Sector Quarterly*, *30*(4),747-760.

Heidegger, M. (1962). *Being and Time*. New York: Harper. (Original work published 1927).

Heidegger, M. (1982). *The Basic Problems of Phenomenology* (A. Hofstadter, Trans.). Bloomington: Indiana University Press.

Hilsdon, J. (2007). *Book Review: Higher Education: A Critical Business*. Open University Press. http://www.learnhigher.ac.uk/resources/files/Critical%20thinking/HEducationCriticalBusiness.doc

Holloway, I. & K. Galvin. (2017). *Qualitative Research in Nursing and Healthcare*. West Sussex: John Wiley and Sons, Inc.

Holloway, I. & Wheeler, S. (2010). *Qualitative Research in Nursing and Healthcare*. Oxford: Wiley-Blackwell.

Holloway, I. (1997). *Basic concepts for qualitative research*. London: Blackwell Science.

Holloway, I. (Ed.) (2005). *Qualitative Research in Healthcare*. Berkshire, England: Open University Press.

Hooks, B. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.

Hooks, B. (2010). *Teaching Critical Thinking: Practical Wisdom*. New York: Taylor & Francis.

Horkheimer, M. (1982). *Critical theory: Selected Essays*. (M. O'Connell et al., Trans.). New York: Continuum.

Houghton, S. A., Furumura, Y., Lebedko, M. & S. Li (Eds.). (2013). *Critical Cultural Awareness: Managing Stereotypes through Intercultural (Language) Education*. Cambridge: Cambridge Scholars Publishing.

Houston, S. H. (2015). Towards a Critical Ecology of Child Development: Aligning the Theories of Bronfenbrenner and Bourdieu. *Families, Relationships and Societies*. Queen's University Belfast Research Portal. https://doi.org/10.1332/204674315X14281321359847

Hoy, D. C. (1999). Critical Resistance: Foucault and Bourdieu. In G. Weiss, & H.F. Haber (Eds.), *Perspectives on Embodiment* (pp. 3-22). New York: Routledge.

Hoy, D.C. & Mccarthy, T. (1994). *Critical Theory*. London: Blackwell.

Hussein, S. (2006). *Towards the Islamisation of Critical Pedagogy: A Malaysian Case Study*. [Unpublished doctoral dissertation]. The University of Sheffield.

Husserl, E. (1960). *Cartesian Meditations*. (D. Cairns, Trans.). The Hague: Martinus Nijhoff.

Husserl, E. (1970). *The Crisis of European sciences and transcendental phenomenology*: An *introduction to phenomenology*. Evanston, IL: Northwestern University Press.

Husserl, E. (2001). *Logical Investigations*. London: Routledge

Husu, H. (2013). Bourdieu and social movements: Considering identity movements in terms of field, capital and habitus. *Social Movement Studies*, *12*(3), 264–279.

Idri, N. (2005). *The LMD System Experience as a Struggle between the Educational Development and Reform: An Analytical Study of the Endeavour of the Academic Year 2004/2005 in Bejaia University with Suggested Outcomes*. Eric Reproduction Service ED504547. https://eric.ed.gov/?id=ED504547

Iellatchitch, A., Mayrhofer, W., & Meyer, M. (2003). Career fields: A small step towards a grand theory? *The International Journal of Human Resource Management*, *14*(5), 728- 750.

Ingold, T. (2000). *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill*. London: Routledge.

Inhelder, B., & Piaget, J. (1958). *The Growth of Logical Thinking from Childhood to Adolescence*. New York: Basic Books.

Iratni, B. (2014). Why no Arab Spring in Algeria? Questioning multiculturalism and democracy experiments. In M. Ennaji (Ed.), *Multiculturalism and Democracy in North Africa: Aftermath of the Arab Spring* (pp. 115-134). New York: Routledge.

Jensen, M. (2014). Structure, Agency and Power: A Comparison of Bourdieu and Foucault. *AU: Central Debates in Anthropology.* https://www.academia.edu/10258956/Structure_Agency_and_Power_A_Comparison_ of_Bourdieu_and_Foucault.

Jeong, H. (2016). Challenging the notion of non-Western students' incapability for critical thinking. In F. L. Gaol, F. Hutagalung, N. Bagautdinova, & L. Safiullin (Eds.), *Social sciences and interdisciplinary behavior* (pp. 329-334). Boca Raton: CRC Press,

Johnson, L., & Morris, P. (2010). Towards a framework for critical citizenship education. *The Curriculum Journal,* 21(1), 77-96.

Johnson, R. B. & Onwuegbuzie, A. J. (2004). Mixed Methods Research: A Research Paradigm Whose Time Has Come. *Educational Researcher*, 33(7), 14-26.

Johnston B., Mitchell, F. M. & Ford, P. (2011). *Developing Student Criticality in Higher Education*. London: Contiuum International Publishing Group.

Jones, S. N., (2011). *The Gendering of Enterepreneurship in Higher Education: A Bourdieuian Approach.* (Unpublished doctoral dissertation). Metropolitan University, London, UK.

Kakoliris, G. (2014). Jacques Derrida's Double Deconstructive Reading: A Contradiction in Terms? *Journal of the British Society for Phenomenology*, 35(3), 283-292.

Kalin, I. (2012). Reason and Rationality in the Quran. *MABDA*, English Monograph Series NO.12. Amman: The Royal Aal Al-Bayt Institute for Islamic Thought. https://rissc.jo/books/en/012-Reason-Rationality-Quran-Kalin.pdf

Kanik, F. (2010). *An Assessment of Teachers' Conceptions of Critical Thinking and Practices for Critical Thinking Development at Seventh Grade Level* [Unpublished doctoral dissertation]. Middle East Technical University. https://etd.lib.metu.edu.tr/upload/12612523/index.pdf

Kaplan, L. D. (1994). Teaching intellectual autonomy: The failure of the critical thinking movement. In K. S. Walters (Ed.), *Re-thinking reason: New perspectives on critical thinking* (pp. 205-220). Albany, NY: Suny.

Kawulich, B. B. (2005). Participant Observation as a Data Collection Method. *Forum Qualitative Forum: Qualitative Social Research*, 6(2), 43. http://nbn-resolving.de/urn:nbn:de:0114-fqs0502430.

Kelly, A. V. (1995). *Education and democracy: Principles and practices*. London: Paul Chapman

Khan, M. A. (2006). *Islamic Democratic Discourse: Theory, Debates and Philosophical Perspectives*. New York: Rowman & Littlefield Publishers, Inc.

Kim, J. C. (1985). *Education and development: Some essays and thoughts on Korean education*. Seoul: Seoul National University Press.

Kirkpatrick, R. (2011). The Negative Influences of Exam-Oriented Education on Chinese High School Students: Backwash from Classroom to Child. Language Testing in Asia, 1(3), 36-45.

Kitayama, S., Duffy, S., Kawamura, T., & Larsen, J. T. (2003). Perceiving an object and its context in different cultures: A cultural look at New Look. *Psychological Science*,14, 201–206.

Kuhn, T. S. (1970). *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press.

Kutieleh, S. & Egege, S. (2004). *Critical thinking and international students: A marriage of necessity* [Paper presentation]. The 8th Pacific Rim First Year in Higher Education Conference: Dealing with Diversity, Melbourne, Australia. https://www.academia.edu/7084061/Critical_Thinking_and_International_Students_A_Marri age_of_Necessity

Laaredj-Campbell, A. (2016). *Changinge Female Literacy Practices in Algeria: Empirical Study on Cultural Contstruction of Gender and Empowerment*. Germany: Springer VS.

Lai, E. R. (2011). *Critical Thinking: A Literature Review*. Research Report. Pearson. https://images.pearsonassessments.com/images/tmrs/CriticalThinkingReviewFINAL.pdf

Lamont, M. & A. Lareau (1988). Cultural Capital: Allusions, Gaps and Glissandos in Recent Theoretical Developments. *Sociological Theory*, *6*, 153–16.

Lane, J.F. (2000). *Pierre Bourdieu: A Critical Introduction*. London: Pluto Press.

Langdridge, D. (2007). *Phenomenological Psychology: Theory, Research and Method.* Harlow, UK: Pearson Education.

Larsson J. & Holmström, I. (2007). Phenomenographic or phenomenological analysis: does it matter? Examples from a study on anaesthesiologists' work. *International Journal of Qualitative Studies on Health and Well-being*, *2*(1), 55-64, DOI: 10.1080/17482620601068105

Lester, S. (1999). *An Introduction to Phenomenological Research*. Taunton UK: Stan Lester Developments. www.sld.demon.co.uk/resmethy.pdf>.

Lim, L. (2014). Critical thinking and the anti-liberal state: the politics of pedagogic recontextualization in Singapore. *Discourse: Studies in the Cultural Politics of Education*, *35*(5), 692-704.

Lim, L. (2015). Critical thinking, social education and the curriculum: foregrounding a social and relational epistemology. *The Curriculum Journal*, *26*(1), 4-23.

Lim, L. (2016). *Knowledge, Control and Critical Thinking in Singapore: State Ideology and The Politics of Pedagogic Recontextualization*. New York: Routledge.

Lincoln, Y.S. & Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage Publications.

Lipman, M. (1989). *Misconceptions in Teaching for Critical Thinking*. Institute for critical thinking resource publication, Montclair State College. Eric Document Reproduction NO. ED325335. https://files.eric.ed.gov/fulltext/ED352335.pdf

Lloyd, G.E.R. (1996). *Adversaries and Authorities: Investigations into ancient Greek and Chinese science*. Cambridge: CUP.

Longhofer, W. & Winchester, D. (2013). *Social Theory Re-Wired: New Connections to Classical and Contemporary Perspective*. New York: Routledge.

Low, G.D. & Tian, J. (2011). Critical thinking and Chinese university students: A review of the evidence. *Language, Culture & Curriculum*, *21*(1), 61-76.

Mack, N., Woodsong, C., McQueen, K.M., Guest, G., Namey, E. (2005). *Qualitative Research Methods: A Data collector's field guide*. North Carolina: Family Health International.

Makari, E. (1983). *Ibn Taymiyyah's Ethics: The Social Factor*. Chicago: Scholars Press.

Mannheim (1986) *Conservatism. A Contribution to the Sociology of Knowledge*. London: Routledge & Kegan Paul.

Marcuse, H. (1972). *Counterrevolution and Revolt.* Canada: Saunders of Toronto Ltd.

Margolis, E., Soldatenko, M., Acker, S. & Gair, M. (2001). Peakaboo: Hiding and outing the curriculum. In E. Margolis (Ed.), The hidden curriculum in higher *education* (pp. 1-19). New York: Routledge.

Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review*, *98*, 224–253.

Marshall, C. & Rossman, G. B. (2011). *Designing qualitative research*. Thousand Oaks, CA: Sage Publications.

Marton, F. (1986). Phenomenography – A research approach to investigating different understandings of reality. *Thought 21*, 28–49.

Masrvasti, A. B. (2004). *Qualitative Research in Sociology*. London: Sage Publications.

Mastin, L. (2008). *The basics of Philosophy*. http://www.lukemastin.com/philosophy/

Mazier, M. (2014). *Beyond the Neoliberal Imaginary: Investigating the Role of Critical Pedagogy in Higher Education* [Master's Thesis, The University Western Ontario]. Electronic Thesis and Dissertation Repository.2034. https://ir.lib.uwo.ca/etd/2034

McCarthy, T. (1994). *Ideals and Illusions: On Reconstruction and Deconstruction in Contemporary Critical Theory*. Cambridge: The MIT press.

McCormick, B. (2006). A Feel for the Game: Bourdieu, Source Study, and the Legend. *Studies in the Age of Chaucer, 28*, 257-261.

McGuinness, C. (2000) *Acts: A Methodology for Enhancing Thinking Skills Across the curriculum (with a focus on knowledge transformation)* [Paper presentation]. The ESRC Teaching and Learning Research Programme, First Annual Conference - University of Leicester, England. http://www.leeds.ac.uk/educol/documents/00003276.doc

McLaren, P. L. (1994). Foreword: Critical thinking as a political project. In K. S. Walters (Ed.), *Rethinking reason: New perspectives on critical thinking* (pp. ix-xv). Albany, NY: Suny Press.

McLaren, P., & Farahmandpur, R. (2001). Teaching against globalization and the new imperialism: Toward a revolutionary pedagogy. *Journal of Teacher Education*, *52*(2), 136-150.

Mead, G. H. (1967). *Mind, Self, and Society: From the Standpoint of a Social Behaviorist*. Chicago: University of Chicago Press.

Melançon, J. (2014). Thinking Corporeally, Socially, and Politically: Critical Phenomenology after Merleau-Ponty and Bourdieu. *Bulletin d'Analyse Phénoménologique*, *10*(8), 1-28.

Melouah, A. (2012) *Critical Thinking Skills for Reading Historical Documents: The Case of First-Year LMD of English at Blida University* [Unpublished Magister thesis). Saad Dahlab University of Blida, Algeria.

Merleau-Ponty, M. (1962). *Phenomenology of Perception*. London, New York: Routledge. (Original edition in French published 1945).

Mertens, D. M. (2005). *Research methods in education and psychology: Integrating diversity with quantitative and qualitative approaches* (2nd ed.). Thousand Oaks: Sage.

Mezirow, J. (1978). *Education for perspective transformation; Women's re-entry programs in community colleges*. New York: Teacher's College, Columbia University.

Miliani, M. (1996). The Circulation of European Educational Theories and Practices: The Algerian Experience. *Mediterranean Journal of Educational Studies*, *1*(1), 1-12.

Miliani, M. (2000). Teaching English in a Multilingual Context: The Algerian Case. *Mediterranean Journal of Educational Studies*, *6*(1), 13-29.

Miliani, M. (2002). Le français dans les écrits des lycéens: Langue étrangère ou Sabir? [French in the writings of high school students: Foreign language or Sabir]. *Insaniyat*, n°17-18, 79-95.

Miliani, M. (2005). Languages policy in Algeria: Between convergence and diversity. In M.A. Majumdar & M. Saad (Eds.), *Transition and Development in Algeria: Economic, Social and Cultural Challenges* (pp. 131-144). Bristol: Intellect.

Miliani, M. (2012). Teaching in Higher Education Institutions in Algeria: A Clash of Paedagogies? *International Journal of Pedagogies and Learning*, *7*(3), 218-226.

Ministry of Education (2005). Programme d'Anglais Deuxième Langue Etrangère (Première Année Secondaire). Algérie: Commission Nationale des Programmes – Janvier 2005. Retrieved from https://www.education.gov.dz/wp-content/uploads/2015/04/انجليزية-سنة-أولى.pdf

Moore, T.J. (2011). *Critical Thinking and Language: The Challenge of Generic Skills and Disciplinary Discourses*. London: Continuum International Publishing Group.

Morse, C. A. (2009). *Law student understandings of critical theory: A phenomenographic study.* (Doctoral Dissertation. Sheffield Hallam University, England). Research Archive (SHURA) http://shura.shu.ac.uk/20086/

Morse, J. M. (Ed.). (1994). *Critical Issues in Qualitative Research Methods*. California: Sage Publications, Inc.

Mulnix, J. W. (2010) Thinking Critically about Critical Thinking. *Educational Philosophy and Theory*, *44*(5), 464-479. doi: 10.1111/j.1469-5812.2010.00673.x.

Naido, R. (2004). Fields and institutional strategy: Bourdieu on the relationship between higher education, inequality and society. *British Journal of Sociology of Education*, *25*(4), 457-471.

Nait Brahim, A. (2006). *The Ideological Trojan Horse in the Pedagogical Realm: Towards a Recovery of the Intellectual Skeptron: A Study of the Role of Ideological Discourse in the Formation of Foreign Language Students' Social and Cultural Representations of the Other.* [Unpublished doctoral dissertation]. University of Oran.

Neuman, W. L. (2013). *Social Research Methods Qualitative and Quantitative Approaches* (7th ed.). Edinburgh Gate: Pearson Education Limited.

Nisbett R.E. & Masuda, T. (2003). Culture and point of view. *PNAS*, *100*(19), 11163-11170. https://doi.org/10.1073/pnas.1934527100

Nisbett, R. E. (2003). *The geography of thought: How Asians and Westerners think differently and why*. New York: Free Press.

Nishimura, S., A. Nevgi, & S. Tella, (2008, February 8). *Communication Style and Cultural Features in High/Low Context Communication Cultures: A Case Study of Finland, Japan and India* [Conference Proceedings]. Ainedidaktiikan Symposiumi, Helsinki, Finland, 783-796, http://www.helsinki.fi/~tella/nishimuranevgitella299.pdf

Nordin, N. & Surajudeen, A. T. (2015). Islamic Theoretical model for critical thinking in teaching and learning of islamic education. *GSE E-Journal of Education*, *3*, 34-44.

Norris, C. (1987). *Derrida*. London: Fontana Press.

Norris, S. P. (1985) Synthesis of Research on Critical Thinking. *Educational Leadership*, *42*(8), 40-45.

Nozick, R. (1993). *The Nature of Rationality*. Princeton: Princeton University Press.

Nunan, D. (1992). *Research Methods in Language Learning*. Cambridge: Cambridge University Press.

Nussbaum, M. C. (1997). *Cultivating Humanity: A classical defense of reform in liberal education. Cambridg*e, MA: Harvard University Press.

Nussbaum, M. C. (2003). Capabilities as fundamental entitlements: Sen and social justice. *Feminist economics*, *9*(2-3), 33-59.

Nussbaum, M. C. (2011). *Creating Capabilities*. Cambridge, MA: Harvard University Press.

NVivo qualitative data analysis software. QSR International Pty Ltd. Version 12, 2018.

Nydell, M. K. (2006). *Understanding Arabs: A Guide for Modern Times*. London: Intercultural Press, Inc.

Nydell, M. K. (2012). *Understanding Arabs: A Contemporary Guide to Arab Society.* London: Intercultural Press, Inc.

Oderda, G. M., Zavod, R. M., Carter, J. T., Early, J. L., Joyner, P. U., Kirschenbaum, H, & Plaza, C. M. (2011). An environmental scan on the status of critical thinking and problem-solving skills in colleges/ schools of pharmacy: Report of the 2009-2010 academic affairs standing committee. *American Journal of Pharmaceutical Education*, *74*(10), 6.

Online Merriam-Webster Dictionary. (2016). *Infusion*. In Merriam-Webster.com dictionary. Retrieved April 10, 2019 from https://www.merriam-webster.com/dictionary/infuse

Oxford Reference (2019). *Lived Experience.* In Oxford Reference online library. Retrieved June 18, 2019 from https://www.oxfordreference.com/view/10.1093/acref/9780199568758.001.0001/acref-9780199568758-e-1552

Palinkas, L.A., Horwitz, S. M.., Green, C.A., Wisdom, J.P. Naihua Duan, M.H. & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. A*dm Policy Ment Health*, *42*(5), 533–544.

Papastephanou, M. & C. Angeli (2007). Critical Thinking Beyond Skill. *Educational Philosophy and Theory*, *39*(6), 604-621.

Partington, G. (2001). Qualitative research interviews: Identifying problems in technique. *Issues in Educational Research*, *11*(2), 32-44.

Park Lala, A. & Kinsella, E. A. (2011). Embodiment in Research Practices: The Body in Qualitative Research. In J. Higgs, A. Titchen, D. Horsfall, and D. Bridges (Eds.), *Creative*

Spaces for Qualitative Researching: Living Research (pp. 77-86). Sense Publishers: Rotterdam, the Netherlands.

Patocka, J. (1998). *Body, Community, Language, World*. (E. Kohak, Trans.). Chicago: Open Court.

Patton, M.Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Newbury Park, CA: Sage Publications.

Paul, R.W., & Elder, L. (2002). *Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life*. New Jersey: Financial Times Prentice Hall.

Paul, R.W., Elder, L, & Bartell, T. (1997) *California Teacher Preparation for Instruction in Critical Thinking: Research Findings and Policy Recommendations*. California: Foundation for Critical Thinking.

Paul. R.W., (1993). *Critical Thinking: What Every Person Needs to Survive in a Rapidly Changing World*. California: Center for Critical Thinking and Moral Critique.

Pérez-Arce, P. (1999). The Influence of Culture on Cognition. *Archives of Clinical Neuropsychology*. *14*(7), 581-592.

Perkins, D. N., Jay, E. & Tishman, S. (1993). Beyond Abilities: A Dispositional Theory of Thinking. *Merrill-Palmer Quarterly*. *39*(1), 1-42.

Pishghadam, R. (2008). Improving critical thinking through literary discussions in English classrooms. *Journal of Science and Research of Mashhad University*, *40*(4), 153-167.

Presseisen, B. Z. (1986). *Critical Thinking and Thinking Skills: State of the Art definitions and Practice in Public Schools* [Paper presentation]. The Annual Meeting of the American Educational Research Association, San Francisco, CA. (Eric Document Reproduction Service NO. ED 268536.

Raddawi, R. (2011). Teaching critical thinking skills to Arab university students. In C. Gitsaki (Ed.), *Teaching and learning in the Arab world* (pp. 71-91), New York: Peter Lang.

Rahimi, A. & Sajed, M. (2014). The Interplay between Critical Pedagogy and Critical Thinking: Theoretical Ties and Practicalities. *Procedia - Social and Behavioral Sciences, 13*6, 41 – 45. https://doi.org/10.1016/j.sbspro.2014.05.284

Reboy, L. M. (1989). Teaching Critical Thinking: Bringing the Real World into the Classroom. *The Clearing House*. *62*(9), 411-413.

Reed, J. H. (1998). *Effect of a Model for Critical Thinking on Student Achievement in Primary Source Document Analysis and Interpretation, Argumentative Reasoning, Critical Thinking Dispositions, and History Content in a Community College History Course* [Unpublished doctoral dissertation]. University of South Florida. http://www.criticalthinking.org/resources/JReed-Dissertation.pdf

Rehim, M. (2016). *Developing Tertiary Students' Critical Thinking Skills Through Movies: The Case Study of Second Year English Students at Mohammed Kheider University of Biskra* [Unpublished Master's thesis]. University of Biskra.

Reporters Without Borders's (2017). *Freedom of the Press*. Retrieved November 20, 2017 from https://rsf.org/en/algeria https://freedomhouse.org/report/freedom-press/2015/algeria

Rezaei, S., Derakhshan, A., & Bagherkazemi, M. (2011). Critical thinking in language education. *Journal of Language Teaching and Research*, *2*(4), 769-777.

Ricci, F. A. & Huang, H.E. (2013). Cultural Conditioning: Influences on Critical Thinking. *Worldwide Forum Education Culture*, *5*(1), 47–54.

Richards, J. C. & Schmidt, R. (2002). *Longman Dictionary of Language Teaching and Applied Linguistics*. UK: Pearson Education Ltd.

Ritchhart, R. (2002). *Intellectual Character: What it is, why it matters, and how to get it*. San Fransisco: Jossey-Bass.

Ritchhart, R. (2015). *Creating Cultures of Thinking: The 8 Forces we must Master to Truly Transform our Schools*. San Francisco, CA: Jossey-Bass.

Robinson, I. S. (1987). *A Program to Incorporate High-Order Thinking Skills into Teaching and Learning for Grades K-3*. Fort Lauderdale, FL: Nova University.

Rolfe, G. (2004). Deconstruction in a Nutshell. *Nursing Philosophy*, 5, 274-276.

Rule, N. O., Freeman, B. J. & Ambady, N. (2013). Culture in social neuroscience: A review. *Social Neuroscience*, *8*(1), 3-10.

Sardar, Z. (2006). Critical Thought and the Future of Islam. *Oxford Islamic Studies Online*. http://www.oxfordislamicstudies.com/Public/focus/essay0313_critical_thought.html

Sardar, Z. (2015, January 21). Islamic history is full of free thinkers - but recent attempts to suppress critical thought are verging on the absurd. *The Independent.* Retrieved September 7, 2017 from https://www.independent.co.uk/voices/commentators/islamic-history-is-full-of-free-thinkers-but-recent-attempts-to-suppress-critical-thought-are-9993777.html

Scheler, M. (1970). *Problems of a Sociology of Knowledge*. (M. S. Frings, Trans.). London: Routledge & Kegan Paul.

Schinkel, W. & Tacq, J. (2004). The Saussurean Influence in Pierre Bourdieu's Relational Sociology. *International Sociology Journal*, *19*(1), 51-70.

Scotland, J. (2012). Exploring the Philosophical Underpinnings of Research: Relating Ontology and Epistemology to the Methodology and Methods of the Scientific, Interpretive, and Critical Research Paradigms. *English Language Teaching*, *5*(9), 9-16.

Scriven, M., & Paul, R. (1996). *Defining critical thinking: A draft statement for the National Council for Excellence in Critical Thinking*. https://www.criticalthinking.org/pages/defining-critical-thinking/766

Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York: Teachers College Press.

Shavitt, S., Lee, A., & Johnson, T. P. (2008). Cross-cultural consumer psychology. In C. Haugtvedt, P. Herr, & F. Kardes (Eds.), *Handbook of consumer psychology* (pp. 1103–1131). Mahwah, NJ: Erlbaum.

Shemshadsara, Z. G. (2012). Developing Cultural Awareness in Foreign Language Teaching. *English Language Teaching*, *5*(3), 95-99.

Shenton, A. K. (2004). Strategies for Ensuring Trustworthiness in Qualitative Research Projects. *Education for Information*, *22*(2), 63-75.

Shor, I. (1992). *Empowering education: Critical teaching for social change*. Portsmouth, NH: Heinemann.

Shweder, R. A. (1990). Cultural psychology: What is it? In J. W. Stigler, R. A. Shweder, & G. Herdt (Eds.), *Cultural psychology: Essays on comparative human development* (pp. 1–43). Cambridge: Cambridge University Press.

Siegel, H. (1988). *Educating reason: Rationality, critical thinking and education*. London: Routledge.

Siegel, H. (1993) Not by Skill Alone: The Centrality of Character to Critical Thinking. *Information Logic*, *XV*(3), 163-177.

Smith, D. I. & Osborn, S. T. (Eds.). (2007). *Spirituality, Social Justice and Language Learning*. North Carolina: Information Age Publishing, Inc.

Smith, E. R. & Collins, E.C. (2009). Contextualizing Person Perception: Distributed Social Cognition. *Psychological Review*, *116*(2), 343-364.

Sonn, T. (1996). *Interpreting Islam: Bandali Jawzi's Islamic Intellectual History*. Oxford: Oxford University Press.

SDASCS- Sous-Direction des activités scientifiques, culturelles et de sports. (2018) Université de Medea. Retrieved in September 20, 2018 from: http://www.univ-medea.dz/sdascs

Spivak, G. C. (1988). Can the Subaltern Speak? In Nelson, C. & Grossberg, L. (Eds.), *Marxism and Interpretations of Culture* (pp. 271-313). Basingstoke: Macmillan Education.

Sternberg, R. J. (1986) *Critical Thinking: Its Nature, Measurement, and Improvement. National Institute of Education: Washington*. Eric Document Reproduction No. ED272882.

Stratton, J. (1999). *Critical Thinking for College Students*. MaryLand: Rowman & Littlefield Publications, Inc.

Sulaiman, W. S., Abdul Rahman, W. R. & Dzulkifli, M. A. (2007). *Relationship between Critical Thinking Dispositions, Receptions towards Teachers, Learning Approaches and Critical Thinking Skills among University Students.* IPRC Proceedings of the 4th International Postgraduate Research Colloquium, Malaysia: International Islamic University (pp. 209-219). http://bsris.swu.ac.th/iprc/4th/27.pdf

Sumner, W. G. (1906). *Folkways. A Study of the Sociological Importance of Usages Manners Customs Mores and Morals*. New York: Ginn and Company.

Swartz, R. J., (1986). Restructuring Curriculum for Critical Thinking. *Educational Leadership*, *43*(8), 43-44.

Ten Dam, G. T. M., & Volman, M. L. L. (2004). Critical thinking as a citizenship competence: teaching strategies. *Learning and Instruction*, *14*(4), 359-379.

Thayer-Bacon, B. (1997). The Nurturing of a Relational Epistemology. *Educational Theory*, *47*(2), 239 -260.

Thayer-Bacon, B. (2000). *Transforming critical thinking: Thinking constructively*. New York: Teachers College Press.

Thayer-Bacon, B. (2010). A pragmatist and feminist relational epistemology. *European Journal of Pragmatism and American Philosophy*, *2*(1), 1–22.

Tilly, C. (2004). *Stories, Identities, and Political Change*. Lanham, MD: Rowman & Littlefield.

Tishman, S. & Andrade, A., (1996). *Thinking Dispositions: a Review of Current Theories, Practices, and Issues*. Cambridge: Project Zero, Harvard University. https://pdfs.semanticscholar.org/57cb/278acf38e9da6490d266260f9a9c50d20da3.pdf?_ga=2.94678300.184406913.1592668139-1020965628.1592668139

Tishman, S., Jay, E. & Perkins, D. N. (1993). Teaching Thinking Dispositions: From Transmission to Enculturation. *Theory into Practice*, *32*(3), 147-153.

Tittenbrun, J. (2016). Concepts of Capital in Pierre Bourdieu's Theory. *Miscellanea Anthropologica et Sociologica*, *17*(1), 81-103.

Toadvine, T. (2016). *Maurice Merleau-Ponty*. In Stanford Encyclopedia of Philosophy. Retrieved Octobre 5, 2017, from https://plato.stanford.edu/entries/merleau-ponty/.

Touati, M. (2016). EFL Learners' Hindrances in Developing Critical Thinking Skills Teachers' Reflections. *El Athar*, *26*, 115-121.

Triandis, H. C. (2007). Culture and psychology: A history of the study of their relationship. In S. Kitayama & D. Cohen (Eds.), *Handbook of cultural psychology* (pp. 59–76). New York: Guilford Press.

Tsekeris, C. (2010). Relationalism in Sociology: Theoretical and Methodological Elaborations. *Philosophy, Sociology, Psychology and History*, *9*(1), 139-148.

Tsui, L. (2000). Effects of campus culture on students' critical thinking. *The Review of Higher Education*, *23*(4), 421–441.

Turner, P. (2005). Critical thinking in nursing education and practice as defined in the literature. *Nurse Education Perspective*, *26*(5), 272–277.

Uljens, M. (1996). On the philosophical foundations of phenomenography. In G. Dall'Alba, & B. Hasselgren (Eds.), *Reflections on Phenomenography* (pp. 103128). Go ̈teborg: Acta universitatis Gothoburgensis.

United Nations Development Programme (2003). *Summary Human Development Report*. New York: Oxford University Press. http://hdr.undp.org/sites/default/files/hdr_2003_summary_en.pdf

Van Gelder, T. J. (2005). Teaching critical thinking: Some lessons from cognitive science. *College Teaching*, *53*(1), 41-46.

Van Manen, M. (1990). *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. Ontario, Canada: State University of New York Press.

Van Manen, M. (2011). *Phenomenology online: A resource for phenomenological inquiry*. http://www.phenomenologyonline.com/inquiry/methods-procedures/reflectivemethods/hermeneutic-interview-reflection/

Van Manen, M. (2016). *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing* (2nd ed.). Abingdon: Routledge.

Vandermensbrugghe, J. (2004). The unbearable vagueness of critical thinking in the context of the Anglo-Saxonisation of education. *International Education Journal*, 5, 417-422.

Vygotsky, L. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.

Vyncke, M. (2012). *The Concept and Practice of Critical Thinking in Academic Writing: An Investigation of International Students' Perceptions and Writing Experiences* [Unpublished Master's thesis]. University King's College.

Wacquant, L. (1989). Towards a reflexive sociology: A workshop with Pierre Bourdieu. *Sociological Theory*, *7*(1), 26-63.

Walther, M. (2014). *Repatriation to France and Germany: A Comparative Study Based on Bourdieu's Theory of Practice*. Belgium: Springer Gabler.

Warren, W.J., Memory, D.M., & Bolinger, K. (2004). Improving Critical Thinking Skills in the United States Survey Course: An Activity for Teaching the Vietnam War. *The History Teacher*, *37*(2),193-209.

Wegerif, R. (2002). *Report2: Literature Review in Thinking Skills, Technology and Learning*. UK Open University: FutureLab Series.

Wegerif, R., L. Li, & Kaufman, J.C. (2015). *The Routledge International Handbook of Research on Teaching Thinking*. New York: Routledge.

Weil D.K. & Kincheloe J. L. (Eds.). (2004). *Critical Thinking and Learning: An Encyclopedia for Parents and Teachers*. London: Greenwood Press.

Weiner, J. (2000). Ethnology. In Embree L., E. A. Behnke, D. Carr, J. C. Evans, J. Huertas-Jourda, J. J. Kockelmans, W. R. McKenna, A. Mickunas, J. N. Mohanty, T. M. Seebohm, R. M. Zaner (Eds.), *Encyclopedia of Phenomenology* (pp. 198-202). Netherlands: Springer.

Weiss, G. & Haber, H. F. (Eds.) (1999). *Perspectives on Embodiment: The Intersections of Nature and Culture*. New York: Routledge.

Weiss, G. (1998). Body images: Embodiment as intercorporeality. New York: Routledge.

Welsh, E. (2002). Dealing with data: Using NVivo in the qualitative data analysis process. *Forum: Qualitative Social Research*, *3*(2), Art. 26 http://dx.doi.org/10.17169/fqs-3.2.865

Williams, M., & Burden, R. (1997). *Psychology for Language Teachers*. Cambridge: Cambridge University Press.

Williams, R. (1976). *Keywords*. London: Collins.

Winkle-Wagner, R. L. (2010). *Cultural Capital*. San Fransisco: Jossey-Bass.

Wolfreys, J. (1998). *Deconstruction. Derrida*. London: MacMillan Press.

Yamada, E. (2009). *Fostering Criticality in a Beginners' Japanese Language Course A Case Study in a UK Higher Education Modern Languages Degree Programme* [Unpublished doctoral dissertation]. University of Durham.

Yavuz, M. H. (2003). *Islamic Political Identity in Turkey*. New York: Oxford University Press.

Zhaffar N, Hamzah, M., M. I, Abdul Razak, K. & Abullah, W. A. (2016). The Concept of Critical Thinking from the perspective of Islamic Education Teachers. *Australian Journal of Basic and Applied Sciences*, *10*(11):281-286.

Zohar, A. & Dori, Y. J. (2003). Higher order thinking skills and low-achieving students: Are they mutually exclusive? *The Journal of Learning Sciences*, *12*(2), 145–181.

APPENDICES

APPENDICES

Appendix 1

INFORMED CONSENT LETTER AND PARTICIPANT RIGHTS

Dear Prospective Participant,

This letter serves as an invitation for you to take part in a research study on critical thinking in EFL higher education. The purpose of the study is to learn about the phenomenon of critical thinking by exploring the perceptions of EFL teachers and students at the University Yahia Fares of Medea. I am a doctoral student in TEFL and Applied Linguistics in the Department of English and Anglophone Studies, Algiers 2 University and this study is the focus of my dissertation. You will be asked to participate in two separate interviews, that do not surpass 90 minutes each, and in reflective journal writing. A digital voice recorder will be used to record our converstation and only the researcher and the advisor will have access to the the audio recording materials.

Risks and Benefits

The possible benefits associated with your participation in this study are minimal and may be indirect to you. One indirect benefit resulting from your participation in this study is related to the reflective discussions concerning your experience with critical thinking. This will directly benefit other researchers, educational professionals and policy makers in understanding critical thinking and its development in the Algeria context.

There are no significant risks that are envisioned with your involvement in this study. Nevertheless, miniman risks include the imposition of time you take in participating in this research study, and sharing of personal information, thoughts and experiences. You (student) might also sense some discomfort during face-to-face interviews However, every effort will be undertaken to minimize any emotional discomfort or unforeseen reactions during the interview sessions. As participant, you have the right to skip questions you prefer not to answer. You also have the right to discontinue participation at any time and for any particular reason.

Confidentiality and Anonymity of Identity and Data

Confidentiality will be maintained at all times during this study. You have the right to suggest a pseudonym as identifier to ensure your privacy during all phases of the research, and to safeguard your personal identity and maintain the confidentiality of the data and information provided. No other party is permitted to have access to the data apart from the research advisor. All records of your data, audio and written, will be stored securely and will be destroyed after completion of the doctoral study. As participant, you are entitled to a copy of your audio recordings and transcripts.

I appreciate your taking the time to read this consent form. If you agree to participate in this study provide your name, signature and contact details below.

If you have any queries or concerns about the research, please contact the researcher: (Details here).

- I consent to take part in an interview for this study. I consent to the interview being audio recorded.

_____   _____
Name of participant   *Signature*
Telephone:
Email:

PERMISSION TO CONDUCT RESEARCH STUDY

Dear Head of the Department of Foreign Languages,

I am writing to request permission to conduct a research study at your department. I am currently enrolled as a doctoral student in Applied Linguistics and TEFL in the Department of English/Anglophone Studies at Algiers 2 University, and I am in the process of writing my dissertation. The study is A Phenomenological Study of Teachers and Students' Experiences and Perceptions of Critical Thinking in EFL Higher Education in Algeria: Case Study at the University Medea, Algeria.

I hope that the department administration will allow me to recruit a number of 12 EFL teachers and 20 EFL students (from all the levels of the English degree) to anonymously complete my study interviews (copy enclosed) and journal documentation. Interested teachers and students, who volunteer to participate, will be given a consent form explaining all the procedures of the study and the issues of confidentiality.

If approval is granted, student participants will be interviewed in a classroom or other quiet setting on the university site. The interview process should take no longer than one hour. The results of the interview will be pooled for the thesis case study and they will remain confidential and anonymous.

Your approval to conduct this study will be greatly appreciated. I would be available to answer any questions or concerns that you may have.

Sincerely,

Asma Melouah

Department of Foreign Languages

Faculty of Letters and Languages

The University of Medea, Algeria.

Approved by:

_____   _____   _____

Name   *Signature*   *Date*

Appendix 3

TEACHER INTERVIEW GUIDE

Dear Teacher,

This serves as an invitation for you to take part in a research study about critical thinking in EFL higher education in Algeria. The aim of the interview is to explore your perceptions and experiences regarding this phenomenon and how it might be developed to benefit students. **There are no right or wrong answers – I am interested in your personal and professional experiences –feel free to say whatever you want**. Please suggest a pseudonym as identifier to ensure your privacy. Confidentiality will be maintained at all times during this study. As participant, you have the right to skip questions you prefer not to answer.

I appreciate your taking the time to read this constent form. If you agree to participate in this study please proceed with the questions below.

Section 1 –Demographic Information/Background
Pseudonym:--------------------------
Age:----------------------------------
1. Can you tell me a little about yourself, so that I can complete your teacher profile? Can you tell me about your role(s) at the University of Medea?
2. How much of 'yourself' do you bring to this role? Experience, knowledge, values, beliefs?
3. Can you tell me about your teaching philosophy/methods?
4.

Section 2-Critical Thinking
5. What does critical thinking (CT) mean to you? How do you define a critical thinker to someone who hadn't heard the term before?
6. When and how did you first become aware of CT as a concept or idea?
7. Can you discern instances of CT, and thinking which is not critical? How can you tell when someone is not thinking critically?
8. Do you have a feel beforehand for who might be the more critical thinking students? Can you give me examples.
9. What do you believe is the aim of CT?
10. Can we nurture CT? Do you think that students can be taught to be critical thinkers?
    Follow-up:
    As a teacher, how do you see your role or contribution towards the development of CT? How do you see the responsibility and role of the learner towards CT development?
11. What factors or conditions may inhibit or facilitate the practice of CT?
12. How do you see the place and value of CT in relationship with EFL university education?
13. What are your views on the goals set by the University of Medea?
    Follow-up:
    Is CT part of these? What policies, strategies or resources are you aware of at the University of Medea that support CT development? What are staff (teachers and faculty) expected to do to support these? How has this influenced your teaching methods or course design?
14. What are your views on the goals set by the Ministry of Higher Education in Algeria? Is CT part of this?
15. Can you describe an episode when you were engaged in CT within your teaching environment? How were the circumstances/intentions/drivers surrounding your experience of CT?

Section 3- Conclusion
16. Is there anything else that you would like to add? Any questions that you were expecting me to ask which I did not?

Thank you very much for your generosity of time, for your insights and openness.

Appendix 4

STUDENT INTERVIEW GUIDE
Dear Student,
The aim of the interview is to explore English education in higher education and how it might be developed to benefit students. There are no right or wrong answers – I am interested in your personal and learning experiences –so feel free to say whatever you want, I also don't mind the mistakes . Please suggest a pseudonym as identifier to ensure your privacy (no one will no who you are unless you want to share it). Your participation and the information you will provide will remain confidential.
If you have any queries or concerns about the research, please contact me.

Section 1 –Demographic/Family background
Pseudonym:-------------------------
Age:----------------------------------
Gender:-------------------------------
High school stream:--
Private school classes: Yes/no
- If yes, for how long? If no, why?
17. Can you tell me a little about yourself, so that I can complete your student profile? (hobbies, why did you choose to study English, engagement in activities outside the classroom, etc.)
18. Can you tell me a little about your background – for example, what was it like growing up in your Family? Neighbourhoud?

Section 2- Educational Background
19. How can you describe your school experience in general?
20. What made you choose to come to the University of Medea and study English?
21. Have any others in your family gone to university?

Section 3-Views on Learning and Teaching
22. Can you tell me about your experience of learning English at the University of Medea?
23. What is the best and worst thing about learning English here?
24. Do you enjoy your classes? Which classes do you enjoy the most, why?
25. Do you participate in class discussion? Why do you participate/why not?
26. Is questioning and debate allowed in the classroom?
27. Have you ever been aware of gender affecting how your teachers responded to you or others in your class?
28. Have you ever been aware of other things (for e.g. the town you come from, your background) affecting how your teachers responded to you or others in your class? Does this affect your relationship with the teacher? With other students? Does this apply also to the administration.
29. Do you participate in extracurricular activities (MSO club, magazine, reading groups, Medea debate club, or other activities) taking place at your university? Why do you participate/why not?
30. Do you participate in activities taking place outside the university? Why do you participate/why not?
31. Do your teachers encourage you to take part in extracurricular activities?
    - The majority
    - No Never
    - Only a few

Section 4- Critical Thinking
32. What does critical thinking mean to you? What do you need to be a critical thinker?
33. Do your teachers speak about it?
    - The majority
    - No Never
    - Only a few
34. If they do in which context?
35. Have you been taught critical thinking in class?
    Thank you very much for your generosity of time, for your insights and openness.

OBSERVATION FORM

Date of Observation: _____   Subject observed:

_____

Length of Observation: _____Level/Group:

_____ No. of Observations/class: _____

Part One: *Focus on learning and teaching*

Descriptive notes: (Tick what I observe during the session)

    1. What are the students doing?

        _____Receiving information

        _____Applying Skills

        _____Listening and Taking notes

        _____Writing down what teacher dictates

        _____Participating in collaborative activities

        _____Participating in classroom discussion

        _____On task

        _____Taking test or quiz

        _____Viewing videos

        _____Presenting projects

        _____Using resources

        _____Other, explain:

_____

Reflective notes:

```

```

        _____Individuals

        _____Groups

        _____Leading discussion

        _____Whole class

        _____No interaction

        _____Demonstrating

        _____Lecturing

Reflective notes:

```

```

        _____Individual work/project

        _____Oral/group project

        _____Hands-on learning

        _____Problem-solving

        _____Worksheets

        _____Writing compositions

        _____Group work

        _____Other,

    explain:_____

Reflective notes:

```

```

_____Supported and engaged
_____Encouraged to answer/give opinions, arguments
_____Encouraged to ask their own questions, and challenge one another
_____Encouraged to comment/discuss/ask for justification and clarification
_____Encouraged to reflectbefore giving an answer and given time to do so
_____Rewarded (for answering questions, expressing opinions, etc)
_____Encouraged to search and inquire
_____Allowed and encouraged to debate
_____Encouraged to respect others (including opinions)
_____Encouraged to solve problems and challenging activities
_____Encouraged to be organized and strategic
_____Passive
_____Other,
explain:_____

Reflective notes:

Teachers	No	Occasionally	Often
Respect students' unique and unusual solutions to problems			
Use open-ended questions and give opportunities to students to reflect and expand their thinking			
Model critical thinking traits for students			
Encourage the students to think independently and critically about the content being taught			
Create a "permissive" or "accepting" classroom environment			
Provide the students with opportunities for inquiry and research			
Engage students in powerful discussions			
Use problem based learning activities			
Instruct critical thinking skills explicitly			
Use activities and strategies to encourage students to think critically			
Encourage metacognition on the part of the students			
Allow sufficient time for students to reflect			
Encourage collaborative working and interaction			

Describe Teacher's behavior (verbal, non-verbal)

Students	No	Occasionally	Often
Have a tendency to let others students express different point of views, not just his voice			
Curious and showing interest in the lesson, or idea			
Not afraid of making mistakes or being laughed at when answering a question			
Eager to express their opinions and arguments			
Respect others' opinions (including the teacher)			
Have a positive attitude towards new ideas			
Have a passion for inquiry and discussion			

Use the dictionary to look up new words			
Ask questions not just answer			
Take time to analyze before giving an answer			
Note new ideas, words, titles of books mentioned in the lesson to look them up later			
Willing to take the lead and make decisions			
Interested in knowing more by inquiring about further knowledge			
Willing to work in groups			

Describe students' behavior (verbal, non-verbal)

Appendix 6

RESEARCH JOURNAL GUIDE

Pseudonym:
What is it that you want to tell me about your experience and perception of critical thinking, an idea or an issue you did not mention in the interview? You can externalize your thoughts, opinions, feelings and experiences here.
For clarification: Journals in research "capture writing that includes emotion, introspection, and self- reflection" (Given, 2008:213).

Thank you for your generosity of time, for your insights and openness.

Appendix 7

COMMON CORE FRAMEWORK FOR FOREIGN LANGUAGES IN HIGHER EDUCATION IN ALGERIA

Socle commun domaine "Lettres et Langues Etrangères"

Semestre 1

Unité d'enseignement	Matières Code	Matières Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire Cours	Volume horaire hebdomadaire TD	Volume horaire hebdomadaire TP	VHS (15 semaines)	Autre*	Mode d'évaluation Contrôle Continu	Mode d'évaluation Examen
UE Fondamentale Code : UEF11 Crédits : 10 Coefficients : 6	F111	Compréhension et expression écrite 1	6	4	1h30	3h00		67h30	45h00	x	x
	F112	Compréhension et expression orale 1	4	2	1h30	1h30		45h00	45h00	x	x
UE Fondamentale Code : UEF12 Crédits : 8 Coefficients : 4	F121	Grammaire de la langue d'étude 1	4	2	1h30	1h30		45h00	45h00	x	x
	F122	Phonétique corrective et articulatoire 1	2	1		1h30		22h30	45h00	x	x
	F123	Initiation à la linguistique 1 (concepts)	2	1	1h30			22h30	45h00	x	x
UE Fondamentale Code : UEF12 Crédits : 4 Coefficients : 2	F131	Initiation aux textes littéraires	2	1	1h30			22h30	45h00	x	x
	F132	Culture (s)/ Civilisation(s) de la Langue 1	2	1	1h30			22h30	45h00	x	x
UE Méthodologique Code : UEM11 Crédits : 4 Coefficients : 1	M111	Techniques du travail universitaire 1	4	1	1h30	1h30		45h00	45h00	x	
UE Découverte Code : UED11 Crédits : 2 Coefficients : 1	D111	Sciences sociales et humaines 1	2	1	1h30			22h30	45h00		x
UE Transversale Code : UET11 Crédits : 2 Coefficients : 1	T111	Langue(s) étrangère(s) 1	2	1		1h30		22h30	45h00	x	x
Total semestre 1			30	15	12h00	10h30		337h30	450h00		

Autre * = travail complémentaire en consultation semestrielle

Semestre 2

Unité d'enseignement	Matières Code	Matières Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire Cours	Volume horaire hebdomadaire TD	Volume horaire hebdomadaire TP	VHS (15 semaines)	Autre*	Mode d'évaluation Contrôle Continu	Mode d'évaluation Examen
UE Fondamentale Code : UEF21 Crédits : 10 Coefficients : 6	F211	Compréhension et expression écrite 2	6	4	1h30	3h00		67h30	45h00	x	x
	F212	Compréhension et expression orale 2	4	2	1h30	1h30		45h00	45h00	x	x
UE Fondamentale Code : UEF22 Crédits : 8 Coefficients : 4	F221	Grammaire de la langue d'étude 2	4	2	1h30	1h30		45h00	45h00	x	x
	F222	Phonétique corrective et articulatoire 2	2	1		1h30		22h30	45h00	x	x
	F223	Initiation à la linguistique 2 (concepts)	2	1	1h30			22h30	45h00	x	x
UE Fondamentale Code : UEF23 Crédits : 4 Coefficients : 2	F231	Littératures de la langue d'étude 1	2	1	1h30			22h30	45h00	x	x
	F232	Culture (s)/ Civilisation(s) de la Langue 2	2	1	1h30			22h30	45h00	x	x
UE Méthodologique Code : UEM21 Crédits : 4 Coefficients : 1	M211	Techniques du travail universitaire 2	4	1	1h30	1h30		45h00	45h00	x	
UE Découverte Code : UED21 Crédits : 2 Coefficients : 1	D211	Sciences sociales et humaines 2	2	1	1h30			22h30	45h00		x
UE Transversale Code : UET21 Crédits : 2 Coefficients : 1	T211	Langue(s) étrangère(s) 2	2	1		1h30		22h30	45h00	x	x
Total semestre 2			30	15	12h00	10h30		337h00	450h00		

Autre * = travail complémentaire en consultation semestrielle

Socle commun domaine "Lettres et Langues Etrangères"

Semestre 3

Unité d'enseignement	Matières Code	Matières Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire Cours	Volume horaire hebdomadaire TD	Volume horaire hebdomadaire TP	VHS (15 semaines)	Autre*	Mode d'évaluation Contrôle Continu	Mode d'évaluation Examen
UE Fondamentale Code : UEF31 Crédits : 10 Coefficients : 6	F311	Compréhension et expression écrite 3	6	4	1h30	3h00		67h30	45h00	x	x
	F312	Compréhension et expression orale 3	4	2	1h30	1h30		45h00	45h00	x	x
UE Fondamentale Code : UEF32 Crédits : 6 Coefficients : 3	F321	Grammaire de la langue d'étude 3	4	2	1h30	1h30		45h00	45h00	x	x
	F322	Introduction à la linguistique 1	2	1	1h30			22h30	45h00	x	x
UE Fondamentale Code : UEF33 Crédits : 4 Coefficients : 2	F331	Littératures de la langue d'étude 2	2	1	1h30			22h30	45h00	x	x
	F332	Culture (s)/ Civilisation(s) de la Langue 3	2	1	1h30			22h30	45h00	x	x
UE Méthodologique Code : UEM31 Crédits : 4 Coefficients : 1	M311	Techniques du travail universitaire 3	4	1	1h30	1h30		45h00	45h00	x	
UE Découverte Code : UED31 Crédits : 4 Coefficients : 1	D311	Initiation à la traduction 1	4	1	1h30	1h30		45h00	45h00	x	x
UE Transversale Code : UET31 Crédits : 2 Coefficients : 1	T311	Langue(s) étrangère(s) 3	2	1		1h30		22h30	45h00	x	x
Total semestre 3			30	14	12h00	10h30		337h30	405h00		

Autre * = travail complémentaire en consultation semestrielle

Semestre 4

Unité d'enseignement	Matières Code	Matières Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire Cours	Volume horaire hebdomadaire TD	Volume horaire hebdomadaire TP	VHS (15 semaines)	Autre*	Mode d'évaluation Contrôle Continu	Mode d'évaluation Examen
UE Fondamentale Code : UEF41 Crédits : 10 Coefficients : 6	F411	Compréhension et expression écrite 4	6	4	1h30	3h00		67h30	45h00	x	x
	F412	Compréhension et expression orale 4	4	2	1h30	1h30		45h00	45h00	x	x
UE Fondamentale Code : UEF42 Crédits : 6 Coefficients : 3	F421	Grammaire de la langue d'étude 4	4	2	1h30	1h30		45h00	45h00	x	x
	F422	Introduction à la linguistique 2	2	1	1h30			22h30	45h00	x	x
UE Fondamentale Code : UEF43 Crédits : 4 Coefficients : 2	F431	Littératures de la langue d'étude 2	2	1	1h30			22h30	45h00	x	x
	F432	Culture (s)/ Civilisation(s) de la Langue 4	2	1	1h30			22h30	45h00	x	x
UE Méthodologique Code : UEM41 Crédits : 3 Coefficients : 1	M411	Techniques du travail universitaire 4	3	1	1h30	1h30		45h00	45h00	x	
UE Découverte Code : UED41 Crédits : 4 Coefficients : 1	D411	Initiation à la traduction 2	4	1	1h30	1h30		45h00	45h00	x	x
UE Transversale Code : UET41 Crédits : 3 Coefficients : 2	T411	Langue(s) étrangère(s) 4	2	1		1h30		22h30	45h00	x	x
	T412	Techniques de l'information et de la communication 1	1	1	1h30	1h30		22h30	45h00	x	x
Total semestre 4			30	15	13h30	10h30		360h00	450h00		

Autre * = travail complémentaire en consultation semestrielle

277

Appendix 8

Glossary

1. Phenomenology:

Etymologically speaking, phenomenon "means that which appears, *logos* means word or study" (Van Manen, 2016:27). It is "the way of access to the world as we experience it preflectively. Prereflective experience is the ordinary experience that we live...from a philosophical point of view, phenomenology is a meaning-giving method of inquiry" (ibid:28). Phenomenology allows researchers to interpret the meaning of the experiences.

2. Lived experience:

Lived experience, "as it is explored and understood in qualitative research, is a representation and understanding of a researcher or research subject's human experiences, choices, and options and how those factors influence one's perception of knowledge". (Given, 2008: 489). Lived experience is also defined as "our situated, immediate, activities and encounters in everyday experience, prereflexively taken for granted as reality" (Oxford Reference, 2019).

3. Lifeworld:

In phenomenology, lifeworld is the world of everyday life. It is also defined as "the world as immediately or directly experienced in the subjectivity of everyday life, as sharply distinguished from the objective 'worlds' of the sciences [...] The life-world includes individual, social, perceptual, and practical experiences". (Encyclopedea Britannica, 2019:1)

4. Phenomenological Interpretation:

It is a key to understand the meaning of lived experience, how individuals make meaning of their realities, truths and experiences. Description of lived experience is achieved through the interpretation of the meaning of this experience but without recourse to causal explanations (Merleau-Ponty, 1962).

5. Intentionality of Consciousness:

Intentionality refers to our mental consciousness of things which is directed towards something. Every lived or conscious experience is a directed activity. Because our consciousness is always directed towards/or conscious of something, we are attached to the world, in the sense that we are *'au monde'* (van Manen, 2016).

6. Phenomenological Reduction-Epoché:

From a transcendental view, phenomenological reduction is the process of arriving at the essence of a phenomenon, following the method of epoché or the 'bracketing' of all different assumptions which act as "glosses that overlay our understanding of the phenomenon" (Van Manen, 1990:34). However, this process was criticized because the meaning of our experiences is subjective, attached to a cultural understanding which is embedded in individuals. It can be grasped only by coming into terms with and not by suspending presuppositions.

7. Wonder:

The method of reduction-epoché used in this study is described by Merleau-Ponty (1962) as 'wonder' which means a critical awakening and openness into the world of experiences. Merleau-Ponty (1962: xiii) argues that "phenomenological reflection does not withdraw from the world [...] it slackens the intentional threads which attach us to the world and thus brings them back to our notice". Reduction in this sense is a critical reflection that brings us into contact with our assumptions and with our life-world because such reflection is already situated in the world. Rather than bracketing out our presuppositions and preunderstandings, epoché and reduction reveal the intentionality of our thinking and in this regard our embodied self, our relational being, and our subjectivity emerge.

8. Essence:

Essence is defined as the core meaning of the intentional object of our experience or perception (van Manen, 1990). Merleau-Ponty (1962) placed essence at the core of phenomenological reflection. In Husserl's viewpoint, phenomenology is the study of the essences of our experiences, as free as possible from theorization and preconceptions. However, Heidegger's and Merleau-Ponty's views on essence are related to existence

(Merleau-Ponty, 1962) and in this sense, our meaning of the perceived subject or the phenomenon is inseparable from the world but is 'being-in-the-world' (Heidegger, 1962). A description of essence without understanding existence is impossible.

9. Embodiment:

The notion of embodiment is defined as "the bodily aspect of human subjectivity" (Audi, 1999:258). Embodiment draws attention to the body as a means of "perceptual experience and mode of presence and engagement in the world" (Csordas, 1994: 12). Increased attention has been given to embodiment in philosophy and in qualitative research practice (Park Lala & Kinsella, 2011:77). Embodiment is a central aspect of Merleau-Ponty's (1962) phenomenology. He emphasized the primacy of the body in human perception and "distinguishes between 'the objective body,' which is the body regarded as a physiological entity, and 'the phenomenal body,' which is not just *some* body, some particular physiological entity, but my (or your) body as I (or you) experience it" (Audi, 1999:258, italics and brackets in original). This view presents us as 'embodied beings' and our bodies not as 'lifeless entities' but as 'lived bodies', "always present in a state of of bodily being-in-the-world" (Park Lala & Kinsella, 2011:78), which are the means through which we experience the world and perceive things around us. Merleau-Ponty (1962) argued that our being-in-the-world means our performance and not only our thoughts "My love, hatred and will are not certain as mere thoughts about living, hating and willing: on the contrary the whole certainty of these thoughts is owed to that of the acts of love, hatred or will of which I am quite sure because I perform them". Csordas (1999:143) argued that "studies under the rubric of embodiment are not 'about' the body per se. Instead they are about culture and experience insofar as these can be understood from the standpoint of bodily being-in-the-world".

10. Intercorporeality:

From a phenomenological perspective, the notion of intercorporeality is an important dimension in embodiment. The latter "does not occur in a vacuum but rather through intercorporeality, that is, our embodied, relational interactions" (Park Lala & Kinsella, 2011:85). Weiss (1998:5) pointed out that "to describe embodiment as intercorporeality is to emphasize that the experience of being embodied is never a private affair, but is always already mediated by our continual interactions with other human and nonhuman

beings". Van Manen (1990) also made a similar point arguing that our interactions with others, our lived relations, are an important dimension of how we experience our everyday lives. Intercorporeality, in this sense, highlights "the space between individuals, but also the experience of being with the 'other'" (Park Lala & Kinsella, 2011:82).