

**Global Citizenship Education in English as a Foreign
Language (EFL) Classrooms: Views of the Algerian University Oral
Expression Teachers and their Students**

Sihem Salem

PhD

University of York

Education

September 2021

Abstract

Our world is suffering from serious ills including poverty, climate change, and infectious diseases. Global citizenship education (GCE) has emerged to empower students with knowledge, skills, values and attitude to take actions against global issues. Researchers strongly advocated the potential place of GCE in English as a foreign language (EFL) classroom, but very few studies have been conducted to examine EFL teachers' and students' perspectives on incorporating GCE in their classes. Besides, previous research on GCE in EFL contexts paid little attention to theorizing learning and differentiating between soft and critical notions of GCE. Accordingly, this study contributed to the research literature by applying experiential-existential theory and soft versus critical conceptions of GCE to explore Algerian EFL university teachers' and students' views on integrating GCE in their oral expression sessions (OES), which seemed to have opportunities for tackling GCE.

The findings generated from unstructured observations, eight teachers' semi-structured interviews and fourteen students' group-interviews demonstrated their positive views on GCE. Influenced by their biographies including faith, the participants (the teachers and the students) understood GCE as knowledge, skills, values and attitudes, and only the minority of the students mentioned benevolent acts. They saw themselves to have potential roles in addressing global issues, developing communication skills, nurturing values and attitudes, as well as encouraging actions. The teachers believed GCE should be taught in OES through communicative and intercultural approaches. The participants suggested various strategies and materials for including GCE in OES. Interestingly, they reported their classes were already addressing some aspects of GCE. However, their responses aligned with experiencing disjuncture (a gap between learner's biographies and the real-world) of soft GCE (simplifying complex issues) which might tend to reinforce the status quo by producing personally responsible citizens and/or participatory citizens rather than critical GCE (dialoguing the root causes of problems) which aims to transform the prevailing world conditions by generating justice-oriented citizens. It was therefore suggested for the Algerian ministry of higher education and scientific research to include critical GCE in teacher education programmes for enabling its integration in EFL classrooms.

Table of Content

Abstract.....	2
Table of Content	3
List of Tables	8
List of Figures.....	9
List of Abbreviations	10
Dedication.....	11
Acknowledgements.....	12
Author’s Declaration	14
Chapter 1: Introduction.....	15
1.1. Overview.....	15
1.2. Rationale for the Study	15
1.3. The Algerian Context.....	18
1.3.1. Post-Colonial Algeria.....	18
1.3.2. The Educational System in Algeria.....	20
Civic Education	22
English as a Foreign Language (EFL) Education	24
1.4. Aims and Research Questions	26
1.5. Structure of the Thesis	26
1.6. Summary	29
Chapter 2: Citizenship Education	30
2.1. Overview.....	30
2.2. Citizenship	30
2.2.1. Citizenship: A Western Concept?	33
2.2.2. Citizenship and Religion.....	34
2.3. Citizenship Education	37
2.3.1. Citizenship Education: A Western subject?.....	39
2.4. The Influence of Globalization on National Citizenship and Citizenship Education.....	41

2.5. Summary	43
Chapter 3: Global Citizenship education	44
3.1. Overview	44
3.2. Global Citizenship	44
3.3. Global Citizenship Education	52
3.4. Typology of Global Citizenship Education	60
3.4.1. Soft versus Critical Global Citizenship Education	61
3.5. Pedagogy of Global Citizenship Education	66
3.6. Criticisms of Global Citizenship Education	69
3.7. Summary	72
Chapter 4: Global Citizenship Education in English as a Foreign Language (EFL) Classrooms ...	74
4.1. Overview	74
4.2. The Place of Global Citizenship Education in EFL Classrooms	74
4.3. Potential Roles of EFL Classrooms in Global Citizenship Education.....	79
4.3.1. EFL Classrooms: Content for Global Citizenship Education	79
4.3.2. EFL Classrooms: Pedagogy for Global Citizenship Education	86
4.4. The Challenges of Integrating Global Citizenship Education in EFL Classrooms	92
4.5. Global Citizenship Education in EFL Classrooms: Teachers' and Students' Perspectives.	94
4.6. Summary	98
Chapter 5: Applying an Experiential-Existential Theory to Learning Global Citizenship Education in English as a Foreign Language (EFL) Classrooms	99
5.1. Overview	99
5.2. Learning Processes and Outcomes.....	99
5.3. Teacher-Learner Relationships	106
5.4. Implications of Experiential-Existential Theory for Learning Global Citizenship Education in EFL Classrooms	109
5.5. Criticisms of Experiential-Existential Learning theory	113
5.6. Summary	114
Chapter 6: Research Methodology	115
6.1. Overview	115

6.2. Constructivist Research Paradigm	115
6.3. Case Study Research Design	116
6.4. Qualitative Approach	117
6.5. Sampling	118
6.5.1. Purposive Sampling	118
6.6. Ethical Consideration.....	121
6.7. Data Generation Methods	122
6.7.1. Classroom Observation	122
6.7.2. Interview	125
Teachers' Interview.....	126
Students' Interview	127
Interview Transcription	129
6.8. Pilot Study.....	130
6.8.1. Conducting the Pilot study.....	130
6.8.2. Lessons Learned from the Pilot Study	132
6.9. Data Analysis.....	134
6.9.1. Familiarizing Myself with the Data	135
6.9.2. Generating Initial Codes	136
6.9.3. Searching for Themes	138
6.9.4. Reviewing Themes.....	139
6.9.5. Defining and Naming Themes	140
6.9.6. Producing the Report	141
6.10. Trustworthiness.....	142
6.10.1. Credibility	142
6.10.2. Transferability.....	143
6.10.3. Dependability	143
6.10.4. Confirmability.....	144
6.11. Reflexivity.....	144
6.12. Summary	146
Chapter 7: The Participants' Understanding of Global Citizenship Education.....	147
7.1. Overview.....	147
7.2. The Participants' Past Experiences of GCE.....	148
7.3. The Participants' Understanding of GCE as Knowledge	151
7.4. The Participants' Understanding of GCE as Skills.....	155

7.5. The Participants' Understanding of GCE as Values and Attitudes	157
7.6. The Students' Understanding of GCE as Action	164
7.7. Summary	166
Chapter 8: The Participants' Potential Roles in GCE.....	168
8.1. Overview.....	168
8.2. Playing a Role in Global Citizenship Education.....	169
8.3. Tackling Global Issues.....	176
8.4. Developing Skills.....	187
8.5. Nurturing Values and Attitudes	193
8.6. Encouraging Actions.....	197
8.7. Potential Challenges Constraining the Integration of GCE in OES	202
8.8. Summary	206
Chapter 9: The Participants' Views on the Ways GCE should be Taught and Learnt.....	208
9.1. Overview.....	208
9.2. Teaching-Learning Approaches.....	208
9.3. Teaching-Learning Strategies	212
9.4. Teaching-Learning Materials.....	226
9.5. Approaches of Introducing GCE to the Curriculum.....	229
9.6. Summary	231
Chapter 10: What Are the Views of Algerian EFL University Teachers and their Students on Integrating Global Citizenship Education in their Oral Expression Sessions?	233
10.1. Overview.....	233
10.2. What Do the Participants Understand by Global Citizenship Education?.....	233
10.3. What Roles, if any, Do the Participants See for Themselves in Global Citizenship Education?	242
10.4. How Do the Participants Believe Global Citizenship Education should be Taught and Learnt?	256
10.5. Summary	260
Chapter 11: Conclusion	264
11.1. Overview.....	264

11.2. Summary of the Study	264
11.3. Summary of Findings.....	265
11.3.1. RQ1: What Do the Participants Understand by GCE?.....	266
11.3.2. RQ2: What Roles, if any, Do the Participants See for Themselves in GCE?	267
11.3.3. RQ3: How Do the Participants Believe GCE should be Taught and Learnt?.....	268
11.4. Contributions to Existing Scholarship	268
11.5. Implications of the Study	272
11.5.1. Implications for Theory	272
11.5.2. Implications for Policy.....	273
11.5.3. Implications for Practice	274
11.6. Limitations and Future Research Directions.....	275
11.7. Final Considerations	277
References.....	279
Appendices	311

List of Tables

Table 3.1: Types of Citizens.....	57
Table 3.2: Soft versus Critical GCE.....	62
Table 3.3: Reframing Oxley and Morris' Typology of GCE.....	64
Table 6.1: Focus Group Interviewing.....	128
Table 6.2: Thematic Analysis.....	135
Table 6.3: An Example of Coding Manually	136
Table 6.4: Interviews Extracts with Codes and Sub-Codes	138
Table 6.5: An Example of Combining Codes into a Broader Theme	139
Table 7.1: The Participants' Past Experience of GCE.....	148
Table 7.2: The Participants' Understanding of GCE as Knowledge	151
Table 7.3: The Participants' Understanding of GCE as Skills.....	155
Table 7.4: The Participants' Understanding of GCE as Values and Attitudes	158
Table 7.5: The Participants' Understanding of GCE as Action.....	165
Table 8.1: The Participants' Rationale for Playing a Roles in GCE.....	169
Table 8.2: The Participants' Roles in Knowledge	177
Table 8.3: The Participants' Roles in Skills.....	187
Table 8.4: The Participants' Roles in Values and Attitudes	193
Table 8.5: The Participants' Roles in Action.....	197
Table 8.6: The Teachers' Views on the Challenges Constraining the Integration of GCE in OES	203
Table 9.1: Teaching-Learning Approaches	209
Table 9.2: Teaching-Learning Strategies	212
Table 9.3: Teaching-Learning Materials	226
Table 9.4: Approaches of Introducing GCE to the Curriculum	229

List of Figures

Figure 4.1: Intercultural Citizenship Education	83
Figure 5.1: The Transformation of Sensations: Initial and Non-Reflective Learning	101
Figure 5.2: The Transformation of a Person through Learning	102

List of Abbreviations

AIS	Armed Islamist groups
BAC	Baccalaureate examination
BAICE	British association for international & comparative education
CE	Citizenship education
EFL	English as a foreign language
FIS	Islamic Salvation Front
GC	Global Citizenship
GCE	Global citizenship education
ICE	Intercultural citizenship education
IRF	Initiation-response-feedback
OES	Oral expression sessions
PBUH	Peace be upon him
RQ	Research question
UDHR	Universal declaration of human rights

Dedication

This thesis is dedicated to my family whose encouragement, love, prayers and support reached my veins despite the distance, and kept me pushing forward in the hardest times of life to achieve triumph.

Acknowledgements

First and foremost, all praises and thanks are due to Allah, the Almighty, for brightening my path and giving me the strength to complete this thesis.

I would like to express my deepest gratitude to my supervisors, Dr Eleanor Brown and Dr Lynda Dunlop, for their invaluable guidance throughout this research. Their constructive feedback sharpened my thinking and inspired me to proceed through the arduous moments. Without their constant encouragement and support, this work would not have been accomplished. I'm extremely grateful beyond words.

I wish to extend my sincerest gratitude to Dr Chelsea Sellers, who supervised my work during Eleanor's maternity leave, for her insightful comments on the data analysis process. I would like also to thank Dr Cylcia Bolibaugh and Dr John Issitt, my thesis advisory panel (TAP) members, as well as Professor Ian Davies, the chair of my progression meetings, for their critical questions and remarks on the presented documents.

My immense gratitude and appreciation go to Professor Hugh Starkey and Professor Leah Roberts for examining this thesis and posing thought-provoking questions during the viva. I am most thankful for their very helpful comments and suggestions.

Words cannot express the feeling I have for the University of York, especially the Department of Education and the Centre of Global Programmes, for offering me a range of opportunities to develop myself academically and professionally.

I am hugely grateful for the head of the English language department in Algeria for his support during the data generation period. I am also immensely thankful for the teachers and the students who participated in this study. Their time and assistance are highly appreciated.

My special thanks of gratitude go to the Algerian ministry of higher education and scientific research for granting me a fully funded scholarship to pursue my PhD in the UK. I am greatly thankful for their sponsorship.

I would like to acknowledge my gratitude to Dr Ian Hosack for answering my queries and introducing me to some relevant resources in the field. I am also deeply

indebted to my PhD colleagues, Amina, Ayşe, Hatice, Lütfi, Nihad, Safia, Sara, Şermin, Souheyla, Waleed, Yara, Zina, Zozo, for their support and the writing retreats which enabled the completion of this thesis.

Last but not least, I wish to offer my special thanks of gratitude to my dearests who supported me from Algeria, especially my beloved family and my warm-hearted friend Manel. Their patience and soothing calls alleviated homesickness and made the journey delightful. A big Thank You goes to everyone who supported in a way or another this amazing PhD journey.

Author's Declaration

I declare that this thesis is a presentation of original work and I am the sole author. This work has not previously been presented for an award at this, or any other, University. All sources are acknowledged as References.

Chapter 1: Introduction

1.1. Overview

This thesis documents the integration of global citizenship education (GCE) in Algerian English as foreign language (EFL) higher education classrooms. This research was conducted by exploring the views of oral expression sessions (OES) teachers and their students who potentially had opportunities to address GCE while discussing various topics to boost learners' communication. Given the scarcity of studies on Algerian EFL teachers' and students' views on GCE, this research may provide valuable contributions to knowledge on GCE in EFL classrooms and lead to positive changes in EFL educational experiences for a more secure, just, and sustainable world. This introductory chapter establishes the background to the study. First, it provides the rationale for the research. It then details the Algerian context to further justify the inquiry. Following this, the aims and research questions are presented. The organization of the remainder of the thesis is also described. The chapter ends with a short summary.

1.2. Rationale for the Study

The motivation for writing a doctoral thesis about GCE in EFL classrooms emanated from my experience as a student majoring in EFL and then pursuing my studies in a foreign context. Having graduated from an Algerian EFL department with merit, I was awarded a scholarship to study for a PhD at a UK university. At first, I did not foresee any problems, especially because I was good at speaking English. Sharing the news with friends and relatives, a comment frequently made was about the risk of experiencing racial discrimination as a result of my headscarf. I was aware that it was not forbidden in the UK, but their reaction inspired me to conduct research on social justice issues.

The time I spent abroad on pre-sessional courses increased my enthusiasm for the subject and informed my outlook on EFL education. I recognized that detaching a worldwide language from the real world in classrooms would potentially lessen the effectiveness of its application. Reflecting on my experience as an EFL student in Algeria, I realized we did not have a module for studying the world. There was, however, the possibility that we tackled some related aspects, especially in OES with

the focus on different themes. After doing some reading and discussing my passion with my supervisors, I framed my idea to research the integration of GCE in Algerian EFL university classrooms by exploring the views of OES teachers and their students.

GCE is one strategic response to the massively globalized world. Advancements in technology and transportation have facilitated the dispersion of information, people, and products, as well as diseases, exploitation, and immigration. The ecosystem serves all humans by providing air, food, timber, and water, all of which are affected by climate change, deforestation, and the depletion of natural resources. One's choices and activities in any spot in the world can influence lives far away. Not self-isolating after being tested positive for coronavirus, for example, can affect the wider community for a prolonged time. Understanding and resolving issues resulting from increased human interconnectedness and interdependence, including the asymmetrical flow of materials, is crucial to create a more just and sustainable world.

Education has long been regarded as an arena for handling a country's problems. For instance, France, the former colonizer of Algeria, employed education as a weapon to conquer the country through inculcating French culture. After gaining independence, Algeria turned to education to reconstruct the country by restoring the Algerian identity and strengthening national citizenship (1.3). In a rapidly changing world, however, national citizenship is not enough to address issues arising from and exacerbated by unjust international relations and structures, which result in political conflicts, forced migration, and extreme poverty (see Osler & Starkey, 2005a). Nonetheless, Arab countries, including Algeria, continue to focus on national citizenship education, highlighting knowledge of rights and obligations, as well as fostering a sense of belonging to the nation state, but without promoting community engagement (AlMaamari, 2009). Reconsidering educational goals and practices is important in this globalized age to raise individuals' awareness of their interconnected world and encourage them to think critically about the status quo, thus moving toward a fairer and safer existence.

Education plays a vital role in tackling local, national, and global concerns. GCE was chiefly developed for learning to live together and combat global challenges. There is no one definition of GCE (see Banks, 2004; Davies, Evans & Reid, 2005; Gaudelli & Ferneks, 2004; Smith & Fairman, 2005), but there is general agreement

that it involves knowledge of global issues, skills such as critical thinking and communication, values and attitudes that include justice and solidarity, and actions aimed at solving world problems (3.2). Oxfam (2015) maintains that GCE is appropriate for all curriculum areas and levels. It does not have to be a separate aspect of the curriculum as it can be incorporated in all subjects, often arising from teachers' and/or students' enthusiasm for addressing important issues.

One can then state that GCE can be taught and learnt in OES. However, EFL classes can incorporate “soft GCE”, which might tend to reinforce the status quo by empowering students to act according to what have been presented as an optimal world through banking or participatory approaches. Likewise, they can address “critical GCE”, which aims to transform injustices by empowering students to reflect critically on the world and analyze systems and relations at local, national and global levels for informed independent decisions and actions through problem-posing approach (e.g. Andreotti, 2006; Bourn, 2008a; Bryan, 2012; Freire 1972; Giroux, 2011). Whilst soft GCE helps producing “personally responsible citizens” and/or “participatory citizens”, critical GCE provides opportunities for generating “justice-oriented citizens” (see Westheimer & Kahne, 2004). Given that the English language is more than a symbol of interaction, EFL education can play substantial roles in GCE. Starkey (1988, p. 239) asserts:

If there is one area of the curriculum that ought to be central to global education, it is languages. If there is one set of skills that the global citizen ought to possess it is the ability to communicate in languages other than one's own. If we are really to empathise with other people we must be prepared to look at the ways in which their language encapsulates and interprets the world.

Many scholars argue that EFL education can make a significant contribution to GCE (see Brown & Brown, 2003; Byram, 2008; Hosack, 2011; Osler & Starkey, 2005b), but few projects have been undertaken to explore what EFL teachers and students say about contributing to GCE, especially in the Arab context. Besides, previous studies on GCE in EFL classrooms have paid scant attention to the typology of GCE (3.3) and theories of learning (e.g. Basarir, 2017; Hicks, 2010). It is thus important to consider these aspects missing in the research literature and explore GCE in EFL classrooms within Arab countries.

Indeed, English has been introduced in their educational systems mainly because it is a language so widely used globally. Keenness to master English to access

the global community, including aspects such as commerce, economies, science and tourism, is markedly growing in Algeria. However, there seems to be little concern about global challenges, such as environmental degradation, food insecurity, and the unequal distribution of resources throughout the world. Using an experiential–existential theory, which explains learning as a process of cognitive, emotional, and practical transformation (or any combination thereof) of a disjuncture (an experience of dissonance with the world) into knowledge, skills, values and attitudes, together with action (Jarvis, 2006a), this study investigates Algerian university OES teachers’ and students’ beliefs about GCE. These teachers have enviable freedom in selecting the content and methodologies of their classes. The next section provides additional justifications for the study.

1.3. The Algerian Context

This research explores Algerian EFL university teachers’ and students’ views on integrating GCE in their OES. This section provides an overview of the research context to acquaint the reader with the background to the study. First, the status of Algeria in the post-colonial era is explored. Then, the discussion progresses to the Algerian educational system, highlighting civic education and EFL education.

1.3.1. Post-Colonial Algeria

Algeria, the 10th largest territory in the world, is a diverse northern African country serving as a gateway to the continent. The majority of the population speak Arabic (known as Darja) and about 30% are Berber speakers (Belmihoub, 2018). Few Algerians can speak English, but many of them are fluent in French due to colonialism. Algeria was occupied by France for over 132 years, from 5 July 1830 to 5 July 1962. Approximately one and half million people were killed in the fight against French colonization. For this reason, Algeria is often referred to as “the country of a million and a half martyrs” in the Arab nations. Colonial Algeria was subject to crimes against humanity, including genocide, identity erasure, looting, nuclear tests, and torture. Although 59 years have passed since independence, Algerians still recall the savage past, calling on France to admit and apologize for the colonial atrocities (bin Abdullah, 2021; Maymouni, 2019). Many Algerians also accuse France of responsibility for the existing problems in the country. French occupation left Algeria suffering from serious ills, including illiteracy, poverty, and identity crisis (Ladjal & Bensaid, 2012; Merrouche, 2007). Establishing a safe space for people to analyse such post-colonial

issues and assumptions in a critical dialogue seems imperative for them to define their positions in the world.

The consequences of colonization shaped the educational strategy adopted by post-colonial Algeria (Sahel, 2017). After independence, Algeria launched a process of building the nation by promoting cultural values and national identity. The quest for integrity and unity emphasized Arabism, Islam, and socialism as the defining features of the Algerian nation (Hill, 2006). However, this model was not welcomed by all parties. The Islamic Salvation Front (FIS) disapproved of the socialist orientation of Algeria, wanting Sharia instead to be the basis of the country's systems and structures. Their opposition to the way in which the post-independence regime characterized Algeria triggered a civil war, known as a "black decade", between the government and the Armed Islamist Groups (AIS), instigated when the military suspended the 1992 elections that the FIS was expected to win (Benrabah, 2013; Fuller, 1996; Hill, 2006; Martinez, 1998). The army was against the FIS's extremist understanding of Islam.

When Abdul Aziz Bouteflika was elected president in 1999, he proposed the civil concord law, which had been promulgated by the former president Liamine Zeroual. The law sought an end to the conflict by reducing prison sentences and granting amnesty to Islamist fighters who surrendered their weapons. It was supported by the FIS and approved by 98% of voters in a referendum. The civil concord rejected violence and initiated national stability. In 2005, the president called another referendum on a charter for peace and reconciliation to bury the past and reintegrate members of the AIS organization in the Algerian society. The charter passed with 97.36% of votes. Although the national reconciliation ended the tragedy, it was criticized for violating human rights and promoting injustice by ignoring political and socio-economic measures of stability and betraying the victims who voted for the end of violence rather than impunity for the perpetrators (Arnould, 2007; Zeraoulia, 2020). Bouteflika's regime employed the charter as an instrument to support its policies by manipulating people, presenting the president as the source of peace and arguing that without him, there would be a return to their traumatic past.

The regime legitimized its government for almost 20 years, a period in which the Algeria's economy remained stagnant, despite the country's riches. In particular, the revenues from hydrocarbons and minerals were not invested to develop

infrastructure (Mourad & Avery, 2019). Abdul Aziz Bouteflika suffered a stroke in 2013 and was still experiencing the effects when his candidacy was announced for the fifth mandate in 2019. Algerians cast off their chains of fear and poured into the streets, peacefully calling for a change in the system. A series of protests, described as the Hirak movement or “revolution of smiles”, brought out various segments of society with different slogans, calling out against corruption and embezzlement. The non-violent demonstrations that took place throughout Algeria and beyond prompted the resignation of Bouteflika and the imprisonment of many figures from his regime.

The Algerian Hirak is evidence that national amnesties and reconciliations can stop violence and bring harmony, but they cannot sustain stability unless injustices are addressed, and people are given autonomy to change the status quo peacefully. Soft GCE can offer temporary relief from misery by simplifying complex problems, but critical GCE can promote sustainable reconciliation by helping people understand and address their suffering (Andreotti, 2006; Bryan, 2012). EFL classroom experiences can influence students’ actions in the real world (Jarvis, 2006a), but GCE has not seemingly been a part of the Algerian educational system.

1.3.2. The Educational System in Algeria

Algeria inherited a high level of illiteracy from French colonization as education was not available to all Algerians. Eradicating their cultural identity, namely Islam and the Arabic language, through soft conquest of their minds and hearts was one of the core objectives of the colonizing power (Benrabah, 2013). France adopted a policy of assimilation to transform Algerians into Frenchmen. It Francized the schooling system by alienating Algerians’ linguistic and cultural identity, treating Arabic as a foreign language, excluding the treatment of Algeria as an African country from the curricula, and imposing the French language, history, civilization, and culture throughout learning (Sahel, 2017). Following its independence from France, Algeria resorted to education as a means of regaining its cultural identity. Arabizing the educational system and eliminating illiteracy were at the heart of building an Arab–Muslim Algerian nation.

Arabic was declared the official national language of Algeria by the first president, Ahmed Ben Bella, in 1962 and it was implemented as the principal medium of communication in schools and public organizations in 1971. The Arabization of education and institutions sparked protests from Berbers demanding the official

recognition of their languages in 1980 (Hill, 2006). Berber was recognized as a national language in 2002 and as a second official language in 2016 (see Algeria's Constitution of 2016). Pupils started learning French as a foreign language from the fourth grade of primary school at age nine until reform in the 2000s, when it began from the third grade (age eight).

However, despite efforts to restrict the use of French, the colonizer's language, in Algerian society, it is still the medium of instruction in scientific streams in higher education and it is widely spoken by politicians and civilians. The maintenance of French has been attributed to the need for Algerians to connect with their relatives in France (Sahel, 2017). Eradicating the linguistic effects of colonialism is complex and it is a deep-rooted issue that former colonies have not found straightforward to address. Critical GCE, in which individuals are challenged to question disjuncture and reflect on their experiences of the world with regard to taking autonomous actions, can be an effective way of confronting the impacts of colonialism (e.g. Andreotti, 2006; Jarvis, 2006a). However, formerly colonized countries tend to rely on soft approaches to rebuild their national communities, neglecting global interconnectedness.

In addition to replacing French with Arabic, post-colonial Algeria guaranteed free education for all citizens to eliminate illiteracy and embarked on a process of reforming the educational system, which comprises four cycles (primary, middle, secondary, and university). The duration of the primary, middle, and secondary stages was changed in 2003 from 6, 4, and 3 years to 5, 3, and 3 years respectively. Higher education was also restructured in 2004 from the classical Bachelor, Magister, Doctorate system of 4, 2, and 4 years to the License/Bachelor, Master, Doctorate system of 3, 2, and 3 years respectively.

The first two stages of schooling are known as basic education (from age 6 to 15) and are compulsory under the constitution. Pre-schooling education is provided for children aged 5 years in kindergarten classes at primary schools. Children of 3 and 4 years generally go to nursery. Progression from one educational stage to another is exam dependent. Some students drop out on the way, mostly as a result of repeating the same year many times. A few leave when they reach 16 years old and do not progress to the secondary cycle. These students can enrol in vocational training or pursue their education through distance learning. When students successfully pass the Baccalaureate Examination (BAC), they are transferred by the Ministry of Education

to the Ministry of Higher Education and Scientific Research to study for an undergraduate degree in a domain of their choosing, based on the stream they studied in secondary education (literature/sciences), the marks they obtained in their BAC, and the places available at university. Many students continue their higher education abroad.

Education in Algeria is dominated by public institutions and the private sector is still nascent. Public education is characterized by large size classes, rote learning, and teacher-centred and face-based pedagogy (Rose, 2015). It is seemingly oriented to instilling national citizenship as a result of former conflicts (French colonization and the civil war). To catch up with the world and reduce the power of colonial French, English as a foreign language (EFL) has been introduced in the educational system. However, GCE does not seem to have secured a place in the curriculum. These aspects are explored in the following sections.

Civic Education

After gaining its independence, Algeria reacted to French cultural and linguistic imperialism by promoting nationalism, highlighting “Islamity”, “Algerianity”, and “Arabity”. The slogan “Islam is our religion, Algeria is our mother country, Arabic is our language” was employed by leaders to reconstruct the country and restore its indigenous identity (Mostari, 2003). However, in emphasizing the three aforesaid components in the educational sphere, the leaders disregarded the linguistic and cultural diversity of the country until 2002, when Berber was recognized as a national language and was introduced in schools and universities in the Kabylia regions, namely Bejaia, Bouira, and Tizi Ouzou. In seeking the unification of Algerian society and revocation of the colonists’ policy, efforts were dedicated to national citizenship education. However, the rising interconnection of the world has demonstrated that issues such as identity crisis, political corruption, and poverty can be eradicated through cooperation between nations. Thus, GCE is becoming important in helping learners explore national issues on a global scale and understand the link between communities to realize justice worldwide.

A separate subject called civic education was introduced in the primary and secondary school curricula in 1998. Pupils study the subject for one hour per week to learn their rights and duties, the law, and public order issues so that they become good members of society (Baghor & Ben Lebbad, 2020). The overriding goal, according to

the former Minister of Education, Abubakr Benbouzid, is to create “a sense of nationalism and civic engagement in our students’ minds” (quoted by Benmahcen, 2014). Civic education courses, however, tend to overlook pupils’ involvement in their communities. Examining the civic education curricula, Benmahcen (2014) and Maatouk and Ben Djedou (2016) found an emphasis on educating learners about their country through traditional approaches and strategies, but not fostering the skills that would facilitate participation in public affairs. Analysing primary civic education textbooks, Baghor and Ben Lebbad (2020) also reported a focus on enhancing students’ knowledge through memorizing information rather than critical analysis. They noted the lack of focus on the practical side of citizenship. Accordingly, Algeria’s civic education curricula and schoolbooks tend to lack civic engagement although this was mentioned by the minister as one of the subject’s aims. GCE which involves critical dialogue on global issues and asks learners to reflect on their contexts and roles in such matters can encourage them to take actions in their communities; this then acts as a driver for attaining justice, peace, and sustainability around the world.

Despite Algerian pupils and students not being educated to address public concerns, thousands joined the protests against corruption. It is thus important for them to reflect on their civic acts and examine their experiences in classrooms to enable them to make informed decisions that influence their practices (see Freire, 1972; Jarvis, 2006a). Civic education is only taught to primary and middle school pupils and it is seemingly devoid of community engagement. This is most probably due to a reliance on the traditional approach of transmitting unquestionable knowledge to students as “vessels” or “containers”. This “banking” approach to education prepares students for conformity by detaching them from their real world (Freire, 1972). The justification is perhaps the need to rebuild what was destroyed by previous conflicts, but this model could lead students to accept corruption. Fifty-nine years after independence, Algeria is still suffering from homelessness, poverty, and unemployment, despite the massive profits from oil and gas.

The educational system has partially contributed to sustaining these issues by focusing on nationalism and neglecting students’ actions in their societies. The Algerian protests changed the rulers, described as a “gang”, but problem-posing education could help the people change their living circumstances by reflecting on the status quo and analysing exploitative relations and unjust global systems (Andreotti,

2006; Freire, 1972). GCE could extract Algeria from its current impasse, but it does not appear in students' timetables. Baghor and Ben Lebbad (2020) and Mami (2020) state the new educational programmes address GCE by including a focus on peaceful co-existence, human rights issues, and the role of women in society. EFL education is one means of infusing GCE in school curricula. It is therefore of significance to research the integration of GCE in Algerian EFL classrooms.

English as a Foreign Language (EFL) Education

In addition to a desire to keep pace with the changing world, the introduction of English in Algeria seems to have been another strategy to drive the colonial language, French, to the periphery. The former Minister of Education and Scientific Research, Tayeb Bouzid, proposed replacing French with English at the country's universities. Following a national seminar for universities held on 1 August 2019, he posted a document on his Facebook page requiring that a body of experts study the plan for promoting English "to improve the visibility of Algerian educational and research activities, and to open up to the international environment". In a poll published on the Ministry of Higher Education website, 94.3% voted in favour of replacing French with English (Fox & Mazzouzi, 2019). Shifting from French to English, as suggested by the Ministry during the Hirak movement, could be marked as one tactic for satisfying the protestors who called for cutting neo-colonial relations with France. However, English has become a dominant language in the world as a result of industrial strength and colonial legacies. The status of English as a global language is bound to neo-colonialism (Pennycook, 2017). EFL classrooms can therefore provide a relevant foundation for addressing the dominance of colonial languages, the imbalance in international relations, and neo-colonial exploitation and oppression through incorporating GCE (see Andreotti, 2006; Freire 1972). Nonetheless, EFL practitioners may choose not to care about GCE favouring sticking to linguistic aspects like syntax and grammar. For this reason, Algerian EFL university teachers' and students' views on integrating GCE in their OES warrants investigation.

Currently, Algerians commence studying French from the third year in primary school, whereas they start learning English from their first year in middle school. Studies on parents' attitudes to teaching their children English in elementary education have reported a positive stance since English is a world language (Berrahma, 2018; Manseur & Negadi, 2019). Interest in English is increasing significantly in Algeria,

particularly to lessen the status of colonial French and keep pace with the world. Institutions teaching English are spreading across the country. There is an English department in almost every Algerian university. Graduates from these departments are entitled to teach English in middle or secondary schools after passing written and oral recruitment tests, which are competitive, or working as substitute teachers. In contrast, EFL degree holders from normal higher schools are granted positions immediately after their graduation. Those with Magister and PhD degrees in English are qualified to teach in EFL higher education departments. The Algerian government is funding hundreds of doctoral degrees for EFL students in the UK and Ireland; these students return to teach, thus enhancing English use in Algeria. Teacher education programmes in Algeria have been criticized as scarce and focusing on theoretical knowledge rather than professional training (Ghedjghoudj, 2002; Maraf, 2016). Enhancing and increasing EFL teacher training courses in Algeria would be a substantial step towards addressing the rapidly changing world.

English is conceived as a vehicle for developing Algeria. EFL education has undergone many reforms since its inclusion in curricula. Policymakers have sought to introduce communicative language teaching and a competency-based approach in EFL education, aiming to place students at the centre of the teaching–learning process, helping them to acquire communicative competence at their own pace and communicate meaning intentionally in a realistic way (Mami, 2013). However, although culture is an integral part of foreign language classrooms (e.g. Byram, 1997; Kramsch, 1998), scant attention is paid to culture in Algerian EFL textbooks and teachers are unclear about its incorporation in their classroom practices (e.g. Berramdane & Berrabah, 2017; Chaouche, 2016; Fedj, 2019). EFL university teachers including those of OES, unlike EFL middle and secondary schools’ teachers, are not instructed to use specific textbooks. They have canvas which include the general aims of their modules, but they have certain autonomy in designing the content and assessment of their classes. This opportunity allows them to incorporate different themes for meeting the needs of their students.

Language reflects individuals’ cultures and experiences (Jarvis, 2007). It is not just a means of conveying information but is a tool for challenging and transforming the world (e.g. Freire, 1973; Giroux, 2011). If you were to ask the Algerian authorities why they introduced EFL in the educational sector, one of the answers would be

“because English paves the way to the globe” and the same applies when asking university students why they have chosen English as their major. Nonetheless, looking at EFL curricula, little would likely be found in relation to addressing the contexts in which the language might be applied globally. It is thus important to inquire how university EFL teachers and students view the integration of GCE in their classrooms.

Post-colonial Algeria has devoted tremendous efforts to boosting the educational sector, which has been regarded as one substantial path towards prosperity. However, the past conflicts in the country have resulted in an emphasis on nationalism, which has led to the introduction of civic education in curricula. In the context of growing mobility, it has been necessary to add EFL education. Attempts are still ongoing to improve the educational system with a view to staying abreast with the world. Widening the application of EFL in higher education is seen as one of the keys to the gateway of the globe. Researching the place of GCE in EFL university classrooms is thus a pressing matter in contemporary Algeria.

1.4. Aims and Research Questions

This exploratory study aimed to examine the integration of GCE in Algerian EFL higher education classrooms. More specifically, it sought to investigate OES teachers’ and students’ views on incorporating GCE in their settings. This investigation was conducted by exploring understandings of GCE, teachers’ and students’ potential roles in GCE, and their beliefs regarding the ways of teaching and learning GCE in their OES. To this end, the following questions were posed:

➤ What are the views of Algerian EFL university teachers and their students on integrating global citizenship education in their oral expression sessions?

RQ1: What do the participants understand by global citizenship education?

RQ2: What roles, if any, do the participants see for themselves in global citizenship education?

RQ3: How do the participants believe global citizenship education should be taught and learnt?

1.5. Structure of the Thesis

This thesis is structured in 11 chapters, including this introductory chapter. Chapter 2 provides an overview of citizenship and citizenship education (CE). It starts by presenting and critiquing conceptions of citizenship in the Western context because

most of the accessible literature has been written by Western scholars (2.2). Next, the chapter addresses citizenship in non-Western settings focusing on Arab countries (2.2.1). It then discusses the relation between citizenship and religion (2.2.2). After that, it tackles CE in Western contexts (2.3). The discussion then progresses to CE in non-Western settings, namely the Arab nations (2.3.1). Finally, the chapter presents the influence of globalization on national citizenship and CE, arguing for the need to move to GCE (2.4).

Chapter 3 highlights the debates on GCE. Given the dearth of studies on GCE in Arab countries, this chapter mainly involves scholarship from Western contexts. It starts by reviewing literature on global citizenship (GC) (3.2). Then, it progresses to GCE, illustrating the consensus on four elements, knowledge, skills, values and attitudes as well as action (3.3). Next, it discusses the typology of GCE, arguing that Oxley and Morris's (2013) classification of critical, political, moral, economic, cultural, social, environmental, and spiritual GCE can be reframed using Andreotti's (2006) soft versus critical GCE (3.3.1). Drawing on the works of Andreotti (2006), Freire (1972), Westheimer and Kahne (2004), and among others, I link soft GCE with banking and participatory pedagogies, which provide opportunities for producing personally responsible and participatory citizens. Furthermore, I link critical GCE with critical pedagogy (problem-posing), which creates spaces for generating justice-driven citizens (3.4). This synthesized framework was employed as an analytical lens in this research. Finally, the chapter presents criticism of GCE (3.5).

Chapter 4 outlines the application of GCE in EFL classrooms. First, it discusses the place of GCE in EFL sites (4.2). It then addresses the potential roles of EFL classrooms in GCE, focusing on content and pedagogy (4.3). In this section, I argue that EFL environments, based on the pedagogy applied, can make soft or critical contributions to GCE. This position helped differentiate participants' views of GCE. The chapter also presents the challenges of integrating GCE in EFL classrooms (4.4). Finally, the chapter reviews previous studies on GCE in EFL environments to situate this study in the research literature by identifying methodological and theoretical gaps in the field (4.4).

Chapter 5 presents Jarvis's (2006a) experiential–existential theory, employed in this research as a lens for exploring the incorporation of GCE in EFL classrooms. First, the chapter explains learning as a process of transforming and integrating

experiences into biographies, resulting in changed individuals. As classrooms mostly provide secondary experiences for students, they can involve disjuncture that indoctrinate them to perform prescribed actions or encourage them to reflect critically on their previous experiences and transform their content into independent actions (5.2). The chapter then discusses teacher and learner relationships, namely “transaction” versus “moral interaction” (5.3). After that, the chapter highlights the implications of experiential–existential theory for learning GCE in EFL environments, arguing that it provides a relevant theoretical framework for analysing participants’ views of GCE, especially because it distinguishes between the different routes of learning, specifically “soft” versus “critical” learning, which are central to GCE (5.4). Finally, the chapter provides the critique of the theory (5.5).

Chapter 6 presents and justifies the research methodology, which was inspired by the theoretical framework. Following the introduction, it first details the constructivist paradigm (6.2), case study research design (6.3), and qualitative approach (6.4). It then addresses sampling, including the participants and the context of the study (6.5). Next, the chapter sets out the ethical considerations (6.6) and data generation methods (6.7). After that, it reports on the pilot study (6.8) and data analysis (6.9). The chapter concludes with considerations of trustworthiness (6.10) and reflexivity (6.11). The rationale underlying each step is noted throughout the chapter.

Chapters 7, 8, and 9 present the findings for each of the research questions, comparing the responses from the participants (the teachers and the students) and drawing on observational notes. Chapter 7 reports the participants’ limited experiences of the concept of GCE (7.2), but despite this, their understanding of GCE as knowledge (7.3), values and attitudes (7.4), and skills (7.5). Moreover, a few students explained GCE as action (7.6). Chapter 8 delineates the participants’ views of GCE as an integral part of their roles (8.2) and their beliefs that they would play potential roles in tackling global issues (8.3), developing communication skills (8.4), nurturing values and attitudes (8.5), and encouraging action (8.6). The challenges participants reported that would impede the incorporation of GCE in their OES are also addressed (8.7). Chapter 9 outlines participants’ proposed teaching and learning approaches for GCE in OES, applying communicative and intercultural approaches (9.2), plus their related strategies (9.3), and materials (9.4), as well as suggesting the inclusion of GCE as a cross-curricula subject (9.5).

Chapter 10 responds to the research questions, discussing the findings in light of the literature reviewed. Chapter 11 concludes the thesis by summarizing the study (11.2) and its findings (11.3), highlighting its contribution to the field (11.4), and presenting its implications (11.5), limitations (11.6), and directions for future research (11.7). The thesis ends with final considerations (11.8).

1.6. Summary

This chapter has provided an introduction to the study. It started by outlining the rationale for researching the integration of GCE in Algerian EFL university classrooms by examining the views of OES teachers and their students. The chapter then reviewed the Algerian context to offer additional justifications for the study. After that, it presented the aims and the research questions driving the investigation. Prior to this summary, the chapter ended with an overview of the structure of the thesis, detailing the content of subsequent chapters.

Chapter 2: Citizenship Education

2.1. Overview

Before reviewing literature on global citizenship education (GCE) and GCE in English as a foreign language (EFL) classroom, it is necessary to consider scholarship on citizenship education (CE) demonstrating how it has become an insufficient subject for the globalized world because of its traditional focus on national aspects. It appears most of the literature on CE is written by western scholars. Publications in other contexts including Arab countries generally refer to western works. Accordingly, this chapter starts by reviewing literature on CE in western contexts then moves to other settings, particularly the Arab nations. The ensuing sections outline the main conceptualizations of citizenship and CE, then present the influence of globalization on these concepts.

2.2. Citizenship

Citizenship which describes the relations between individuals and communities is commonly considered to have originated in ancient Greece. The idea is subject to controversy. Lister (1997) argues citizenship is “a contested concept” for the difficulty of attaining an all-inclusive definition. Running through the literature, it seems discussions on citizenship have moved from rights and obligations to involving their practice, then adding feelings of citizens. Recently, Osler and Starkey (2005a) define citizenship as “status”, “practice”, and “feeling”. Each of these dimensions is explored below:

a. Citizenship as Status

Citizenship was confined to a set of rights and duties granted by a state to people having a full membership of the community. Marshall (1992, p.18) defines citizenship as “a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed”. This liberal conception means British citizens, for example, have equal rights and obligations since they are full members of the British community, whereas Algerian students doing their PhD’s at the University of York do not have similar rights and duties because they are not full members of the British society

though they have some responsibilities like paying the TV license and they enjoy some rights like free health care. For Marshall (1992), citizenship combines civil rights like freedom of expression, political rights like voting, and social rights like housing, all of which are guaranteed to individuals by the constitution of their nation-state. This written instrument also comprises their duties like paying taxes.

Accordingly, citizenship as status involves a number of rights and obligations allocated to all full members of society. Non-citizens do not have the same membership, but they enjoy some rights and have certain obligations. However, this is a limited understanding of citizenship because it does not include participation for equality. Miller (2000, p.83) contends “Rights and obligations are important, but... citizenship involves more than these. It involves...being willing to take active steps to defend the rights of other members of the political community, and more generally to promote its common interests”. This suggests citizenship does not only involve status, but also practice.

b. Citizenship as Practice

While citizenship as status is explained as set of rights and obligations enjoyed equally by everyone holding full membership, citizenship as practice extends this meaning to embrace the exercise of these rights and duties in the community. Lister (1997) added a republican stance to citizenship differentiating between liberal rights and civic republican, conceived by Oldfield (1990) as status (liberal rights) and practice (civic republican). Citizenship as liberal rights means the rights and responsibilities given to full members of the community. Citizenship as civic republican does not deny the rights and duties, but it stresses citizens’ participation in public life. Oldfield (1990) expounds the civic republican conception of citizenship as “an activity or a practice, and not simply a status, so that not to engage in the practice is, in important senses, not to be a citizen”. Individuals cannot be citizens if they do not engage in their communities’ decisions and activities. Engagement here was clarified as participating in a responsible manner for joint interests (Abowitz & Harnish, 2006). While the liberal view defines good citizenship as obedience to law and good neighborhood, the civic republican perspective emphasizes civic participation for the common good (Crick & Lockyer, 2010). Drawing on the beliefs underlying good citizenship, Westheimer and Kahne (2004) differentiate between “personally responsible citizens” who have good characters, “participatory citizens”

who perform leadership tasks, and “justice-oriented citizens” who challenge and change unjust patterns (3.3). What good citizenship entails is a contentious discussion, and the definition of good citizenship is seemingly dictated by the conception of citizenship.

Distinguishing between “to *be* a citizen” and “to *act* as a citizen”, Lister (1997) argues being a citizen means enjoying rights (status), whereas acting citizen denotes relishing rights plus exercising duties (practice). In consonance with Oldfield (1990), Lister (1997) indicates nonparticipation characterizes non-citizenship. Unlike Marshall (1992) who conceptualizes citizenship as status (an assortment of rights and responsibilities), Oldfield (1990) and Lister (1997), among others, see it as status (liberal rights) and practice (civic republican). However, citizens cannot participate in their communities if the mechanisms to be involved in decision making do not exist. In addition to status and practice, Osler and Starkey (2005a) argue citizenship involves feelings.

c. *Citizenship as Feeling*

Osler (2005, p. 4) opines “citizenship is essentially about belonging, about feeling secure and being in a position to exercise one’s rights and responsibilities”. According to Osler and Starkey (2005a), citizenship as status defines legal relations between individuals and their nation states separating between those who possess it and those who do not. For instance, British citizenship differentiates between ‘us’ as Algerians and ‘them’ as British. Citizenship as feeling involves a sense of security and belonging to a particular community. Algerian students studying for a PhD at the University of York, for example, may feel at home. Unfair treatment because of nationality, ethnicity, or gender, as stated by Osler and Starkey (2005a), can determine the communities that citizens feel they belong to. Citizenship as practice describes individuals’ participation within their communities. Sentiments are crucial for their engagement. Though the feelings and practices of citizenship can be limited to the nation state, Osler and Starkey (2005a) note persons can work individually or collaboratively to change the living conditions in their local, transnational, or global communities on the grounds of human rights. Citizenship can transcend the national borders to embrace the global sphere. This perspective is explored in chapter 3.

Thus far, there is no consensus on the meaning of citizenship, but status, feeling and practice seems an appropriate manner of defining the term. The above

literature suggests discussions around the conceptions of citizenship are held between Western scholars, is citizenship a western notion then? The next section attempts to answer this question.

2.2.1. Citizenship: A Western Concept?

One may deduce from the above composition that citizenship is a Western notion. The literature on citizenship in non-western contexts usually employs the definitions provided by Western Scholars. This may indicate Western conceptions of citizenship can be applied in other contexts despite the cultural differences and controversial views on the concept.

In Arab countries, for example, there is a debate regarding the existence of citizenship in the Arabic Language. Some claim citizenship is absent in ancient dictionaries but present in modern ones, whereas others dispute this opinion asserting citizenship is completely absent from the Arabic language. Derradji (2016) maintains citizenship does not exist in archaic Arabic dictionaries like *Lisan al-Arab* (the tongue of the Arabs), *Al-Muhit* (ocean), and *Taj al-Arus* (the bride's crown), but it is present in contemporary dictionaries like *Mu 'jam al-Lughah al- 'Arabīyah al-Mu 'āshirah* (Lexicon of the Modern Arabic Language) as a result of translation from other languages. However, Lewis (1996) argues citizenship is entirely absent from Arabic, Persian and Turkish dictionaries because the related terms do not involve the practice dimension of the concept. This view implies citizenship in the Arabic world is conceptualized as status.

The orientation to status aspect of citizenship is noticeable from the ways Arabic scholars frame the concept. Adopting the western liberal conception, they explain citizenship as a fair balance between rights and duties underlining individual's rights. Koraich (2008), for instance, defines citizenship as the equality of rights and duties between individuals living in a particular country regardless of their religion or ethnicity. This meaning is detectable from individuals' views on citizenship. Algerians, for instance, after living a long period of deprivation during French colonization tend to perceive citizenship as a set of socio-economic rights given by the state (Jabi, 2013 as cited in Zerig, 2017). This conception, as noted in the previous chapter, could be the result of not addressing civic engagement in classes. It is therefore important for people to learn that public participation is a fundamental aspect of citizenship.

Citizenship, as mentioned earlier, is not necessarily tied to the nation state. Besides national citizenship, new concepts like global citizenship (GC) and cosmopolitan citizenship (3.2) are appearing in the literature. However, scholarship on citizenship in Arab contexts is seemingly confined to nationalism. For example, Samih (2007), an Egyptian writer, defines citizenship as individuals' rights and duties within specific national boundaries. Moreover, Deradji (2016), an Algerian researcher, explains citizenship as a set of rights and obligations that individuals equally have in their nations. Researching Algerian university EFL teachers' and students' views on integrating GCE in their OES is thus of paramount significance.

Accordingly, the presence of citizenship in the Arabic language is questionable because the term is restricted to the nation state. One may infer citizenship is a western concept because the words in Arabic, Turkish and Persian do not include practice. However, Muslim's life is basically guided by their religious principles. Stating citizenship in Islamic countries is limited to national concerns and it is bereft of participation is thus an arguable assertion. Religion appears to be an influential factor on citizenship.

2.2.2. Citizenship and Religion

Religion plays a prominent part in everyday life. This role is noticeable in Islamic countries where Muslims' practices are largely shaped by their religion. Considering religious beliefs when researching citizenship is of crucial significance, especially in Islamic settings. Since this study is conducted in Algeria where the vast majority of the population are Muslims, it is important to review literature on the link between citizenship and religion.

Comparing between Muslims' and Christians' perspectives on citizenship in Nigeria, Blanco-Mancilla (2003) asserts Islam is prerequisite when exploring citizenship in the Islamic community or Ummah because religion informs Muslims' perceptions and practices. Whilst expressing their rights and duties, Christians referred to the state's constitution, but Muslims incorporated the Sharia law brought from their holy book (Quran) and hadith (the messages of the prophet Muhammad peace be upon him (PBUH)). Muslims viewed Sharia as a system of organizing and improving Muslims and non-Muslims lives, but Christians did not see it applicable to them. However, both Muslims and Christians reported religious affiliations affect social change. Blanco-Mancilla concludes "religion is indeed a significant factor in the way

people see themselves and act as citizens” (p. 15). Accordingly, religious beliefs influence significantly individuals’ views and actions in the world.

Muslims, for instance, act according to their Islamic principles. Donating Zakat (a proportion of wealth) to the needy anywhere in the world regardless of their race is one of the pillars of Islam. Muslims are not only advised by their Quran to perform benevolent acts but also challenge oppression and unjust practices regardless of self-interests, familial bonds, power relations, and social class “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both” (Quran 4: 135). They are also taught by the prophet Muhammed (PBUH) to participate in their communities for solving problems using their hands, tongues, or hearts:

Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith.

Environmental protection, antiracism, consultation, solidarity, forgiveness and peace, among others, are revealed in Quran and hadith. The prophet Muhammad (PBUH) taught Muslims they are equal like the teeth of a comb and there is no superiority between Arabs and non-Arabs, nor between white and black people, unless by virtue of personal integrity and moral rectitude. The Quran also states all humans are equal regardless of their backgrounds and the colour of their skin urging them to live together in a peaceful world:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Quran 49: 13)

Muslims have been educated in coexistence, inclusion, and justice by their religion for more than fourteen thousand years. Colonialism introduced secular forms to Islamic states, but Muslims’ actions are mostly influenced by their religion (ALMaamari, 2009). Earning rewards from Allah is the motive of most their deeds. Faour (2013, p. 21) contends “helping the needy and the sick is often presented as a religious duty rather than a civic responsibility”. However, despite the significant effect of religion on Muslims’ existence, citizenship is well-developed in the western

discourse (ALMaamari, 2009). Whilst new concepts like cosmopolitan and global citizenship are becoming more prominent in other contexts, attention is still restricted to national citizenship in the Arab studies.

Exploring Muslims youth identifications, Crossouard and Dunne (2020) refute the claim that GC is a new western framework arguing religious enactment represents cosmopolitan or global citizenship. Berween (2002) also disproves of the belief that human rights are a modern development by westerners asserting they are integral parts of Islam. The Holy Quran and Hadith granted rights for humankind thousands of years before the universal declaration of human rights (UDHR) by the United Nations in 1948. The farewell sermon of prophet Mohamed (PBUH) in the 7th century is regarded as a valuable charter of human rights as it addresses: right to education, equal treatment, freedom, life, inheritance, justice, property, safety, in addition to rights of husbands, wives, and women (Andrabi, 2016; Azeez & Ishola, 2018). Many Muslims believe human rights are God given; thus, they are inalterable by any authority on earth. Though the UDHR was drafted by people from different backgrounds, some Muslims were not satisfied arguing their religion has its own framework of rights and duties. This has led to developing Islamic human rights instruments such as the 1990 Cairo declaration of human rights in Islam, which relatively echo the UDHR with some conditions and exceptions (Saeed, 2018). The compatibility between Islam and UDHR is a disputable subject in the research literature.

Interviews with teachers from the religious sector in Pakistan demonstrated they accepted some notions of GCE (brotherhood and peace) which align with their Islamic principles, but they rejected certain human rights (gay rights and women's rights) which they felt oppose their religion favoring Islam as a basis for GCE (Ashraf, Tsegay & Ning, 2021). It is true that Islam can cultivate GCE but addressing GCE exclusively from Islamic perspectives might foster ethnocentrism, extremism, and intolerance towards the so-called disbelievers. Besides, the classrooms are diversifying quickly due to an escalating human mobility. Employing Islam as a resource for GCE would alienate other students who might be stereotyped because of their differences. There is also a danger of indoctrinating students to adapt to a world of injustices by for example emphasizing charity in Islam.

Using the UDHR as a platform for GCE, on the other hand, would potentially segregate students with contrary beliefs. Imposing either Islam or UDHR on students

would actually violate their precept of prohibiting religion compulsion. It is also a sort of “cultural imperialism” which can lead to critical problems in the world namely diversity loss, racial prejudice and hatred (see Herlihy-Mera, 2018). Saeed (2018) believes international human rights instruments and Islam can be harmonized by contextualizing the Islamic texts. In my view, inspired by the work of Andreotti, Freire, Jarvis and others, the aforementioned approaches represent soft GCE which might tend to achieve harmony through imposing change on students and telling them how to think and behave using the banking or participatory pedagogy. In contrast, critical GCE which aims to attain justice through empowering students to identify and struggle for their own frameworks of human rights using problem-posing pedagogy can be an effective way of handling the question of whether UDHR is compatible with Islam. Encouraging students to reflect on their experiences and address the tensions between Islamic resources and UDHR like inheritance and polygamy in dialogic and non-judgmental classrooms can promote human rights across the world. With critical GCE, EFL teachers and students can create disjuncture of discovery and frame human rights according to their understandings using their religions, UDHR or any other independently chosen references.

Altogether, the argument that citizenship came from the western context and the concept is not present in the Arab countries for the absence of practice from the related Arabic terms is not necessarily true because Arabs practiced the elements of citizenship in their earlier Islamic life. Though they have been always taught they belong to one family of humanity created by God, national citizenship appears more frequently in the Arab research. Exploring their perspectives on notions like GCE is therefore a requisite research in the Arabic discourse, especially because generating effective citizens is a core aspect of education in secular and Islamic communities.

2.3. Citizenship Education

Formal education is one way of promoting citizenship. Often, this task is performed through citizenship education (CE) which is a part of many educational curricula. In England, for example, it was introduced as a statutory subject in the national curriculum in 2002 (Crick Report, 1998). CE is essentially an opportunity for exploring the status, feeling and practice of citizenship (Starkey & Osler, 2005a). It can be incorporated in the curriculum as a compulsory or optional separate subject, as an integrated element in one or more subjects, and as a cross-curricular theme

(Eurydice, 2005). Like citizenship, CE is also a contested idea. Various concepts are employed in the literature including education for citizenship, education about citizenship, education in citizenship, education through citizenship, and civic education. These notions can be differentiated according to minimal and maximal interpretations.

Minimal interpretations portray education *about* citizenship including rights, duties, national history, geography, governmental structures and constitutions. They represent *Civic Education* characterized by using the traditional teacher-led (didactic transmission) methodology, whole class-teaching, content-led, knowledge-based, class-based, and examination-based strategies (Marsden, 2001; Kerr, 1999; Kerr & Nelson, 2006). This transmission approach depicts Freire's (1972) banking model whereby students are treated as containers to be filled with teachers' narrations. Such form of education, according to Freire (1972), supports the existing conditions because it lacks criticality. The main concern is to pass knowledge to students so that they obey the authorities and perform responsible actions in their communities (Westheimer & Kahne, 2004). Civic education is seemingly an area of educating students about citizenship to produce law-abiding citizens.

Maximal interpretations, on the other hand, depict education *for* citizenship. They inform students *about* their societies including their rights and obligations, but they invite them to analyze the information. Students are not only educated *about* citizenship, but also *through* citizenship using formal and informal education. In addition to providing them with opportunities to investigate the information and reflect on their experiences using group discussions, debates, role play, simulation, and mock elections, they are encouraged to participate in their communities through project works (Kerr, 1999 & Kerr & Nelson, 2006). Whilst civic education or education about citizenship instruct students about their society and education through citizenship enables students' learning from their communities' experiences, education for citizenship involves both forms in addition to supplying students with skills, values and attitudes that allow them to participate in their public life (Kerr, 1999). Defining the three strands of CE, Marsden asserts "education *about* citizenship (i.e., the matter); education *in* or *through* citizenship (i.e., the method); and education *for* citizenship (i.e., the mission)" (2001, p. 11). In other words, students need to learn knowledge,

skills, values and attitudes through experiential learning for participation in their communities.

Accordingly, maximal interpretations apply participatory approaches to prepare participatory citizens (Westheimer & Kahne, 2004). They can also provide opportunities for critical assessment of the systems and structures of the community addressing injustices and oppression to generate justice-oriented citizens (Westheimer & Kahne, 2004). This form of education is described by Freire (1972) as problem-posing whereby students think critically about the status quo for transformation. Western countries are more towards the maximal interpretations (Crick, 1998; Kerr, 1999). The Information Network on Education in Europe states CE is much more than teaching students about their governmental and constitutional systems “All countries have ambitious curricula to develop competences related to interacting effectively and constructively with others, acting in a socially responsible manner, acting democratically and thinking critically” (Eurydice, 2017, p. 7). Though CE is intended to be education for citizenship in the western context, it does not necessarily mean it is approached interactively and critically in the classrooms.

Overall, CE can be categorized into minimal and maximal interpretations. Minimal interpretations are conceptualized as civic education or education about citizenship which denotes a narrower conception because it emphasizes the knowledge of citizenship using transmission approaches. Maximal interpretations are termed education for citizenship which combines civic education and education through citizenship to develop students’ knowledge, values, attitudes, and actions by employing interactive approaches. These conceptualizations of CE permit the association of each setting with its category depending on how CE is integrated and performed. CE in the western context tends to be education for citizenship. It is worth investigating whether this definition of CE is confined to western countries or it is also enacted in other settings.

2.3.1. Citizenship Education: A Western subject?

Whilst CE is seemingly devoted to educating students *for* citizenship in the western countries, it is ostensibly dedicated to educating students *about* citizenship in other parts of the world, notably the Arab contexts. This aim was probably informed by their conceptualizations of citizenship. As mentioned earlier, citizenship in the Arabic language tends to exclude the practice element. CE is, then, taken as an area to

teach students about the knowledge of citizenship. It is introduced to school curricula as an independent subject and some embedded lessons in other subjects namely Islamic education, history, geography, and languages. In higher education, CE is generally integrated in social studies realm.

CE in Arab countries is termed *tarbiya al-madania* (civic education), *attarbiya al-watania* (national education), *attarbiya al-watania wa attarbiya al-madania* (national and civic education), *attarbiya al-wataniya wa tanshia al-madaniya* (national education and civic upbringing), *attarbiya al-ijtimaiya wa al-wataniya* (social and national Education), *hada watani* (this is my homeland), and *attarbiya min ajl al-muwatana* (education for citizenship) (Faour, 2013). From these notions, CE in Arab countries emphasizes nationalism, except Bahrain where the subject is called education for citizenship. Their programs commonly revolve around educating students about their nation states including citizens' rights and duties, the constitutional and political system, national identity and cultural values to instill a sense of belonging and feeling of national pride or patriotism and love to their homelands (AlMaamri, 2009; AlNassar and AlAbdu AlKarim, 2010; Faour, 2013). However, informing students about the political, cultural, and historical aspects of their country is not enough for their involvement in public concerns. Faour (2013, p.22) asserts:

The knowledge component of citizenship education is important yet not sufficient...the student needs to develop citizenship skills through practical exercises, extracurricular activities, participation in decision making at school, and off-campus engagement in social and political activities. This component is either missing or very deficient in the citizenship education programs of Arab nations

CE is not only about knowledge, but also skills, dispositions and participation. Restricting the subject to formal information acquisition through didactic approaches is inadequate for citizenship. This model represents minimal interpretations of CE which need to be accompanied with informal education and interactive approaches to prepare students for citizenship. One may conclude CE in Arab countries generates personally responsible citizens (Westheimer & Kahne, 2004), but the narrower conception of CE is not certainly translated into practice. Some civic or national education classrooms are possibly approaching the content critically for students to take independent decisions and actions.

CE is predominantly entitled national or civic education in Arab nations. This subject seems to focus on knowledge to arouse feelings of belonging to the national community neglecting participation to change aspects of the public life. The definition and approach of CE in Arab countries indicate they stand in the minimal interpretations. This enactment is crucial but scanty, especially in the 21st century.

2.4. The Influence of Globalization on National Citizenship and Citizenship Education

Globalization represents the increasing interconnectedness and interdependence between nations. It describes “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (Held, 1991, p.9). Preparing citizens aware of such linkage and ready to thwart the troubles menacing local, regional, national, and global spheres is a crucial mission in the 21st century. The progressive interrelation between countries exhorts revisiting the goals and practices of national citizenship and CE.

For contemporary education to be meaningful, it has to move beyond the national boundaries (Torres, 2002). Environmental degradation, ethnic cleansing, and infectious diseases are not only affecting a particular territory, but the entire planet. Coronavirus, for example, started from one city in eastern China to be detected in many countries of the world. This incident is a clear evidence of world interrelatedness “If there is a crisis or problem in one state, it has implications for many other states” (Wintersteiner et al, 2015, p. 15). Such issues demand citizens willing to negotiate differences for a fairer world. CE which emphasises nationalism segregating outsiders from insiders requires a reconceptualization to include both on the ground of shared human values. Thus, the narrow conception of citizenship is redefined to embrace the nation state and the world (Veugeleers, 2011). Globalization set a fertile ground for the emergence of global citizenship (GC) (Heater 2000; Ibrahim, 2005; Myers, 2006; Rapoport, 2010). This recent development neither replaces nor opposes national citizenship, but it underlines local, national, and global actions towards human suffering. Osler and Starkey (2005a) propose *cosmopolitan citizenship* whereby human beings combat human rights violations anywhere in the world. In this research, GC is employed instead to denote its connection with globalization and global issues (3.2).

Globalization eased the life of some at the expense of others. The neoliberal globalization, that we are experiencing today, encouraged capitalism resulting in inequalities and structural injustices. It facilitated cross-border communications and exchange of goods, but the rise of migration and ubiquitous trading of social, cultural and economic commodities diversified national societies leading to cultural conflicts. It also deteriorated the environment, intensified exploitation, and deepened the difference between the privileged and unprivileged, all of which erode healthy and peaceful coexistence. This asymmetrical process is one way traveling from powerful to powerless given the latter cannot offer anything to the former which possesses everything (Dobson, 2005). Globalization is, then, “both a threat and an opportunity” (Davies, 2006, p.9). Addressing these two facets is a critical aspect of all educational settings. Bourn (2008, p. 14) writes “Education for whatever age group and wherever in the world needs to recognize the impact of globalisation and that we live in a global society”. It is, thus, important for all educational sectors to consider globalization and its consequences.

Globalization has given rise to global citizenship education (GCE) (Myers, 2006). Accordingly, there are different drivers for incorporating GCE in educational curricula. In some contexts, GCE is taken as an opportunity to prepare entrepreneurial citizens by addressing the neoliberal globalization; whereas, in other settings, GCE is treated as a critical democratic space to generate justice driven citizens by investigating global inequalities (Andreotti, 2011; Camicia & Franklin, 2011). This study is not focused on GCE as an area of producing global citizens who compete in the global market, but rather on exploring the challenges of globalization including poverty, environmental destruction and injustices differentiating between soft and critical GCE (3.4.1).

Taken together, globalization influences citizenship and CE by changing their traditional connotations as concepts tied to nationalism and adding a global dimension. GC is the product of globalization and GCE stemmed as a reaction to the disproportionate ethnocentric focus on the nation state and as a framework to examine the results of globalization. It is important for all educational systems to prepare global citizens in a growingly interlinked world.

2.5. Summary

The literature has highlighted CE is a context-dependent notion as citizenship itself is a contested concept. Citizenship is defined differently, but *status*, *practice* and *feelings* seem a useful conceptualization. Religion has notable effects on citizenship, especially in Islamic communities. The absence of practice from the meaning of citizenship and civic or national education in the Arab nations positions them in the minimal interpretations' category, but the presence of this element in the conception of citizenship and CE in other settings namely the western countries places them in the maximal interpretations' division. The national focus of citizenship and CE is, however, inadequate for the globalized world. This suggests the need to prepare global, as well as national, citizens. The next chapter explores GCE.

Chapter 3: Global Citizenship education

3.1. Overview

The previous chapter reviewed literature on citizenship education (CE). This chapter explores global citizenship education (GCE), which is the focus of this research. This chapter presents the literature on GCE. It reviews the debates on global citizenship (GC), GCE, typology of GCE, and pedagogy of GCE. Finally, the chapter offers criticisms of GCE.

3.2. Global Citizenship

Identifying citizens in the context of globalization entails reconceptualizing the traditional association of citizenship with the nation state and loyalty to local origins and connections (Parker, 2008). ‘World’ and ‘global’ citizenship were thereby developed to define our roles in the world (Bryan, 2012). Both notions are treated interchangeably throughout this research.

Barber (2002, p.6) defines a citizen as “the person who acknowledges and recognizes his or her interdependence in a neighbourhood, a town, a state, in a nation—and today, in the world”. This definition reminds us of Nussbaum’s (1997) invitation to consider ourselves as members of “concentric circles” starting from the self, the immediate family, the extended family, one’s neighbours and local community, one’s city residents, one’ fellow compatriot, groups formed according to ethnicity, religion, language, gender, profession, and above all humanity. This analogy has been criticised for not depicting the reality of how people see themselves in relation to the world (Bowden, 2003), but it indicates GC does not entail individuals’ detachment from their local attributes and affiliations. Today’s citizens need to understand global interdependence and its results, for example coronavirus pandemic, recognizing solutions to such issues require co-ordinated actions by players all over the world and not exclusively by those accused of causing them. Appiah (1992, p.136) writes:

We will only solve our problems if we see them as human problems arising out of a special situation, and we shall not solve them if we see them as African problems, generated by our being somehow unlike others

In addition to national citizenship, the troubled world demands GC. Dower (2003) identifies four interconnected sources of GC. First, the pressing global problems which require a global response to be solved. Second, globalization whereby the actions of individuals in one place have implications for the entire world causing the emergence of different associations like non-governmental organisations (NGOs). Third, interest in citizenship within a globalized world stimulates its expansion to GC. Fourth, interest in cosmopolitanism which stands for “‘Cosmo-polities’ literally a “citizen of the world” (p.5). This idea was informed by Stoics who considered human beings more as citizens of a wider moral community bound together by moral values than as citizens of a city or a state or an empire to which they might politically adhere. Parker (2008, p. 200) writes “in contrast to putting the nation first, cosmopolitanism puts humanity and Earth first”. Cosmopolitanism, unlike GC, does not globalize human problems and experiences to stimulate moral inclination and action, but instead it involves ethical obligations towards other humans regardless of the noted divergence (Jefferess, 2012a). What is more important is not to accept differences, but to respect everyone in virtue of a common identity (Osler & Starkey, 2005b). For stoics, we are fundamentally citizens of the world and we all deserve a moral treatment on the basis of common humanity.

Before Stoics, the Greek Cynic philosopher Diogenes answered when he was asked about his country of origin “I am a citizen of the world” refusing to be defined according to his local characteristics. He is considered to be the first who coined the expression “citizen of the world” (Nussbaum, 1997). Following his lead, stoics popularized the idea of being a cosmopolitan or world citizen believing each of us lives in two communities: the local community of birth and the global community of human concerns. This attitude is not meant to abrogate the local and national loyalties. The core idea is to give allegiance to human community where everyone regardless of their backgrounds and connections are treated with respect and justice (Nussbaum, 1997). With globalization, there is a growing recognition that humanity which linked human beings in a larger community has substantial applications today. Donating money for building a hospital or a school in another part of the world is an urgent performance of global ethics.

However, associating GC merely with global ethics would remove other meanings captured by the phrase. GC is more than applying ethical values to human

relations. It involves knowledge, skills, and desire to fight global challenges. An expanded knowledge about world events and a high capacity to perform tasks successfully from distant locations alone is not sufficient for GC. What is additionally required is motivation for change, commitment to global morals and responsibility for contributing a little or a lot to the welfare of humankind (Dower, 2003; Noddings, 2005). A global citizen for Richardson (1997) is a person who “knows how the world works, is outraged by injustice and who is both willing and enabled to take action to meet this global challenge” (quoted in Davies, 2006, p. 7). This definition suggests knowledge about the world and ethics are inadequate for GC. There should be outrage and willingness to effect change. Drawing on these models, Oxfam (2015, p. 5) defines a world citizen as someone who:

- Is aware of the wider world and has a sense of her/his own role as a world citizen.
- Respects and values diversity.
- Has an understanding of how the world works.
- Is passionately committed to social justice.
- Participates in the community at a range of levels, from the local to the global.
- Works with others to make the world a more equitable and sustainable place.
- Takes responsibility for their actions

Although GC is a contextual concept, its definitions overlap (Brigham, 2011). Generally, it is explained with reference to the same aspects: knowledge about the interconnected world and global issues, skills like collaboration, communication, and critical thinking, values and attitudes including dignity, justice, and respect for diversity, and action to change the status quo. Accordingly, a world citizen is someone who is equipped with the aforementioned elements and has the motivation to act upon them for attaining a peaceful and healthy world rather than the one who has been to many places and can speak various languages. This stance does not mean travelling is not important for GC. Shattle (2008b) found immigration influenced participants’ views on GC “many self-described global citizens say they have been shaped by such experiences” (p. 10). Even travelling to the street or through the technological devices, according to McIntosh (2005), cultivates global awareness. Interviews with preservice teachers in New Zealand demonstrated the majority were uncertain about GC because of their limited travel abroad, few multicultural experiences and scarce exposure to

GCE within schools (Bruce, North & Fitzpatrick, 2019). These studies suggest travelling has a potential role in educating people GC.

However, overseas experiences, including study abroad programs, would possibly form xenophobic and stereotypic citizens if they were not critically reflected upon and analysed from multiple angles for taking positive actions in the world (Lutterman-Aguilar & Guingerich, 2002). People who experience racial discrimination, for example, may conclude all members of the host country are racist and transfer their prejudiced generalizations to their contacts. Besides, visiting foreign countries, especially for a short term, can be a tour of legitimizing and fortifying the power of one's country, fostering nationalism, reinforcing otherness, and perpetuating imperialism (Simpson, 2004; Zemach-Bersin, 2007). Such experiences might tend to produce global citizens with simplistic perspectives on global issues like diseases, hunger, poverty, and cultural conflicts. This suggests the need for GCE before and after travelling (Simpson, 2004). Nevertheless, soft GCE by which world issues are simplified, individuals are told what is awaiting them and how to react might potentially prepare them for devouring their experiences abroad; whereas critical GCE whereby travellers explore the complexity of global issues and develop their own understanding of the world can encourage them to engage with structural injustices and hopefully change the disparities between the wealthy and the poor (e.g. Andreotti, 2006; Freire, 1972; Jarvis, 2006a; Simpson, 2004). Travel experiences can, therefore, yield global citizens, especially when they are accompanied with critical GCE.

Nonetheless, GC was criticised for the absence of a world government. Bowden (2003) and Byers (2005) state GC implies "statelessness" because there is no global polity that advocates and guarantees the rights of stateless people like refugees given the United Nations is a collection of members representing their states. Wood (2008) also considers GC as an impractical, impossible, and unfavourable status because of the non-existence of a global political organisation that represents and guard its world citizens. Since there is no political home, Bowden (2003) and Parekh (2003) prefer "globally-minded or oriented citizenship" which is granted to citizens of states. This notion does not require individuals to travel around the world for recognizing diversity since such knowledge can be gained at home by understanding and appreciating their identity, history, culture and those of their national community's members including immigrants. "Self-awareness" stimulates their receptivity of

diversity beyond their frontiers. Bowden (2003, p. 359) asserts “Having such self-awareness will hopefully enable us to be more open-minded and aware that beyond our respective borders are peoples who may be different to you and/or me, but who place a similar value on their identity”. Globally minded citizenship also involves an awareness that one’s actions might have impacts elsewhere in the world following the adage “Think globally, act locally” which helps them “appreciate that people and cultures that are different to one's own are not something to be derided, ridiculed, or looked down upon as inferior” (Bowden, 2003, p. 359). Globally minded citizenship is seemingly more feasible because it does not indicate a single government for the world.

Nonetheless, globally minded or oriented citizenship tends to focus more on awareness of diversity and interconnectedness dismissing the principal role of individuals in effecting change at local and global levels. It is, thus, possible to consider this idea as an element of GC. Shattle (2008b) deems “self-awareness” as “an initial step of global citizenship and the lens through which further experiences and insights are perceived” (p.29). For him, “self-awareness” and “outward awareness” of the world constitute only one essential ingredient of GC which combines “awareness, responsibility and motivation for action” (p.45). The slogan “think globally, act locally” has today become “think and act locally and globally” because the former emphasizes national benefits (Golmohamad, 2008; Shattle 2008). Globally minded or oriented citizens tend to work for national interests. GC does not abolish national identities nor place them together on the same scale. Wintersteiner et al (2015) state GC does not convey “national identities are deemed obsolete, just like the formation of nation states could not erase local and regional identities. Neither would it be appropriate to say that a parallel identity” arguing the global community includes different layers with national identities among them. This perspective reflects Nussbaum’ (1997) depiction that we dwell in axial layers. GC embraces local, regional, national, and global matters. Global citizens have tasks in their countries, as well as roles in the world. They, for example, express solidarity with people in their local communities and elsewhere (Osler, 2005). Accordingly, GC is an overarching circle that unites human beings in one global community.

It is not appropriate to define GC based on citizenship, which is often recognized as national citizenship bound to government and there is no word state at

the global sphere (Noddings, 2005). Besides, GC is not obtained the same way as national citizenship, thus one may instead utilize the global community to explain GC (Wintersteiner et al, 2015). A concern for humanity and global change does not actually require a world state to become plausible, it rather necessitates individuals motivated by global goals and committed to promote the world. Wintersteiner et al (2015) see GC like “a “status” that is granted to all humans due to their identity as humans” (p.12). Understanding GC as an identity-position can be justified by the absence of world government (Jefferess, 2012a). Claiming we are all naturally born global citizens is problematic: are we all global citizens despite our passive roles in the world?

We probably all have some moral values, albeit unintentional, towards our fellow humans, but it does not mean we are automatically global citizens. Dower (2003, p. 11) writes “it seems odd...to say someone is a global citizen if she does nothing to promote a better world...Global citizenship seems to involve active engagement...and self-identification as a global citizen”. GC is about the ethical values that combine all humans together in a single community, but it also involves knowledge about the global society including an awareness of the distinction between all-encompassing groups and their common struggles, as well as the implementation of the required competencies and capacities to alleviate these challenges. It may be said not everyone possesses these qualities to be identified as world citizens given the world is still suffering from several problems. Jefferess (2012a, p.27) asserts “global citizenship, however, marks not simply a conception of belonging but an ethics of being: the global citizen is one who “Stands Up and Speak” and who works to “make poverty history””. This statement distinguishes between global citizens who work for global change and those who do not take any actions suggesting not all humans are global citizens.

Engagement for a better world which is a core element of GC is at the same time its main aspect of criticism because it assumes everyone has the opportunity to act towards global challenges neglecting differences in wealth, status, and power. Citizens in poor countries, for example, do not have the capacity for such engagement despite their potential feelings of belonging to the global community and motivation for global concerns. It sounds unfair to deprive them from GC which seems more available to those in a position of privilege, rich humans and countries (Bowden, 2003;

Dower, 2003; Jefferess, 2012a; Wintersteiner et al, 2015). However, GC does not mean someone has to be wealthy to engage with the world. Even poor people can contribute to changing their situation by demanding their rights. Global citizens work together to fight injustices regardless of their affluences and backgrounds. They are not simply benevolent individuals, but they pose questions like “Why is it that certain people, or institutions, are in the position to help or make a difference?” so that the advantage of helping the unfortunate others will not sustain (Jefferess, 2012a, p35). Many preservice teachers in Bruce et al.’s (2019) study expressed their desire to assist others through benevolent acts instigated by an ethnocentric view that they had obligations to aid others as they were in privilege position. GC does not purely mark benevolence-position and describes someone who is by nature endowed with the privilege and attitude to help the needy individuals, but rather it connotes posing and responding to questions like why some have the ability to aid and others need aid? Terms like “aid, responsibility and poverty alleviation retain the other as an object of benevolence” (Jefferess, 2012a, p. 28). Accordingly, global citizens need to apply global ethics and dismantle these positions and functions.

There are issues, however, regarding the notion of global ethics, precisely because ethics are culture dependent. If global ethics exist, then GC seeks to enforce the values of particular culture and regard people from that culture superior or what is known as “cultural imperialism” (Bowden, 2003). Denying the presence of global ethics undermines the whole idea of GC because it is basically an ethical conception. It is true that values are relative to culture, but it is important to distinguish between ethics like respecting diversity, maintaining justice, and open-mindedness, and those pertinent to a specific culture (Dower, 2003). Educational zones are opportunities for students to differentiate between culture related values and human or global values (Osler & Starkey, 2005a). The golden rule doing unto others as one would wish done to oneself, according to Appiah (2006), is not always feasible and it might induce violence because if one would like something to be done to oneself does not mean someone else would as well. If someone does not like to be treated the way one would like to be treated, it is not the end of the story. It is rather something worth thinking about to understand the different reactions and learn from them. Appiah here is stressing the value of understanding diversity to avoid misconceptions and misjudgements. When you discuss together why they want you to do something unto

them that you would not wish them to do unto you, you will be drawn into explaining your culture, race or nation. You will then come to an agreement that everyone has the right to live their own lives and they cannot treat one another badly because they all have responsibilities towards each other.

The ethical obligations towards strangers involve an awareness of their interests and situations to treat them accordingly. Appiah (2006, p. 66) notes the difficulty of this mission “we can’t claim that the way is easy”. Notions like “one’s own culture” and “other’s culture”, “us” and “them”, “we” and “you” are becoming more frequently used in today’s world. Though they are helpful for defining one’s identity, they should not be used as means of racist exclusion (Davies, 2006; Wintersteiner et al, 2015). However, engaging in a conversation with strangers to understand their practices might instead invoke disagreements and conflicts, especially if one’s acts seem repugnant for others. Bauman (1995, p.2), employing Levi-Strauss’ ideas, provided two potential outcomes of such interaction:

- *Anthropophagic*: annihilating the strangers by *devouring* them and then metabolically transforming them into a tissue indistinguishable from one’s own. This was the strategy of assimilation.
- *Anthropoemic*: *vomiting* the strangers, banishing them from the limits of the orderly world and barring them from all communication with those inside. This was the strategy of exclusion.

Conversations with strangers either include them in one’s group by assimilating the differences and making them similar or expel them from one’s group borders and keep them behind the walls. Such consequences, however, might not occur if they critically approach the differences (see Andreotti, 2006; Freire, 1973). In his study on preservice teachers’ views on GC, Bruce et al (2019) found participants emphasized their rapports with others expressing inclinations for harmony not by changing them, but by stressing the phrase “*we are all the same*” (p.28). It is indeed challenging to critique and evaluate the practices within the context of diversity (Osler, 2005), but it does not have to end in agreement. Cross-cultural conversations are difficult, and they are bound to involve disagreement, yet they are sources of useful information about strangers. If this is the aim, then disagreement about values cannot refrain individuals from engaging with strangers. Agreement is not actually a requirement and motivation for these conversations. People pose questions about others not because they desire agreement but information to live together in a peaceful

and just world. Appiah (2006, p. 77) contends “we should learn about people in other places, take an interest in their civilisations, their arguments, their errors, their achievements, not because that will bring us to agreement, but because it will help us get used to one another”. GC enables people to coexist in the world despite their disagreement on values and practices.

Thus far, GC has a number of differing origins namely the pressing world issues, globalization, interest in citizenship and cosmopolitanism. Although there is a debate regarding the possibility of GC, it appears from the reviewed literature there is much agreement on its principles including its non-attachment to a legal status. GC does not mean disregarding our characteristics and identifications, but rather it implies showing respect and concern for all human beings and perceive oneself as a part of humanity. It also does not require agreement on values and practices, but knowledge about the strangers to live together in the global community despite the perceived differences. In this study, GC is understood to include knowledge about the world and global problems, skills like critical thinking, communication, creativity, collaboration, values and attitudes including feelings of belonging to the global community, compassion, respect, and justice, plus taking actions for just and sustainable world, all of which have implications for the educational curricula through introducing GCE.

3.3. Global Citizenship Education

Education is among the sectors that embraced GC. Formal education plays a substantial part in creating world citizens, aware of global challenges and ready to redress them (Dower, 2003; Law, 2004; Shattle, 2008a). GCE was thereby regarded as one of the overarching goals of education (UNESCO, 2013). It was mostly established in English-speaking countries, and then increasingly attained momentum elsewhere (Wintersteiner et al, 2015). However, there is no consensus on the meaning of GCE.

GCE is often defined within the realms of CE and global education (Davies, Evans & Reid, 2005), multicultural education (Banks, 2004), peace education (Smith & Fairman, 2005), human rights education (Gaudelli & Fernekes, 2004), development education, global learning and education for sustainable development (Bourn, 2008a, 2008b, 2018b). The difference between such notions is unclear in the literature (Bourn, 2018b; Marshall, 2005). In Australasia for example, Peterson, Milligan and Wood (2018) write topics like social justice, peace and conflict, cultural diversity, and futures

education do not only converge with GCE, but they have secured separate contested frameworks such as human rights education and education for sustainable development. Noddings (2005), however, notes the inadequacy of defining GCE from one perspective arguing it encompasses multicultural education, economic and social justice, peace education, and environmental education. Many scholars expressed similar idea asserting GCE is the outcome of uniting and developing the previous educational models (*see* Davies, 2006; Estellés & Fischman, 2020). GCE is regarded as a catch all term for “issues-based educations” (Hicks, 2007, p.5). It is described as “a collective purpose of education” (Tawil, 2013, p. 4). For Wintersteiner et al (2015), GCE is not wholly new framework, but it builds on the aforementioned fields which constitute only parts of GCE. Thus, GCE is an overarching term that connects various educational trends including CE to prepare students for the world.

According to Nussbaum (2006), GCE includes: developing students’ critical thinking to examine their lives and question their positions for cross-cultural dialogues “they will only know how to do that if they learn how to examine themselves and to think about the reasons why they are inclined to support one thing rather than another” (p. 388), enabling them to see themselves not only as regional or national citizens, but also as world citizens, and promoting their “narrative imagination” capacity “to think what it might be like to be in the shoes of a person different from oneself” (p. 390). Nussbaum tends to emphasize the ethical conception of GCE to cultivate humanity among students. Dill (2013) describes this understanding of GCE as “global consciousness” which constitutes one element of GCE. Dill believes GCE comprises “global consciousness and competencies”. Whilst the former involves identification with common humanity, awareness of the world and engagement within it, the latter includes technical-rational skills like problem-solving and dispositions including personality traits. Accordingly, GCE encompasses morality and skills for solving global issues.

GCE is a blend of interrelated elements which are crucial for the global community. Hanvey (1982) identifies five dimensions for studying the world: “perspective consciousness” (awareness of different perspectives), “state of planet awareness” (recognizing world growths and circumstances), “cross-cultural awareness” (recognizing diversity of ideas and practices), “knowledge of global dynamics” (awareness of world system), and “awareness of human choices”

(knowledge of the dangers of choice). Though GCE is a contested concept (3.4), there seems a common concurrence on its elements. Drawing on the literature, UNESCO (2015) asserts GCE is a “multifaceted approach” comprising three interlinked dimensions: “cognitive” (knowledge and critical thinking), “socio-emotional” (social skills, values and attitudes), and “behavioural” (action). Likewise, Oxfam (2015) defines GCE as knowledge, skills, values and attitudes, as well as actions. However, Oxfam does not explain the “breadth and depth” of global issues. It is also not clear how to apply the aforementioned elements at local, national, and global levels (Ibrahim, 2005). Ibrahim believes political literacy permits deeper investigation of problems and understanding of how they could impact decisions-making effecting change at various layers. She advises basing educational institutions on democratic decision making, practising human rights, involving students in teaching and learning process, and encouraging them to participate in schools’ and society’s GC-related projects believing such experiences shape their outlooks as world citizens. This suggests GCE involves knowledge, skills, values and attitudes, action as well as the application of pedagogical practices to address them. GCE pedagogy is discussed in 3.5, and its four elements are explored below:

1. Knowledge:

Understanding global issues by examining their causes and solutions. According to Merryfield and Kansai (2004, p. 56), global issues “challenge and concern citizens today and tomorrow, affect the lives of persons in many parts of the world, and cannot be adequately understood or addressed solely in a local or national context”. This definition suggests the involvement of multiple views counting one’s own whilst addressing global challenges. Davies (2006, p.10) asserts GCE “is not about learning about other countries, but a means to reflect critically on one’s own”. Standish (2014) also argues knowledge about global issues requires analysing various perspectives including the voices of minorities. Brown (2011), however, reports student-teachers are happy to tackle controversial issues, but they seem reluctant to critique their own beliefs viewing themselves as knowledge holders which oversimplifies the exploratory talk and neglects the multidimensional nature of global themes. Barber (2002) advises the inclusion of media because the information that today’s citizens receive from the ubiquitous screens is little related to what they are taught in classrooms “We need young people who are sophisticated in media, who

understand how media work, how media affect them, how to resist, how to control, how to become immune to media” (p.6). This belief indicates media literacy is a critical aspect of GCE.

Using the classification proposed by Swenson and Cline (1993), Yoshimura (1993), and Mark (1993), Yakovchuk (2004) suggests seven categories of global issues: human rights (gender issues, racism), socio-economic (poverty, immigration), health concerns (viruses, drugs), peace education (wars, refugees), intercultural communication (identity, cultural issues), linguistic imperialism, and environmental issues (climate change, natural disasters). Teachers tend to prefer simple cultural and environmental topics over complex issues like those related to politics and injustices due to their sensitivity and students’ age (Robbins, Francis & Elliott, 2003; Veugelers, 2011). These studies indicate the difficulty of equipping students with critical knowledge about global issues.

2. *Skills:*

Capacities intrinsically linked to knowledge and experience (Standish, 2014). Despite the rapid changing world, skills are still intimately bound to vocational jobs (Bourn, 2018a). Andreotti and de Souza (2008a) argue for the need to move from content and skills for conformity to analytical tools and critical strategies for addressing complexity and uncertainty. Building on this perspective, Bourn (2011) distinguishes between ‘generic skills’ referred to as ‘technical’, ‘soft’ or ‘emotional’ competences including language skills like communication with individuals from different backgrounds, and ‘specific skills’ such as critical thinking, conflict resolution and working with diverse people to question and respond to changes and challenges through informed and reflective decisions. These skills are noticeably interlinked. Developing skills for questioning, reflecting critically and creatively, and working with various people to manage complexity and insecurity requires technical or soft skills like teamwork, communication, and interpersonal skills as well as intercultural understanding to engage with diverse cultures and enquire about socio-economic changes and make sense of the world (Bourn, 2011, 2018a). In the age of globalization, students need to promote miscellaneous interconnected skills.

3. *Values and attitudes:*

Moral qualities for living together in the world including students' sense of belonging to the global community "educating the hearts and minds of both young and old requires a strong sense that we are all on the same planet together and that each person matters" (Appiah, 2008, p.83), developing a sense of shared destiny given in the context of globalization "we are faced, in the mid-term or the long-term, with a common destiny" (Pigozzi, 2006, p. 3), tolerance, social justice, and respect for diversity, all of which serve as guidelines for a peaceful co-existence. These values and attitudes, according to Yakovchuk (2004, p. 33), form "an opportunity for mutual understanding and effective cooperation between different nations/ countries/ societies in an interdependent world". This stance indicates values and attitudes inform individuals' actions.

However, they might be used by the powerful to perform unjust actions for their dominance. Cultural values might also influence one's behaviours within society. Tolerance stops and intolerance starts when our values are defied (Appiah, 2006). It is difficult for people to detach themselves from their religious precepts that motivate and regulate their actions (Hatley, 2018). Muslims, for example, instigated by their religious values do not shake hands with opposite sex except Mahram. Refusing handshaking in contexts where it is a desirable act might invoke judgmental dispositions discouraging engagement between different cultures. Bush (2007, p1646) states religion is a "source of motivation and a vehicle for engagement in the global public sphere". Prohibiting Muslim women from wearing their veils in educational settings is disrespectful to them but respectful for those banning Hijab. The same feeling might be experienced when forcing non-Muslims to wear it whilst visiting some Islamic countries. Negotiating such conflicting values caused by incompatible beliefs is critical today. Standish (2012, p.138) asserts "in order to genuinely respect another perspective one has to engage with it and understand it, even if one disagrees". Interviews with student-teachers, however, indicates the difficulty of addressing controversial values (Brown, 2011). These aspects were overlooked by UNESCO and Oxfam which introduce values and attitudes divorced from individuals and the real world. Veugelers (2011, p. 475) states "moral values are only meaningful within concrete social and political relations". This assertion indicates values and attitudes do not function out of context.

4. Action:

Knowledge, skills, values and attitudes are not meant to be pinned in memory but used to serve the global community. Drawing on individuals' actions, Westheimer and Kahne (2004) differentiate between three types of citizens as presented in the next table:

Table 3.1: Types of Citizens

Personally Responsible Citizen	Participatory Citizen	Justice-Oriented Citizen
<i>Description</i> Acts responsibly in her/his community Works and pay taxes Obeys laws Recycles, gives blood Volunteers to lend a hand in times of crisis	<i>Description</i> Active member of community organisations and/or improvement efforts Organizes community efforts to care for those in need, promote economic development, or clean up environment Knows how government agencies work Knows strategies for accomplishing collective tasks	<i>Description</i> Critically assesses social, political, and economic structures to see beyond surface causes Seeks out and addresses areas of injustice Knows about democratic social movements and how to effect systematic change Knows about democratic social movements and how to effect systematic change
<i>Sample action</i> Contributes food to a food drive	<i>Sample action</i> Helps to organise a food drive	<i>Sample action</i> Explores why people are hungry and acts to solve root causes
<i>Core assumptions</i> To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community	<i>Core assumptions</i> To solve social problems, and improve society, citizens must actively participate and take leadership positions within established systems and community structures	<i>Core assumptions</i> To solve social problems and improve society, citizens must question, debate, and change established systems and structures that reproduce patterns of injustice over time.

Note. Adopted from Westheimer and Kahne (2004, p.240)

Westheimer and Kahne (2004) marked the possibility of addressing all conceptions mentioning programs designed for promoting personally responsible citizens do not inevitably further participatory and justice-oriented citizens. Students-teachers who understood world issues as, for example, poverty resulting from a country 'lacking' development can lead to calls for benevolent actions that reproduce a sense of cultural supremacy, rather than engagement with complexity (Brown, 2011). Westheimer and Kahne (2004) argue traits such as compassion, responsibility, and volunteering are essential for the community, but they are insufficient unless associated with participatory and justice-oriented citizenship. This exhorts combining the three lenses whilst preparing students for the world.

Oxfam and UNESCO indicate GCE is a lifelong process from childhood to adulthood. Nussbaum (1997) argues GCE starts when children tell stories about different people and places asserting parents influence children through their narrations. Pigozzi (2006, p. 2) states parents "pass on damage to their children". It is thus important to include GCE in adult education by considering the selection of materials and their presentations in classrooms (Nussbaum, 1997). Inserting GCE in all curriculum areas across age range provides meaningful and engaging educational experience for learners (Oxfam, 2015). Nevertheless, conducting six interviews with Indiana secondary school teachers (5 teaching social studies, and 1 language arts), Rapoport (2010) reported the participants previously heard of GC, but they seldom or never used it in classrooms because of their unfamiliarity with these concepts, time-constraint and the absence of GC and related terms from textbooks. Using their international travels, projects, and the subjects they were teaching, the participants expressed their limited understanding without mentioning participation after associating GC with some familiar notions: globalization, interconnectedness and interdependence. They did not frequently utter patriotism, but they noted its conflict with GC namely challenging local and conservative values. Despite their positive attitudes, they felt less confident to integrate GCE due to the lack of support to acquire methodological knowledge about GCE, inadequate concentration on GCE in teacher preparation programs, lack of guidance and resources in GCE, and lack of participation in teacher development trainings on GCE. These findings suggest teachers need knowledge, support and resources to integrate GCE in their sites.

A questionnaire investigating the trainee teachers' attitudes towards GCE also indicated the majority had positive attitudes towards its incorporation in the curriculum expressing its relevance to all areas, but they did not have confidence and competence to integrate it in their classrooms. Only the minority incorporated GCE in their practices (Robbins et al, 2003). These results supported Lee and Leung's (2006) study that teachers in Shanghai and Hong Kong advocated GCE emphasising more knowledge, skills, and values than action, but they confronted many challenges: examination-oriented education, the absence of GCE from syllabus, lack of knowledge and resources, lack of support from government and school, lack of training, and lack of self-efficacy. These studies demonstrate teachers perceived positively GCE, but they could not integrate it in their sessions because of their low confidence and knowledge. They exhort infusing GCE in teacher education programmes.

Teachers in Ontario reported they found space for GCE though it was not prioritized by schools. To support each other, they had a network to interpret the curriculum using GCE lens. This research suggests where teachers are enthusiastic, they have the agency to incorporate GCE (Schweisfurth, 2006). Niens and Reilly (2012) found young people in Northern Ireland enjoyed studying world issues and hoped to tackle more, arguing GCE may fail to lesson cultural divisions and sustain stereotypical attitudes, unless controversial problems including interdependence and identity issues are recognized and critically addressed locally and globally. Yamashita (2006), however, reported students favoured tackling controversial issues including wars and conflicts, but teachers preferred their avoidance because of their inadequate preparation to address them and fearing their impacts on students. Rapoport (2010) also found teachers were unable to teach what they were unaware of. Again, these studies suggest preparing students for GC entails prior preparation of teachers to perform this mission without outstanding challenges.

In sum, GCE emanated as a reaction to the prevailing world conditions. It neither replaces already established fields nor abolishes them but combines them. There is a mutual consent that GCE is a wider umbrella covering knowledge, skills, values and attitudes, in addition to action. This is used as an analytical lens in this research. GCE can be addressed in all subjects of the curriculum across levels, but

teachers might not feel prepared to integrate it in their classrooms. It is therefore important to consider GCE in teachers education programmes.

3.4. Typology of Global Citizenship Education

GCE is the product of reconceptualizing learning in the 21st century given education of the 20th century is less helpful in a world characterised by numerous transformations and crises (Castells, 2010; Gilbert, 2007; Marshall, 2011). This transition, according to Andreotti (2010a), involves two frameworks. First, “cognitive adaptation” whereby students become knowledge constructors and not just receivers and accumulators, competent workers in multicultural groups, creative negotiators of their positions, innovative users of technology, and equipped for global market. Second, “epistemological pluralism” whereby practitioners pluralize how things are known, seen, perceived and connected through dialogue, questioning, and resisting the instrumentalist thinking by acknowledging the ethical and political role of their professions in shaping change rather than simply adapting to reality. This perspective indicates different types of GCE.

Andreotti (2006) provided a broad binary categorization distinguishing between “soft GCE” (education about GC to adapt to the status quo) and “critical GCE” (education for GC to change the existing conditions) (4.1). Schattle (2008a) aligned GCE with four ideologies: “moral cosmopolitanism” (respecting humanity), “liberal multiculturalism” (protecting cultural diversity), “neoliberalism” (competing in global economy), and “environmentalism” (preserving the natural resources). This categorization tends to fall under soft GCE because it emphasizes common humanity and simplistic knowledge about the status quo. Veugelers (2011) identified three forms of GC: “open GC” (the interdependence and interconnectedness of the world open space for cultural diversity), “moral GC” (ethics like equality and responsibility), and “social-political GC” (transforming political power for equality and appreciating diversity). Whilst the first two kinds denote soft GCE because they offer students information about diversity and morality, the latter indicates critical GCE as it requires deeper engagement with power relations and complexities for justice. Veugelers (2011) concludes, after exploring teachers’ views and practices of GCE, the moralization of GCE is the result of fearing its politization.

Employing the aforementioned classifications and others, Oxley and Morris (2013) developed a typology comprising eight kinds of GC under two broad

categories: “cosmopolitan” and “advocacy”. The former comprises: “political GC” (bonds between state and individuals or other polities), “moral GC” (moral ideas like human rights), “economic GC” (human circumstances and power relations), and “cultural GC” (grouping and dispersing aspects). The latter involves: “social GC” (interrelations between members and groups and their advocacy of individuals’ voice), “critical GC” (action for oppressed lives), “environmental GC” (changing acts for sustainability) and “spiritual GC” (emotional and religious links). The first classification seemingly emphasizes shared humanity by cultivating students’ awareness about four domains: politics, morality, economics and culture whilst the second division focuses on justice through educating them about society, criticality, environment and faith for actions. The former can be linked to soft GCE and the later to critical GCE which was considered by Oxley and Morris (2013) as one type of advocacy GC. Oxley and Morris’ typology has been used in many studies (e.g. Goren & Yemini, 2017; Kılınç & Korkmaz, 2015) and it is preferred over recent models (e.g. Andreotti, 2014; Pashby et al, 2020; Stein 2015) in this research because it is a detailed categorization.

However, I believe this typology is relatively ambiguous and needs further nuance. Those classified as cosmopolitan GC can be placed under advocacy GC when they are critically approached for challenging and hopefully changing the status quo. Similarly, those identified as advocacy GC cannot advocate change when they are softly addressed. For this reason, “soft versus critical” are utilized in this study instead of “advocacy versus cosmopolitan” for their nuanced meanings.

3.4.1. Soft versus Critical Global Citizenship Education

Cosmopolitanism tends to accentuate morality and neglects injustice. This aspect suggests “being human” is different from “being citizen” (Dobson, 2005). Using these ideas and Spivak’s, Andreotti (2006) contrasts soft and critical GCE:

Table 3.2: *Soft versus Critical GCE*

	Soft GCE	Critical GCE
Problem	Poverty, helplessness	Inequality, injustice
Nature of the problem	Lack of ‘development’, education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
Justification for positions of privilege (in the North and in the South)	‘Development’, ‘history’ education, harder work, better organisation, better use of resources, technology	Benefit from and control over unjust and violent systems and structures
Basis for caring	Common humanity/ being good/ sharing and caring/ responsibility <i>FOR</i> the other (or <i>teach the other</i>)	Justice/ complicity in harm/ responsibility <i>TOWARDS</i> the other (or <i>to learn with the other</i>), accountability
Grounds for acting	Humanitarian/ moral (based on normative principles for thought and action)	Political/ ethical (based on normative principles for relationships)
Understanding of interdependence	We are all equally interconnected, we all want the same thing, we can all do the same thing	Asymmetrical globalisation, unequal power relations, Northern and Southern elites, imposing own assumptions as universal
What needs to change	Structures, institutions and individuals that are a barrier to development	Structures, belief (systems), institutions, assumptions, cultures, individuals, relationships
What for	So that everyone achieves development, harmony, tolerance and equality	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development
Role of ‘ordinary’ individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures	We are all part of problem and part of the solution

What individuals can do	Support campaign to change structures, donate time, expertise and resources	Analyse own position/ context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts
How does change happen	From the outside to the inside (imposed change)	From the inside to the outside
Basic principle for change	Universalism (non-negotiable vision of how everyone should live what everyone should want or should be)	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity)
Goals of GCE	Empower individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world	Empower individuals: to reflect critically on the legacies and processes of their cultures and contexts, to imagine different futures and to take responsibility for their decisions and actions
Strategies for GCE	Raising awareness of global issues and promoting campaigns	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations
Potential benefits of GCE	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor	Independent/ critical thinking and more informed, responsible ethical action
Potential problems	Feeling of self-importance or self-righteousness and/or cultural supremacy, reinforcement of colonial assumptions and relations, reinforcement of privilege, partial alienation, uncritical action	Guilt, internal conflict and paralysis, critical disengagement, feeling of helplessness

Note. Adopted from Andreotti (2006, p. 46-48)

Table 3.2 portrays Andreotti's (2006) binary distinction between soft and critical GCE. This heuristic approach helps educators thinking about their potential contributions to the global community. Andreotti's post-colonial framework is needful in formal educational settings to redress unequal power relations and development

issues for more just world (Byran, 2008). This aim seemingly demands “critical literacy” through creating an environment within which students reflect on their contexts to comprehend the ontological and epistemological assumptions and implications rather than directing them towards what is perceived as an ideal world. Critical literacy is “a level of reading the word and the world that involves the development of skills of critical engagement and reflexivity” (Andreotti, 2006, p. 49). By critically analysing relationships between problems, individuals, power and society, learners can develop abilities for justice-oriented citizenship (see Westheimer & Kahne, 2004). Soft GCE can form a major phase, but it is inappropriate to cease the process here as it may become the standard and “we run the risk of (indirectly and unintentionally) reproducing the systems of belief and practices that harm those we want to support” (Andreotti, 2006, p. 49). Critical GCE aims to prevent fostering stereotypical and ethnocentric views (Brown, 2014). It is therefore possible to reframe the aforesaid Oxley and Morris’ classification of GCE as follows:

Table 3.3: *Reframing Oxley and Morris’ Typology of GCE*

	Soft GCE	Critical GCE
Political	Recognizing structures and links between individuals and polities	analysing unjust systems, assumptions, structural oppression, complexities and unequal power relations for critical engagement
Moral	Recognizing human qualities: responsibility and caring	Analysing ethical responsibility in relation to individuals, political connections, and social contexts for justice
Economic	Recognizing human circumstances including labour and resources	Analysing the reasons of human circumstances, and unjust distribution of labour and resources
Cultural	Recognizing symbols that unite and separate individuals and groups to encourage intercultural communication	Analysing diverse ways of lives including a critical reflection on one’s own to identify injustices and discriminations in non-judgmental spaces
Social	Recognizing social issues like immigration and homelessness caused by	Analysing systems and power relations that caused and maintained social inequalities emphasising

	lack of development and recourses	individuals voice including minorities
Environmental	Recognizing global threats for earth like climate change and individuals' behaviours like recycling	Analysing environmental policies and injustices in asymmetrical world for sustainability
Spiritual	Recognizing the principles of religions and emotional human relations	Analysing beliefs in relation to systems, individuals' actions, and everyday situations
Health	Recognizing health issues, their symptoms and preventive measures.	Analysing health issues in relation to unjust health care systems and structures like unequal access to and distribution of coronavirus vaccine

Note. I adapted Oxley and Morris' (2013) typology using Andreotti's (2006) soft versus critical GCE. I added health GCE to the categorization as it was referred to by participants.

The typology of GCE depicted in table 3.3 is employed in this study as a practical model to find out the kinds of GCE that can be incorporated in OES, based on analysing the voices of teachers and their students. Using the ideas of Andreotti (2006), Westheimer and Kahne (2004), and Oxley and Morris (2013), I argue soft conceptions of GCE represent minimal interpretations of GCE (education about GC) which might tend to produce personally responsible citizens and/ or participatory citizens whilst critical versions of GCE portray maximal interpretations of GCE (education for GC) which aims to generate justice-oriented citizens. Soft GCE highlights knowledge, common humanity, and imposed actions, whereas critical GCE emphasises deeper analysis, justice, and actions informed by individuals' choices.

Niens and Reilly (2012) indicated GCE was not employed critically in Northern Ireland. Bryan (2012) discovered GC in lower secondary schools in the republic of Ireland was unlikely to foster action towards injustices due to a limited scope for deeper understanding of reasons and complexities of global crises, thereby acting as a barrier of social transformation. Blackmore (2014), however, reported opportunities for critical GCE within one English secondary school, but the instrumental programmes constrained its practicality. These studies again exhort inserting GCE in educational curricula, in addition to supporting and preparing teachers for its critical integration and management of challenges.

Together, Andreotti (2006) categorized GCE into soft and critical GCE. The former revolves around shared humanity whilst the latter emphasizes justice. According to Andreotti (2006), justice is a better ground for GCE than common humanity, but soft GCE is an important step of critical GCE which acts as an enabler of social transformation, as opposed to an obstacle of change. Using Andreotti's (2006), and Oxley and Morris' (2013) classification of GCE, I developed a framework comprising eight types: political, moral, economic, cultural, social, environmental, spiritual and health GCE under two broad categories soft and critical GCE. This heuristic model served to identify the forms of GCE that teachers and students saw viable in EFL classrooms whilst analysing and discussing their views. The next section explores the pedagogy aligned with each category.

3.5. Pedagogy of Global Citizenship Education

GCE is not only about the 'what' of learning, it is also about the 'why' and 'how'. It involves global themes and pedagogy for their critical analysis and engagement with the world (Bourn, 2008a). Bourn advises placing GCE within a pedagogy of reflecting, sharing, experimenting new ideas and learning from experience. This advice calls for an approach grounded in experiential learning theory that sees learning as a nonlinear process (Jarvis, 2006a). The way GCE is understood influences the pedagogy employed (Brown, 2014). Soft GCE informs a different approach from critical GCE. Andreotti's (2006) distinction reflects Freire's (1972) differentiation between banking and problem-posing approaches. The latter was termed as critical pedagogy by Giroux and his followers.

In banking education, students are discouraged to develop their critical thinking and encouraged to accept the status quo. Freire (1972) describes this model as an "act of depositing...the more students work at storing the deposits entrusted to them...the more they tend simply to adapt to the world as it is" (p. 58-59). This pedagogy renders content about world problems "lifeless and petrified" (p. 57) and GCE becomes a "band-aid" reaction favoring excessive simplification and permissive solutions over intricate rooted realities and resolutions (Bryan, 2012). Before Freire, Dewey (1916, p. 38) criticizes this "pouring in" approach asserting "education is not an affair of telling and being told, but an active and constructive process". GCE does not simply require soft information receiving but critical reflection on experiences and surroundings. Students may learn about world issues using internet, but they may not

understand reasons, origins and complexities leading to informed actions (Bourn, 2008a). This can be attained through problem-posing or critical pedagogy.

Problem-posing education provides the conditions for changing the status quo. Shor (1992, p.23) contends “human Beings are capable of overcoming limits if they can openly examine them”. Critical analysis of problems enables students “to develop the critical thinking and democratic habits needed for active citizenship in society” (Shor, 1992, p.85). Global themes are best introduced as problems grounded in students’ everyday experiences rather than set of memorable objects. Critical pedagogy, according to Giroux (2011), goes beyond knowledge acquisition to students’ critical engagement for transformation. It empowers students to critique political, moral, economic, cultural, social, environmental, spiritual, and health global circumstances, analyse their underlying assumptions and act as agents of change. This practice inspires “praxis” (Freire, 1972). Action may start inside classrooms by generating ideas about the subject matter; bringing pictures or videos that depict individuals’ relation to the issue; using those sources to share experiences and stimulate further discussions and debates; taking actions outside the classroom by contacting a legal help or participating in communities’ projects about these issues; bringing these experiences to classrooms for interpretations; and developing new approach for addressing the problem if the first action failed (Wallerstein & Auerbach, 2004). Student-teachers assert complex global problems are best taught through participatory approaches namely dialogue and questioning (Brown, 2011). However, these strategies can be used without critical reflection and analysis of issues. Such environments provide more opportunities for participatory citizens than justice-oriented citizens (Westheimer & Kahne, 2004). Classrooms where students are “critical co-investigator in dialogue with the teacher” (Freire, 1972, p.68) can act as avenues to global change.

Reflecting on experiences, dialoging the root causes of global issues, and applying the outcomes of the inquiry to effect changes in the world is central to critical GCE. Shor and Freire (1987, p. 99) assert “through dialogue, reflecting together on what we know and don’t know, we can then act critically to transform reality”. Dialogue whereby students safely examine deeply commonly held assumptions reduces prejudices (Brown, 2014). Learners are humans with complex experiences (Hooks, 1994), learning occurs when topics are desired and personalized (Klipfel &

Cook, 2017), and world transformation happens when dialogue is used (Freire, 1972). Experiencing dialogue in classrooms prepares students to dialogue about global issues in their communities (Juzwik et al, 2013). This dialogue differs from the so-called anti-dialogue (Freire, 1972), Initiation-Response-Feedback (IRF) (Sinclair & Coulthard, 1975), monologue (Bakhtin,1984), direct instruction and frontal pedagogy (Shor, 1992). In dialogue, knowledge is constructed by teachers with students, but in anti-dialogue it is transmitted from teachers to students. In the former, teachers lead and direct the learning process re-learning knowledge, but in the latter, they guide contents and direct students towards the right answers in their heads (Golding, 201; Shor & Freire, 1987). Teachers sometimes need to guide students to what is in their heads, but controversial issues have no clear response and require collaborative learning from dialogue (Brown, 2011). GCE should inform “critical dialogue and debate and space for a range of voices, views and perspectives” (Bourn, 2008a, p. 19). This approach does not mean students are compelled to speak nor they are free to behave, silence is their right and disciplinary rules can be employed to manage undesired behaviours (4.3.2). Generating with students’ problematic themes from their lives “situated pedagogy” can prevent silence (Shor & Freire, 1987). However, they might potentially instigate reticence if they are softly addressed to prepare personally responsible citizens rather than participatory and justice-oriented citizens.

There is a need for GCE to enable students to “move from uncritical to critical understanding, from personal to global being, from inaction to action and from static to development in its broadest sense” (Bourn, 2008a. p. 19). This shift is achieved by replacing IRF with dialogue through extending, explaining and encouraging students’ responses (Well, 1999; Alexander, 2008). This approach is difficult to apply by teachers who were taught through banking pedagogy (Shor, 1992), and who see themselves as “gatekeepers of knowledge” (Brown, 2011). Empowering students through tackling whatever they desire may create a chaotic atmosphere impeding learning progression. Nonetheless, Shor (1992, p. 16) argues “Empowerment here does not mean students can do whatever they like in the classroom. Neither can the teacher do whatever she or he likes. The learning process is negotiated, requiring leadership by the teacher and mutual teacher-student authority”. Critical pedagogy emphasizes students’ experiences, but some may not like sharing their personal lives and some may consider the classroom as an escape from their realities. However,

problem-posing does not indicate “problems per se”, but rather “generative themes” from individuals’ conditions. For students who regard classrooms as fleeing from their everyday lives, problem-posing addresses common issues allowing them to discern they are not the only humans suffering from these circumstances (Wallerstein & Auerbach, 2004). The problem-posing classroom is not rigidly problem-bound setting; humour can be utilized to avoid boredom.

The evidence presented in this section suggests how GCE is conceived shapes how it is approached. Soft and critical GCE inspire different pedagogies. Soft GCE might tend to supply students with information about the world to act responsibly obeying structures. It is often associated with the banking pedagogy whereby solutions are preconceived, and ideas are transferred using anti-dialogue orienting students to adapt to the world. Critical GCE aims to allow students to question information and explore the world challenging stereotypes and biased presuppositions to act justly eliminating oppressions. It is connected with the problem-posing or critical pedagogy whereby ideas are questioned and critiqued using dialogue and critical reflection on structures and assumptions empowering students to change the world.

3.6. Criticisms of Global Citizenship Education

The various typologies of GCE engendered many criticisms of the concept, which revolve around its vagueness and the absence of global polity. Despite the high calls for GCE (Erickson, Black & Seegmiller, 2005; Gaudelli, 2003, 2009; Gaudelli & Ferneskes, 2004; Law, 2004; Merryfield & Kasai, 2004; Nussbaum 1997, 2000; Noddings, 2005), it is scarce in educational curricula (Rapoport, 2010). This scarcity is linked to its “lack of constituency, lack of curriculum history, and lack of epistemological clarity” (Gaudelli, 2009, p, 77). However, educating global citizens does not necessitate a world government nor an independent subject in the curriculum. It rather demands zealous educators and learners, prepared to address the troubling situation of the world.

Bowden (2003) believes citizenship is essentially a legal relationship between individuals and governmental institutions that they have a say to fulfil and protect their rights which does not exist in the world turning GCE meaningless. Nevertheless, thinking about others and working together to solve global challenges does not entail a global government “we don’t need a single world government, but we must care for the fate of all human beings, inside and outside our own societies, and we have much

to gain from conversation with one another across differences” (Appiah, 2008, p. 87). By listening, we learn about each other to live together and work collectively for fairness and sustainability even if we are not subject to a single government. Socio-economic development, climate crisis, human rights deteriorations, and among others are the consequences of human actions all over the world. Their solutions, then, require a critical reflection on their activities and joint efforts for promoting their lives. This urges us to infuse GCE in our classrooms despite the absence of a global polity.

GCE is also criticized for including two conflicting discourses: critical democracy which aims to address global issues for developing active citizenship and neoliberal discourse which tackles markets for enhancing profits. Though, as noted in 2.4, this research is concerned with GCE as an opportunity for confronting the existing world problems by generating global citizens distinguishing between soft and critical conceptions of GCE, Pais and Costa (2020) argue that the aforementioned discourses neither threaten nor resist each other. GCE can be taken as an answer to global issues including those related to the global markets for achieving worldwide justice.

Niens and Reilly (2012) argue GCE is often criticized for cultivating colonial perspectives by retaining western superiority neglecting global north/south injustices. However, this practice represents soft GCE which might tend to instruct students to overcome problems through benevolent acts whilst they are actually maintaining privilege and structural links between the developed and developing world. This experience might need progress to critical GCE using post-colonial tools to challenge unjust nature of power relations and systematic forces that produce and perpetuate human sufferings (Andreotti, 2006; Bryan, 2012). GCE is more than doing good and assisting the needy, it is about comprehending issues and inspiring decisions that influence those with power and resources to act in a globally just way (Ibrahim, 2005).

Nonetheless, critical GCE might seem problematic. Teachers opening space for students to question the status quo can be accused of inducing chaos in the community. Critical analysis of the world can paralyse students in light of complexity, ambiguity, and uncertainty. Conversely, soft GCE can provide students with clear information and easy roles to feel empowered. The actions and feelings produced by soft GCE and critical GCE, however, might have different impacts on students’ real-world. Benevolent actions like donating money can bring happiness by privileging the benefactor and harming the needy. They might reinforce structural differences rather

than moral connections (Jefferess, 2012b). Whilst criticality aims to raise students' consciousness about their lives conditions for hopeful transformation obstructing the path of unjust systems, soft GCE might tend to naturalize the status quo and obscure their reality to preserve oppressive organisations and unequal power relations. Students might favour powerlessness with critical consciousness than powerfulness with obscurity.

GCE was also criticized for cultivating a vague belonging to global community (Ibrahim, 2005) causing confusion and uncertainty about the boundaries of education and the roles of educators and learners (Standish, 2012). With GCE, students may fail to acquire basic academic skills and knowledge. It is seen as an irrelevant metaphorical concept given the absence of a legal entity and a common symbol, anthem, and flag which trigger individuals belonging to the global community (Law, 2004). However, developing a global identity is one aspect of GCE which aids learners to acquire "an identity and attachment to the global community and a human connection to people around the world" (Banks 2008, p. 134). Critics have also argued the "global" component of GC is less transcendent and universal (Armstrong, 2006). Yet, GCE allows students to reflect critically on the asymmetrical world and unequal distribution of development questioning why some countries influence, and others are being influenced. Global citizens are those who analyse "their own positionality and complicity in global power relations, and who actively resists perpetuating inequalities so that a more just world can be realized" (Bryan, 2012, p. 280). GCE is therefore a substantial way for changing the existing conditions in the world.

Davies and Pike (2008) differentiate between ideological and pragmatic opponents of GCE. The ideological alliance claims GCE subverts nationalism since students learn others' cultures and histories instead of understanding and appreciating their own. Besides, teachers who critically engage with governmental policies are declared unpatriotic, and those who do not critically discuss world problems are accused of narrow ethnocentrism (Myers, 2006). However, the traditional meaning of patriotism as sentiments leading to chauvinism, racism, and marginalization of some groups has been challenged to include critical thinking skills and actions to safeguard human rights and the values of all people regardless of their backgrounds (Apple, 2002; Branson, 2002; Cohen & Nussbaum; 1996; Gomberg, 1990; Merry, 2009; Noddings, 2005). Global citizens are those "developing their identity as rooted in a

particular community but with a sense of connections, responsibility and concern for people elsewhere” (Gaudelli, 2016, p. 13). GCE does not cause desertion of national affiliations (Davies & Pike, 2008), otherwise it does more harm than good.

The pragmatists claim citizenship is defined by a number of elements, including ID and passport determined by the place of birth. It is advocated by law and governmental policies; thus, citizens of a particular state have rights as well as duties. Globally, however, there is no “world passport”, or law that protect individuals’ rights and govern their practices. Besides, identity is tied to the nation losing its meaning at the global level because individuals most often identify themselves according to their nationalities. In reaction, Davies and Pike (2008) argue GCE does not entail the formation of governmental institutions that have the same services at the national level, but rather an awareness of the existence of the other who is different, but with whom there is an interconnection. Shattles (2008a, p. 76) asserts GC “emerges as a moral vision applicable to individual sentiments and behaviors rather than a specific call for the development of global governing institutions in ways that would render a more binding model of global citizenship”. According to Davies and Pike (2008), GCE identity does not need validation in passports nor representation by a symbol, flag or team sport. It rather requires practice whereby students identify themselves as global citizens. This feature is crucial in the 21st century.

Correspondingly, GCE caught many criticisms, much of which is related to its ambiguity and the absence of global government and symbols that arouse individuals’ belonging to the global community. These critics are expressed by ideological and pragmatic antagonists. However, challenging structural injustices and assumptions does not require a flag, anthem or a seal on passport and ID, but rather a safe environment to engage with others in a critical dialogue and mutual learning for worldwide fairness.

3.7. Summary

This chapter reviewed literature on GCE. It is necessary to reconceptualize citizenship and CE in a globalized world. GC and GCE are contested concepts, but there is a common agreement on their dimensions: Knowledge, skills, values and attitudes, plus action. Many scholars attempted to categorize GCE. In this study, Oxley and Morris’ (2013) extensive typology is reframed using Andreotti’s (2006) soft versus critical GCE. Each division comprises political, moral, economic, cultural,

social, environmental, spiritual, and health GCE, all of which involve content and pedagogy. Using Freire's work, soft GCE was associated with banking pedagogy whereas critical GCE was aligned with problem posing or critical pedagogy. How GCE is understood influences how it is taught and learnt. The practice of GCE generated many criticisms mainly because of the absence of one agreed upon definition and a single world state. Few studies were conducted on GCE, especially in Arab countries. This research addresses the gap in the research literature by investigating Algerian EFL university oral expression teachers and their students' views on GCE. It is now important to review literature on GCE and EFL.

Chapter 4: Global Citizenship Education in English as a Foreign Language (EFL) Classrooms

4.1. Overview

Given that this research is conducted to investigate what Algerian university English as a foreign language (EFL) teachers and students say about integrating global citizenship education (GCE) in their oral expression sessions (OES), it is necessary to explore research literature on GCE in EFL classrooms. This chapter then reviews literature on the place of GCE in EFL classrooms, the potential roles of EFL classrooms in GCE, and the challenges of incorporating GCE in EFL classrooms. Ultimately, the chapter details former investigations on the integration of GCE in EFL classrooms to situate this study within the research literature.

4.2. The Place of Global Citizenship Education in EFL Classrooms

Language education is a process of teaching and learning a predominant language of a society “mother tongue” (like Arabic in Algeria, French in France, and English in England), a language studied and used in a society other than mother tongue “second language” (like French in Algeria), or a language studied in schools and universities but not commonly used in a society “Foreign language” (like English in Algeria). This study focuses on English as a Foreign language (EFL) education in Algeria. Besides promoting technical or soft skills, foreign language educates students for the world by studying different communities and building new perspectives (Byram, 2008). This assertion suggests GCE has a potential place in EFL education. This practice, however, is not necessarily acknowledged in all EFL environments.

EFL education is not neutral and its perception as a combination of techniques and rules disconnected from the socio-political context is not admissible (Benesch, 1993; Byram, 2008; Georgiou, 2010; Pennycook; 2017). Analysing language education in universities, Phipps and Gonzalez (2004) oppose its reduction to a device for employability arguing it is a source for social justice and a process whereby students “engage with, make sense of and shape the world” (p.2). This argument implies EFL classrooms should be sites of exploring language and the world, but EFL teachers and students may be convinced their roles only involve linguistic competence

(language as a structural system: vocabulary and grammar) and communicative competence (language as a communicative system: using the linguistic structures to transmit and encode messages) (Liddicoat & Scarino, 2013). These aspects are undoubtedly important, but they do not seem enough for enacting life practices.

For Liddicoat and Scarino (2013), language is not only a structural and communicative system, but also a social practice. Students tend to learn EFL for engagement with diverse individuals. It is, thus, important to introduce them to the world. Liddicoat and Scarino (2013, p.14) assert “language is not a thing to be studied, but a way of seeing, understanding, and communicating about the world”. Porto, Houghton and Byram (2018) also maintain language sites have instrumental and educational aims. Students cannot detach themselves from their backgrounds when learning another language which makes EFL classrooms suitable for critical awareness and understanding of themselves and others preparing them for the world (Byram, 2008). It is hard to ignore this dimension of EFL education, but teachers and students may only address language elements, especially if they are the sole components of their syllabi. This means EFL classrooms do not inevitably recognize the socio-political context despite their relevance for examining the world. With EFL education, Byram (2008, p.44) argues:

pupils understand and appreciate different countries, cultures, people and communities-and as they do so begin to think of themselves as citizens of the world as well as of the United Kingdom. Pupils also learn about the basic structures of language

Accordingly, EFL students boost their language skills and structures as well as develop knowledge and understanding of diverse humans through comparing between their practices and others enabling them to see themselves as national and global citizens. The educational purpose of English as a global language is usually explicated as understanding, respecting and appreciating difference (Guilherme, Mario & de Souza, 2019). Grounding EFL education in the wider context fosters “spiritual, moral, social and cultural development” (Byram, 2008, p.35). These notions, among others, are taken as types of GCE in this study. Using a post-colonial lens, however, each type is categorised into soft and critical GCE (3.4.1).

EFL education might not overcome intercultural conflicts and promote tolerance by softly tackling the similarities and differences between communities. This may instead foster cultural clashes and stereotypes. Accompanying EFL education

with critical GCE can eliminate discriminatory comments and attitudes (see Andreotti, 2006; Freire, 1972). “whilst language learning by itself does not necessarily reduce or remove prejudices, when accompanied by other well-conceived educational experiences it can be a powerful contributor to a culture of human rights and equity” (Starkey, 2002, p. 12). Given that language is one factor that differentiates between communities and a distinctive feature that unites humans, it is an effective tool for promoting antiracism and challenging controversial issues (Starkey, 2002). Language education in general can benefit the global community, but English language education in particular offers the relevant resources for bettering the world.

Due to globalization, English language has been extensively introduced to educational curricula for an expansive communication sphere. English as a lingua franca is widely used in the world. English as a lingua franca is “any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option” (Seidlhofer, 2011, p, 7). This has led to various ‘Englishes’ suggesting English is not only the ownership of its native speakers, but also of World Englishers. Jenkins (2015) explored English as a lingua franca through multilingualism arguing for the choice of language contact. Often, English is used as a means of communication which makes EFL classrooms specifically relevant for learning to live together on a shared planet.

Incorporating GCE in EFL classrooms might potentially enable successful uses of English as a lingua franca in the world. Brown and Brown (2003) call for finding innovative methodologies for language education to prepare student for citizenship because “young people need languages and they want to learn about issues affecting different language communities around the world” (p, 13). Though experiences of English as a lingua franca are substantial for GCE, conducting six interviews with Chinese students who completed their master’s degree overseas indicates they were not exposed to GCE throughout their courses. Since studying abroad was not enough to learn GCE, its integration in formal education is necessary (Fang, 2019). It appears students need to experience GCE in EFL classrooms.

According to Oxfam (2015), GCE has a place in all curriculum areas, including EFL education. Despite the scarcity of studies on the contributions of EFL sites to GCE, the literature indicates language classrooms can embrace GCE (e.g. Brown & Brown, 2003; Cates, 2009; Osler & Starkey, 2005b; Porto, Houghton & Byram, 2018).

EFL education can go beyond the linguistic competence to involve the broader context within which students speak English. It cannot be effective “if our students, however fluent, are ignorant of world problems, have no social conscience or use their communication skills for international crime, exploitation, oppression or environmental destruction” (Cates, 1997, p. 2). This means EFL classrooms can educate students about real-life circumstances so that they apply their language skills for the world. This mission, however, may be rejected by EFL teachers and students, especially because most of the literature arguing for the place of GCE in EFL education is written by western scholars.

Introducing GCE may feel to them as another facet of colonization since they are teaching and learning a colonial language. Telling them EFL education should be performed through studying global issues for a better world may seem to them as a practice of indoctrination and imposition of foreign concerns over their own. This is a sort of “cultural imperialism” whereby materials posed by powerful communities seek response from nonpowerful ones for domination (Herlihy-Mera, 2018). This might tend to be reinforced by soft GCE which links hegemony to lack of resources and development, but critical GCE aims to change oppressive systems and unjust power relations (Andreotti, 2006). With critical GCE, EFL education can become a space for analysing the world to challenge the structures that control and maintain dominance.

Critical GCE does not only engage students with other societies’ problems, but also encourage them to reflect on their own for a more just world (e.g., Andreotti, 2006; Freire, 1972). There is a risk, here, of provoking non-consensus, but cross-cultural comparisons as argued in 3.2 do not entail agreement (Appiah, 2006). Addressing differences using dialogue within non-judgmental spaces can overcome conflicts and stereotypical views (e.g. Andreotti, 2006; Freire, 1972). Given that language is a means of “naming” and “renaming” the world to construct an equitable reality for everyone (Freire, 1972), EFL sites can become places for critical GCE. Dyer and Bushell (1996) contend “Students should be encouraged to use their English to clarify and express their values, to think and speak critically about world issues, and to judge and synthesize other perspectives” (p.12). To achieve this goal, Cates (2009) recommends inserting the dimensions of GCE (knowledge, skills, values/attitudes, and action) in EFL curriculum. Accordingly, GCE has a potential place in EFL classrooms.

Responding to EFL teachers who believe GCE has no relation with their field, Brown and Brown (2003) argue language teachers have pivotal roles to play in GCE because many of them have travelled abroad and they can draw on their experiences to prepare students for citizenship “we have the experience of learning another language, of living in a different language-speaking community, and of reflecting on similarities and differences between our home community and the new one” (p.8). However, there is a danger of employing their overseas experiences to foster inequalities and stereotypes by telling students what to expect and how to behave through soft GCE. It seems important to expose teachers to critical GCE before and after sending them abroad so that they use their experiences of living in foreign countries to construct rather than obstruct a just world (3.2).

Osler (2005, p.4) indicates language education and GCE have common objectives “Both language learning and learning for democratic citizenship within a globalised world imply openness to the other, respect for diversity and the development of a range of critical skills, including skills for intercultural evaluation”. This suggests EFL sessions are appropriate platforms for GCE. Similarly, Beacco and Byram (2007, p. 14) assert “The teaching of languages has aims which are convergent with those of education for democratic citizenship: both are concerned with intercultural interaction and communication, the promotion of mutual understanding and the development of individual responsibility”. This implies GCE and EFL education seek to minimize misunderstandings by preparing students for intercultural encounters.

Cates (2009) provides personal and moral reasons for integrating GCE in EFL classrooms. According to him, it is unethical to focus on the linguistic aspects and neglect the prevailing world conditions. For EFL teachers and students, it may instead seem unethical to infuse world problems as they may complicate learning the basic skills and structures of language. These components of language can actually become more meaningful when used to describe and challenge the real world. Studying a language cannot be isolated from studying the world (Freire, 1972; Hooks, 1994). Language education as a profession, for Cates (2009), has moral commitments to serve society. He believes GCE can be placed in EFL classrooms because overcoming global issues has always been a fundamental pillar of education. EFL sites have the

potential to play a substantial part in promoting intercultural understanding and peaceful coexistence.

Overall, EFL education can connect students to the world. Learning EFL with GCE in classrooms allows students to understand common issues in the global community preparing them for GC. GCE has a potential place in EFL sites. It is now necessary to demonstrate where GCE can be placed within EFL classrooms.

4.3. Potential Roles of EFL Classrooms in Global Citizenship Education

According to Starkey and Osler (2003, p. 25), language sites can contribute to citizenship by “the content of lessons and the way in which they are organised and managed”. Hosack (2011, p. 129) asserts EFL classrooms can incorporate GCE “by adopting content that addresses global issues; by focusing on cross-cultural comparisons in order to develop students’ intercultural competence; and by training students in communication skills that are essential for democratic dialogue”. Porto, Houghton, and Byram (2018) suggest EFL classrooms can promote citizenship through “Intercultural Citizenship Education (ICE)”. From these perspectives, EFL education has potential roles to place GCE in its content and pedagogy.

4.3.1. EFL Classrooms: Content for Global Citizenship Education

The content of EFL classrooms is one area where GCE can be infused by addressing global issues. Themes like climate change, racial discriminations and infectious diseases can enrich and humanize EFL environments since enabling students to communicate with diverse humans is one of their major aims. This is not to reject the potential connections of other educational fields with GCE, but to argue EFL sites can play distinctive roles in GCE because of their flexible contents.

Cates (2009, p. 44) argues “Language has a certain degree of flexibility that other subjects do not. It is not surprising, then, that content is one area of teaching where many instructors are integrating a global education perspective”. This is relatively enabled by content-based language instruction, which states language is most effectively taught and learnt through a meaningful content. Building on students’ prior experiences, content-language education considers the ultimate applications of language by emphasizing its use and usage and exposing students to relevant themes (Brinton, Snow & Wesche, 1989). GCE can offer motivating content for EFL classrooms allowing students to explore the world whilst learning English.

GCE can be integrated in the content of EFL classrooms by building lessons around global themes like Covid-19, religious crisis and earthquakes. It is possible to base the four language skills (speaking, listening, reading, and writing) on such issues (Cates, 2009; Pratama & Yuliati, 2016). Students can be invited, for example, to listen to an audio about social justice. After that, they reflect on what they were listening and discuss the potential causes and effects of social justice. They can then be provided with handouts to read real world examples about the topic. Eventually, students might write letters in English calling for justice. In so doing, students may learn from each other new vocabularies, new expressions, pronunciations of some words and grammatical structures of sentences. Meanwhile, they recognize the interconnectedness of our world and understand the reasons, the consequences and the potential solutions for global challenges.

In a project involving content about global issues and activities that stimulate creative and critical thinking implemented in the institute of second language acquisition in one of the Argentinian provinces, Hillyard (2008) discovered students who had never previously experienced such a course developed their thinking, knowledge of global issues, and English proficiency. Incorporating global issues in an intermediate English language class in India, Omidvar and Sukumar (2013) also reported students improved their participation, awareness of global issues, application of critical thinking, and analysis of global themes linking them to their own countries. In this regard, infusing GCE in the content of EFL classrooms might potentially allow students to boost their English language and gain knowledge, skills, values and attitudes for bettering the world.

Integrating GCE in EFL classrooms is not confined to a specific level of students. Even beginners can be exposed to materials about GCE (Cates, 2009). “Acceptance” could be used to illustrate the letter “**A**” and “human **rights**” to explain the silent letters “**gh**”. Such notions can ease EFL learning given that language is a way of identifying and challenging the world (e.g. Andreotti, 2006; Freire, 1972; Giroux, 2011). Often, grammar is convoluted for students when it is presented as set of fragmented rules and decontextualized examples. GCE can provide the rightful context for grammar. Tenses, for example, can be facilitated through the past, present, and future of world issues (Starkey, 1988). Advanced level classrooms provide more opportunities for complex issues. However, many of them are revolving around topics

like food, family, and free time. This practice justifies the low motivation for attending language sessions and discussing political matters. Starkey (2003, p.29) contends:

citizenship is about the public sphere and about understanding of and engagement with policies. One of the reasons for language learning being associated with negativity may well be that the topics of study for languages are mainly associated with the private sphere

Starkey (2003) notes the possibility of tackling citizenship in classrooms addressing the private sphere by incorporating the political and intercultural aspects “Themes treated as personal can also be challenged by bringing in a public or policy dimension and using an intercultural and critical perspective” (p. 31). When tackling for example food, they may critically engage with policies on food security and link it to climate change comparing between nations. This might be relevant to students’ interests and become the focus of lively atmosphere. Tackling meaningful themes is regarded as the vehicle for motivation and successful learning (Brinton, Snow & Wesche, 1998). Introducing topics about the public sphere, according to Starkey and Osler (2003), reduces negativity and stimulates students’ engagement allowing them to develop knowledge about the world. It is worth noting, here, that world issues might not be of interest to EFL students, especially for those willing to focus on the private sphere. Integrating global challenges to facilitate the acquisition of language forms and functions connecting the private sphere with the public sphere might be helpful in such situations. Apparently, the content of EFL classrooms can address soft and critical GCE.

However, the literature tends to highlight EFL contribution to GCE through intercultural citizenship education (ICE) (e.g. Byram, Golubeva, Hui & Wanger, 2017). Building on Ek’s (1986) six competences: “linguistic competence” (producing and interpreting utterances according to the rules set by native speakers), “sociolinguistic competence” (using technical skills according to the setting), “discourse competence” (constructing and interpreting the texts), “strategic competence” (using communication strategies to transfer meaning), “socio-cultural competence” (using language according to the socio-cultural context), and “social competence” (willingness and skills to interact in social situations), Byram (1997) introduces “intercultural communicative competence” defined as:

- Knowledge (savoirs): of social groups and their products and practices in one's own and one's interlocutor's country, and of the general processes of societal and individual interaction.
- Skills of interpreting and relating (savoir comprendre): Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- Skills of discovery and interaction (savoir comprendre/ faire): Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraint of real-time communication and interaction.
- Attitudes (savoir être): Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- Critical cultural awareness/political education (savoir s'engager): An ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Unlike the above-mentioned competencies which tend to model students on “native speakers” neglecting the effects of social and cultural factors in intercultural interactions, Byram (1997) utilizes “intercultural speaker” to describe interlocutors in intercultural communications. In addition to an effective expression of thoughts which is the precept of communicative competence, students as intercultural speakers establish relations with humans and bring their experiences to evaluate the taken for granted phenomena. An intercultural speaker, according to Byram and Guilherme (2000, p. 72), is someone who “has some of the skills and knowledge of the native speaker-for example linguistic/grammatical competence-and others which are specific to being a speaker of a foreign language and involved in interactions across cultural and linguistic boundaries”. It is the role of EFL education to prepare students for communicating information correctly and interacting with different humans in the world by exposing “young people to experience of other ways of thinking, valuing and behaving” (Byram, 2003, p. 18). This idea calls for considering intercultural communicative competence in the content of EFL classrooms.

Recently, Alfred, Byram and Fleming (2006) further moved the field of EFL education by introducing “education for intercultural citizenship” which combines “foreign language education” with “citizenship education”. Whilst foreign language education focuses on ‘us’ and ‘others’ residing beyond the national frontiers, CE tends to emphasize individual acts within the national community (see chapter 2). A combination of both develops a new concept called “intercultural citizenship education (ICE)” as illustrated below:

Figure 4.1: Intercultural Citizenship Education

<p>Foreign Language Education which includes teaching for Intercultural Communicative Competence necessarily involves:</p> <ul style="list-style-type: none">• Criticality/critical cultural awareness;• A focus on ‘others’ who live beyond our national boundaries and speak another language.• Comparative analysis of our situation and theirs. <p>It does NOT include ‘service to the community’ as Citizenship Education does.</p>
<p>Citizenship Education includes (not only):</p> <ul style="list-style-type: none">• Teaching which leads to activity/ ‘service to the community’ in the here and now;• A focus on ‘community’ as local, regional, national but NOT international. <p>It does Not include criticality/critical cultural awareness towards ‘our’ community</p>
<p>Combining the elements of foreign language education with those of citizenship education creates intercultural citizenship education (ICE)</p>

Note. Adopted from Byram, Golubeva, Hui. Wagner (2017, p. xxiii)

Foreign language education offers to citizenship education “criticality/critical cultural awareness” whereby students critically reflect on their own and other’s practices and evaluate them according to a clearly articulated and justified criteria (Alfred, Byram & Fleming, 2006). Referring to Barnett’s (1997) theorization of criticality, Porto and Byram (2015) note criticality is about analysing perspectives and providing thoughtful and reasoned arguments. Their definition of criticality seems different from the one given by Andreotti (2006) as a matter of understanding the origins of problems and analysing their ontological and epistemological assumptions and implications for actions. This requires safe space for reflecting on the world and questioning beliefs, power relations, and unjust systems. The ICE model does not necessarily involve the complex structures that produce and maintain inequalities. Starkey (1999, p, 155) asserts “politics has a logical place within a language course, but the word culture does not inevitably evoke political institutions”. Roux (2019) considers ICE as soft GCE, but ICE can be integrated critically in EFL classrooms by addressing unjust cultural systems and relations. This suggests ICE can be categorized into soft ICE and critical ICE, both of which come under cultural GCE (3.4.1).

Soft ICE might tend to address simple products that differentiate and connect groups for adaptation whilst critical ICE aims to emphasize complexity and comparisons between groups’ practices for hopeful transformation of structural

injustices (see Freire, 1972). In Soft ICE, the content of EFL sessions can be an opportunity to learn about “saris, samosas and steel bands” (Troyna & Williams, 1986 as cited in Starkey, 2007). Such contents which unproblematize our cultures and exoticize others often produce stereotypes (Starkey, 2007). Students probably adore steel bands, saris, and samosas, but they can pursue their discriminatory activities. This is because culture is more than information about people’ goods and rules, it is “the whole way of life of a society or group of a particular period” (Shi-Xu, 2001, p.283). Reducing ICE to knowledge about one’s own and interlocutors’ artefacts, symbols, and ways of living does not guarantee antiracism. Students may enjoy reflecting on and evaluating their practices and others, but they may continue to hold racist judgments justifying their positions by explicit criteria driven, for example, from their preconceptions. Tackling ICE as a list of memorable practices to facilitate intercultural communications can be problematic as it might ignore the context and the varieties within each group. Shi-Xu (2001, p.286) argues “intercultural communication is situated in the context of imbalance in power and inequality in resources”. This implies soft engagement with differences and similarities might lead to conflicting stances fostering stereotypes and perpetuating injustices.

Starkey and Osler (2015) indicate soft ICE is not enough for overcoming discriminatory views suggesting reference to human rights. This brings the discussion to critical ICE whereby students safely challenge power imbalances, oppression and racism given that “culture is not simply a body of knowledge but a framework in which people live their lives, communicate and interpret shared meanings, and select possible actions to achieve goals” (Liddicoat & Scarino, 2013, p. 22). Without explicit engagement with racism and xenophobia within human rights framework, Osler and Starkey (2015, p. 35) assert “comparisons between cultures, both within the learning group and between the learners and the target culture may be the occasion for stereotypes, racist or sexist comments or jokes and derogatory remarks”. Osler and Starkey (2015) suggest using the universal declaration of human rights (UDHR), and the convention on the rights of the child (CRC) for exploring inequalities and discriminations in language classrooms.

However, there seem some tensions between these human rights instruments and Islamic resources regarding certain issues, such as equal gender inheritance. Within Islam, in some occasions, a female inherits half that of a male after their parents

pass away. Whilst it might be perceived by non-Muslims as an oppressive and unjust act, Muslims are convinced it is a fair distribution because it is ruled by Allah. Besides, women did not use to share inheritance in pre-Islamic era. Islam granted women the right of inheritance. A son inherits twice that of a daughter because he is responsible for the maintenance of his wife and children, but she can use what she inherits for herself. It is likely that Muslims prefer naming and analysing injustices on the ground of human rights in Islam. In so doing, non-Muslim students might be marginalized (2.2.2). This suggests the need of posing these conflicts as problems for the class to analyse using dialogue. In so doing, EFL teachers and students can establish their own framework of human rights based on common values and employ it as a basis for critical engagement with complex problems. Critical ICE goes beyond the superficiality of intercultural issues to fight injustices including stereotypical perspectives and sarcastic comments.

Nonetheless, most of the reviewed literature considers ICE synonymous to GCE without referring to Andreotti's (2006) post-colonial framework (see Baker & Fang, 2019; Fang, 2020; Fang & Baker, 2018; Hui, Li, Hongtao & Yuqin, 2017; Porto, 2018). They treat ICE as GCE, but they only involve cultural GCE "A focus on the symbols that unite and divide members of societies, with particular emphasis on globalisation of arts, media, languages, sciences and technologies" (Oxley & Morris, 2013, p. 306). 'Intercultural' which is attached to 'Citizenship Education' "breaks through the nationalism of most citizenship education" (Porto, Houghton & Byram 2018, p. 485), but it can narrow the meaning of CE to addressing simplistic cultural aspects like traditions and interactions. GCE is not only about intercultural communication issues and the relationship between diverse individuals, it is also about environmental problems, human rights issues, peace education problems, socio-economic issues, health concerns and linguistic imperialism (Yakovchuk, 2004). By focusing on intercultural interaction problems, ICE becomes one type of GCE.

It might be possible to convey the aforementioned issues by using ICE. Porto (2018) believes ICE covers Oxley and Morris' (2013) typology of GCE: political, moral, economic, cultural (cosmopolitan GC), and social, critical, environmental, spiritual (advocacy GC) (3.4), but her study only addresses cultural GCE. He designed a project to engage second-year undergraduate students of English in Argentina and Italy in intercultural dialogue about 'mutual art and graffiti' so that they can use

English as lingua franca with others. It would have been probably clearer if the research was described by its respective category of GCE. Using ICE to mean GCE whilst the study tackles one particular type of GCE might confuse the reader.

One can definitely link ‘intercultural’ to other types of GCE (e.g. intercultural economic GCE). Porto, Daryai-Hansen, Arcuri and Schifler (2017), for instance, designed an online project to engage young learners in Argentina and Denmark with “intercultural environmental citizenship” in English language classrooms. The autobiography of intercultural encounters for young learners and focus-group interviews conducted at the end of the project indicated that pupils developed what they described “intercultural environmental citizenship” advocating environment locally and globally. Researchers, here, called their project “intercultural environmental citizenship” instead of “intercultural citizenship” to convey their study addressed environmental challenges and not solely intercultural issues. It is possible then to consider ICE and environmental GCE as two types of GCE. ICE does not necessarily involve other types of GCE. In this study, ICE is included in cultural GCE which is one type of GCE for accuracy and clarity.

From the aforementioned information, it is evident the content of EFL classrooms is one area where the dimensions of GCE (knowledge, skills, values, and action) can be addressed. GCE provides meaningful and stimulating content for EFL sessions. Integrating global issues as subject matter allows students to examine the world whilst boosting their English language. Even themes about private sphere can contribute to GCE by including political and comparative cultural perspectives. This suggests EFL classrooms can make soft and critical contributions to GCE. The literature, however, focuses on ICE without distinguishing between types of GCE and soft versus critical notions. Unlike previous studies, I link ICE to cultural GCE categorizing it into soft ICE and critical ICE.

4.3.2. EFL Classrooms: Pedagogy for Global Citizenship Education

EFL sites also play potential roles in GCE through the implemented approaches, strategies, and materials. The literature suggests experiential learning including communicative, cross-cultural and intercultural approaches make EFL classrooms fertile grounds for GCE. This study, however, argues these methodologies may contribute to soft GCE whilst critical pedagogy promotes critical GCE.

The communicative approach was developed in the 1970s to emphasize the structural and functional systems of language. The communicative classrooms employ communication as the process and product of learning (Lightbown & Spada, 2013; Nuan, 2004). Teachers act as facilitators providing students with activities to develop their communicative competence, which will enable them to use language effectively in everyday situations (Littlewood, 1981). The communicative pedagogy highlights what and how to teach (Harmer, 2007). This approach involves the introduction of personalized topics and tasks into language classrooms to learn communication. It provides valuable platforms for combining EFL education with GCE. Students can address global themes and perform tasks to solve them whilst boosting their language. Palmer (2005, p. 123) argues “citizenship, which is both personal and controversial, relating to who we are and what our beliefs are, is ideally suited to task-based learning and the development of meaningful discourse or communication in a foreign or second language”. This argument indicates meaningful topics and tasks brought from students’ personal experiences promote language use and citizenship.

The communicative pedagogy offers vital opportunities for students’ development of knowledge, skills, values and actions for GC. Starkey (2005, p. 33) expounds “communicative methodology is in itself democratic. The skills developed in language classes are thus directly transferable to citizenship”. Though it is not always true as students may not apply what they learnt from EFL classrooms in citizenship, it suggests the appropriateness of EFL sites to GCE. Role-play, simulations, solving puzzles, writing a poem and story, watching films and videos, pair and group projects, presentations, exploratory discussions and debates, games, and authentic materials which are very popular in communicative classrooms boost students’ competences for actions in their communities (Brown & Brown, 2003; Osler & Starkey, 2005). Through these strategies and materials, students have the chance to propose themes, express views confidently and freely, paraphrase utterances and ask for clarification, listen to negotiate ideas, show agreement and disagreement, justify stances with examples and arguments, respect and tolerate differences, all of which are applicable in classrooms and the world. The communicative approach fosters “education for dialogue” (Tardieu, 1999, translated by Starkey, 2005, p.32). Accordingly, the communicative language sessions have the potential to play significant roles in GCE.

Dialogic interaction stimulates students' participation in their communities by promoting their communication skills including rationality and reasoning (Snell & Lefstein, 2014). For a classroom practice to be dialogic, it has to be "collective", "reciprocal", "supportive", "cumulative", and "purposeful". If one of these characteristics is missing, it can be any form of interactions except dialogue (Alexander, 2008). Lively communication sessions structured around dialogues between students and their teacher are more relevant for cultivating GCE than lifeless communication classes dominated by teacher-led activities. Brown and Brown (2003, p. 11) contend "In order to teach citizenship effectively, we need to ensure high levels of pupil participation in lessons". However, classroom interaction is not enough for promoting GCE. The extent to which communicative pedagogy contributes to GCE depends on the content, themes about the private sphere are less likely to prepare students for GC (Hosack, 2011; Starkey & Osler, 2003). Learning English language including conditional forms, adjectives and adverb without linkage to the world does not contribute to GCE as much as when these topics are addressed in relation to global circumstances.

Goodmacher and Kajiura (2017) suggest the following strategies and materials for combining EFL classrooms with GCE: narrating stories about folks of students' ages striving for the world through peaceful protests like marching, boycotting, writing letters to officials, and petitioning, conducting project presentations on organisations effecting positive change, bringing videos and images from internet, incorporating visual aids from photojournalism websites, connecting local issues to global issues and vice versa by interviewing grandparents or people of similar age to note the changes, using experiential learning through fieldtrips and writing reflective essays, personalizing the content, inviting international students on campus, seeking assistance from embassies and consulates, reviewing information, and thinking critically about media. These strategies seem favourable for connecting EFL environments to GCE, but there is a danger of indoctrinating students towards a predesigned route. For example, telling students how people of their ages solve global issues may mould them to act in the same way. Likewise, bringing foreigners for presentations or interviews can reinforce stereotypes especially if they were not critically approached. The above strategies may link EFL environments with soft GCE since critical GCE advocates students' initiation of actions through critical

examination of content (e.g. Andreotti, 2006; Bourn, 2008a). Accordingly, the pedagogy of EFL classrooms shapes its roles in GCE.

When integrating GCE in language classrooms, Goodmacher and Kajiura (2017) advise setting learning objectives using Bloom, Engelhart, Furst, Hill, and Krathwohl 's (1956) taxonomy of educational objectives (knowledge, comprehension, application, analysis, synthesis, and evaluation) which was revised by Anderson and Krathwohl (2001) (remember, understand, apply, analyse, evaluate, and create). However, this strategy might be problematic because it is not really practical in EFL sites working with GCE. Here, educators cannot predetermine classroom practices and direct students' thinking towards planned objectives, otherwise they run the risk of indoctrination. Critical approaches to GCE offer a safe space for students to analyse and test their own knowledge and understanding without being told how they should think (see Andreotti, 2006; Bryan, 2012). This, again, suggests EFL classrooms can make soft and critical contributions to GCE.

Cross-cultural (comparisons between different cultural groups), and intercultural (studying what happens when these groups interact) approaches (Buttjes & Byram, 1991; Kramersch, 1998) are another way through which EFL sites can contribute to GCE (e.g. Hosack, 2011; Starkey & Osler, 2003). In performing this role, Oates (2007) advises bringing speakers to the class and using a comparative approach "to open up a global dimension and learn something meaningful alongside the language" (p.6). Cates (2009) also suggests inviting foreigners to evoke students' interests in cultures. In fact, this may instead cause clashes and rejections of different cultures reinforcing stereotypes and otherness. When infusing cultures in EFL classrooms, students need to explore local and national diversity, then connect it with global communities (Baker, 2012). Teachers and students can reflect on their experiences of intercultural encounters and address them in the classroom (Baker, 2012; Brown & Brown, 2003). As stated in the previous section, incorporating cultures as simple set of components might not encourage students to decentre, relativize their own cultures and challenge prejudice.

Starkey (2005, p.31) asserts "cultural awareness is an important element of language learning, certainly, but it needs to be critical cultural awareness". This may also initiate racist attitudes and discriminatory behaviours if performed according to one's traditions and inclinations. It is definitely hard for students to disconnect

completely from their attachments when decentring to evaluate cultures and make judgments. For this reason, I argued for EFL teachers and students to reflect on their experiences of the world and create their own framework of human rights to be employed as a criterion for evaluating cultures and controversial issues. This practice demand exposing them first to GCE including human rights instruments. Starkey (2005) advises teachers to perform the role of human rights and establish the guidelines for their sessions with their students. Both teachers and students need to adhere to and remind each other of the ground rules they set for their classes.

Such environments constitute appropriate stages for examining global issues through cross-cultural and intercultural methodologies. Starkey and Osler (2003, p. 27) assume when cross-cultural and intercultural pedagogies are applied within a human rights framework, “both approaches may help to break down stereotypes”. This signals the infusion of critical pedagogy. Guilherme (2002, p.17) argues “critical pedagogy provides the educational backdrop for the development of critical cultural awareness in foreign language”. As noted earlier, the cultural content in EFL classrooms does not necessarily involve politics (Starkey, 1990). For this reason, ICE was categorized into soft ICE and critical ICE. Critical pedagogy considers educational institutions as sites for questioning the dominant cultural patterns and challenging the status quo for transforming the world (e.g. Freire, 1972; Giroux, 2011; Guilherme, 2002; McLaren, 1995). It criticizes the banking model which reduces students to passive objects utilizing anti-dialogue and advocates problem-posing which treats students as active agents using dialogue (3.5).

Critical pedagogy in EFL classrooms takes teachers and students beyond the approaches, strategies, and materials of consuming knowledge for employment and supporting the status quo, to alternative modes of transforming knowledge and addressing complexities, uncertainties, and differences by connecting classrooms to students’ experiences and public life empowering them with critical capacities for more just world (Bourn 2011; Crookes, 2012; Giroux, 2011; Hooks, 1994). This suggests critical pedagogy foregrounds justice-oriented citizenship (Westheimer & Kahne, 2004). With critical pedagogy, EFL classrooms become “open spaces for dialogue and enquiry” where students reflect on their assumptions and employ their language to analyse social practices, power relations, and identities for critical engagement (Andreotti, 2008). Without critical pedagogy, EFL classrooms incurs the

risk of indoctrinating students to embrace the same world's systems and structures. EFL sites working softly with communicative, cross-cultural or intercultural approaches may unwittingly reinforce prejudice, oppressive systems, and unjust power relations, but with critical pedagogy, the experiences of EFL education can fight and overcome such global issues.

Nonetheless, it is impossible for EFL teachers and students to apply critical pedagogy if they are unaware of its principles or have negative attitudes towards its incorporation in their sessions. Previous studies reported English language teachers had knowledge about some features of critical pedagogy and they supported its implementation in language classes, but they were not applying it because of limitations in educational systems including constraint of time and space for free debates (e.g. Aliakbari & Allahmoradi, 2012; Katz, 2014; Mahmoodarabi & Khodabakhsh, 2015; Norooziasiam & Soozandehfar, 2011; Paudel, 2015). This seemingly calls for reconsidering EFL curriculum constraints, especially because addressing citizenship requires discussions between teachers and students regarding the content and pedagogy (Brown & Brown, 2003). When investigating EFL teachers views on global issues selection using a questionnaire, Yakovchuk (2004) found participants favoured the inclusion of students, teachers, ministry and administrators in decision making. Dyer and Bushell (1996), however, believe student-driven syllabus is the best way for integrating global issues in EFL classrooms. This might be true, but one cannot ignore teachers' expertise and views on the topics and processes of EFL education.

Nation and Macalister (2010) suggest the implementation of a "negotiated syllabus" whereby teachers' and students' voices are involved together in the design and performance of language sessions. Nevertheless, strict educational systems do not allow practitioners to negotiate their syllabi. Jarvis (2006b), however, argues teachers can involve their students in decisions regarding the content and pedagogy of their sessions even if they have strict syllabi. It is worth noting the difficulty of covering all global issues in EFL classrooms. This may actually impel superficial treatment of the content causing soft GCE. Deep and critical understanding of some global issues would possibly contribute better to their resolutions. Introducing some cultures would encourage students' reflection on their own and recognition of diversity and limitations in their experiences (Nussbaum, 1997), but an exclusive focus on native

English-speaking countries is insufficient for effective communications in the world (Baker, 2012). Considering these aspects whilst negotiating the content and pedagogy of EFL sessions may facilitate decision making and successful practice.

Overall, EFL classrooms are suitable places for addressing knowledge, skills, values and attitudes dimensions of GCE. The communicative, cross-cultural and intercultural approaches enable students to develop transferable competences to GC. There is, however, a danger that such approaches foster the prevailing world conditions rather than combat them. EFL classes are, thus, forums where the status quo is challenged and changed or supported and perpetuated. Critical pedagogy whereby language becomes a means of reflecting on life conditions and examining the taken for granted relations and systems might potentially transform the reality. This might not, however, be seen by EFL teachers and students as a part of their roles. For this reason, this study is conducted to explore what roles, if any, Algerian university EFL teachers and students see for themselves in GCE.

4.4. The Challenges of Integrating Global Citizenship Education in EFL Classrooms

Addressing GCE in EFL classrooms provides students with opportunities to learn how to communicate effectively in global contexts and how to work together for transforming their local, national, and global communities. Whilst the above literature suggests EFL classrooms play substantial roles in GCE, teachers and students may encounter several barriers whilst incorporating GCE in their EFL sessions.

Given that GCE is about examining world issues and challenging the taken for granted assumptions and values to transform the status quo, it could be seen as a threat to socio-cultural values and attitudes, particularly in conservative societies. English language teachers are teaching a foreign language and they may be accused of imposing and promoting alien cultures when inviting their students to question their beliefs and views (Dyer & Bushell, 1996). This process is known as “cultural imperialism” which attempts “to transition the image of cultural symbols of the invading communities from “foreign” to “natural”, “domestic”, and ostensibly explorable, in the spaces in question” (Herlihy-Mera, 2018, p. 23). EFL classrooms tackling GCE may be suspected of presenting foreign values as natural and universal to become the accepted norms. In fact, GCE when approached critically does not force students to abandon their cultural values and absorb the new dominating system, but

rather it encourages them to challenge attitudes and structures that create and maintain unjust relations empowering them to define their own positions and take responsibility for their decisions and actions (Andreotti, 2006). By allowing students to reflect on their cultures and respond to global challenges, GCE can strengthen their beliefs and values. Accordingly, GCE is an opportunity to reject and eliminate cultural imperialism.

Another challenge impeding the integration of GCE in EFL classrooms is the educational settings' atmosphere and pedagogy (Dyer & Bushell, 1996). As mentioned earlier, the educational systems that order teachers to instil specific knowledge using predetermined ways offer less spaces for GCE. Such EFL classrooms control students by instructing them on what to learn and how to perform activities. They turn students into passive recipients of information to obey the rules and conform to the status quo. It is what Freire (1972) called "banking education" which avoids critical thinking, oversimplifies the content and uses anti-dialogues to inculcate the existing structures and relations. To that end, the banking education might reinforce cultural hegemony, which is the unconscious consent given by society to dominant groups (Hoare & Smith, 1971; Woolard, 1985). The banking education might tend to prepare students for personally responsible citizenship (Westheimer & Kahne, 2004). Prescribed content and pedagogy may inadvertently support the existing life conditions.

Cates (1997) advises English language teachers who desires to acknowledge the wider context in their sessions, but they lack knowledge, resources, and materials given the little exposure, if any, to GCE in their educational and professional career, to move out of their realms and reach GCE's experts, conferences, workshops and organisations for ideas and trainings. He also suggests establishing groups for networking, supporting each other, sharing information and experiences, conducting projects, and holding seminars to facilitate successful integration of GCE in EFL classes. Developing students' knowledge, skills and values for bettering the world is a personal endeavour, and it requires teachers to equip themselves with the necessary tools. Calle Diaz (2017, p.156) asserts EFL teachers "need to be global citizens themselves prepared to integrate global citizenship knowledge, skills, and attitudes in their sessions" to create an appropriate atmosphere for their students to become global citizens. This exhorts the organisation of teacher professional development programs

on GCE in EFL classrooms to prepare those viewing GCE as an integral part of their roles for its effective infusion in their sessions.

Taken altogether, GCE can be addressed in EFL classrooms, but teachers and students may encounter a number of challenges while integrating it in their sessions. Apprehension about imposing values and mystifying content, strict educational system and pedagogy, lack of knowledge, materials, and training are among the challenges that may impede the incorporation of GCE in EFL sites. Inserting GCE in EFL teacher education can equip them with the relevant content and pedagogy for examining the current situation of the world in their classes.

4.5. Global Citizenship Education in EFL Classrooms: Teachers' and Students' Perspectives

Although EFL classrooms are widely recognized as appropriate platforms for GCE, very few studies have been conducted to investigate what EFL teachers and students say about this matter though they are the ones envisaged to address it in their practices. The literature in EFL area tends to focus on the components of language including vocabulary, grammar, and the four skills (listening, speaking, reading, and writing). The realm is little researched in relation to GCE, especially in the Arabic world. The accessible studies on GCE in EFL sessions are presented below to situate the study within the research literature. Until the time of writing this thesis, to the best of my knowledge, they are the only published articles and doctoral theses on EFL teachers and students' perspectives on incorporating GCE in their classes.

Hicks (2010) examined university EFL major students' perceptions of learning GC in their sessions in Japan. Students reported at the beginning of the class they had superficial knowledge about citizenship and limited experiences of discussions and debates on global issues. They were, then, engaged in a course involving group discussions around topics driven from them. At the end of each class, they wrote in their self-reflective journals. They also engaged in activities outside the classroom like interviewing homeless individuals and reporting the experience during group discussions. At the end of the course, students completed a short survey. They expressed positive perceptions noting the appropriateness and usefulness of tackling GCE in EFL classes. The majority reported they boosted their global awareness, interdependence awareness, cross-cultural understanding, empathy for others, knowledge about Japan and Japanese values, understanding of others' cultures, mutual

responsibility, and interests in news and global issues. Nearly all of them reported their information literacy skills had improved believing GCE is essential for a peaceful and sustainable world. They also began to learn the meaning of GC and take actions towards the addressed issues. The researcher noticed students' engagement, depth of discussions, application of relevant vocabulary and structures, use of reliable sources of information, and empathy for others had increased. These findings indicate the relevance of GCE in university EFL education. Its integration had not only enhanced students' knowledge, skills, values and actions, but also their performance within classrooms and use of subject specific vocabulary and structures.

Whilst Hicks (2010) investigated university students' views on GCE in EFL sessions, Hosack (2018) researched in his doctoral thesis Japanese high-school English language teachers' roles in CE. He administered a questionnaire to 46 teachers who were interested in this subject to investigate their views on citizenship and the possibility of infusing CE in their sessions. Based on their responses, he conducted a semi-structured interview with 14 respondents to examine their beliefs on the ways of teaching CE and the challenges impeding this practice. This was followed by observing the classroom events of 2 teachers and conducting a follow-up interview with them. The findings indicated participants offered a cosmopolitan outlook of citizenship combining Japanese identity with GC. They reported they can foster a cosmopolitan sense by promoting global awareness, and respect for cultural diversity and human rights. Teachers emphasized knowledge and values aspects of citizenship over skills noting grammar translation pedagogies and exam preparations constrain the incorporation of CE in English language classes. Accordingly, EFL high school teachers and university students in Japan articulated positive views on teaching and learning citizenship in their courses. This result suggests GCE is not only suitable for EFL university sites, but also EFL high school classrooms. It seems, however, the integration of GCE is easier in EFL university environments since Hicks (2010) could implement a course combining GCE and EFL education whilst EFL high school teachers in Hosack's (2018) study reported pedagogy and test arrangements impede the inclusion of GCE.

Basarir (2017) conducted semi-structured interview with thirteen EFL university teachers in Turkey to investigate their comprehensions of GC, their roles in GCE, the ways they are integrating GCE in their sessions, and the constraints they are

encountering whilst tackling GCE in EFL sites. The results indicated participants defined GC in terms of values and attitudes (respect, sensitivity, sense of belonging, responsibility, openness, and humanitarian assistance), skills (conflict resolution), also knowledge and understating (identity and diversity, plus global issues). Whilst 3 participants believed they had no role in GCE, the rest explained their responsibilities as an informer (teaching about national and global citizenship), and a role model (behaving and speaking in a less discriminative manner, being conscious about global issues, and being respectful of diversities). The majority of teachers reported they did not include GCE in their practices, five of them asserted they integrated it into their courses by tackling world problems (discussions and reading texts about global challenges), also role-modelling (reflecting GC on one's behaviour). The respondents mentioned the curriculum (grammar and four skills-centered language teaching, the absence of the concept GCE, and dominant cultures in coursebooks), students' attitudes (unwillingness to be a global citizen, focusing exclusively on passing examination, and socio-cultural barriers), also teachers' attitudes (being ordered to follow the syllabus and use the coursebooks, plus lack of knowledge about how to link teaching English language with GCE) were obstructing the integration of GCE into EFL practices. The researcher concluded EFL teachers have insufficient information about knowledge, skills, values and action elements of GCE. In-service training for teachers was proposed as a way to facilitate the infusion of GCE in EFL environments. Basarir's study indicates GCE is not perceived positively by all EFL teachers despite their potential roles in GCE. This could be linked to the subject they were teaching, which was not marked by previous researchers.

Roux (2019) explored the perspectives of Mexican university EFL teachers on GCE. A questionnaire was administered to 15 teachers to investigate their background information and views on GCE. A responsive interview was followed up to examine their notions of GCE. Seven teachers reported they had no prior experience of GCE. Participants explained global citizens as informed travelers, adaptable individuals, and critical thinkers. For Roux (2019), the participants' notions of world citizens as informed travelers and adaptable individuals corresponded, to some extent, with citizens promoted by ICE, whereas critical thinkers reflected some of the ideas underpinning decolonial perspectives on GC. Participants did not consider GCE viable

in their programs and universities due to the lack of teachers' trainings in this area. For this reason, the researcher advised for transforming their practices.

Within the Arabic world, there is a scarcity of published studies on GCE in EFL classrooms. Khaldi (2021) interviewed 15 Algerian EFL university teachers to investigate their perspectives on addressing GCE in their classes. The findings demonstrated the participants defined GCE as knowledge, skills, as well as values and attitudes. While 5 teachers did not see GCE part of their roles, ten of them expressed their roles as guides (teaching different culture, introducing students to globalization and the world, as well as promoting skills of the 21st century), and mediators (raising awareness and developing social strategies). Seven teachers mentioned they tackled some global issues in their EFL classrooms. The participants reported students' negative attitudes on GC, lack of knowledge, time, space, and intercultural experiences as challenges of incorporating GCE in their courses. It might be worth commenting Khaldi (2021) cited this research using the abstract posted by British Association for International & Comparative Education (BAICE) in 2018.

Collectively, previous research on teachers' and students' perspectives on tackling GCE in EFL classrooms indicate the subject is not thoroughly researched, particularly in the Arabic context. Given that most of the literature advocating the potential roles of EFL classrooms in GCE is written by Western scholars, it is necessary to investigate what EFL teachers and students in other contexts say about such responsibilities. However, the above studies, except Hicks (2011), examined teachers' perspectives without involving students' voices though they are the backbone of GCE. They involved EFL teachers regardless of what module they were teaching. They tended to adopt quantitative methods to measure participants beliefs regarding the incorporation of GCE in EFL avenues. They did not draw on the typology of GCE differentiating between soft versus critical GCE. Building on these inquiries, this research is a case study and follows qualitative approach for an in-depth exploration of Algerian University EFL teachers' and their students' views on the integration of GCE in their practices.

4.6. Summary

This chapter reviewed literature on GCE in EFL classrooms positing EFL teaching and learning process does not only embrace instrumental objectives, but also educational ones. This makes EFL sites relevant for GCE. There is a consensus that EFL classrooms can contribute to GCE through their content and pedagogy. The themes and tasks within the communicative approach provide a strong basis for language learning and GCE, but they may not allow students to act in a multicultural world. To achieve this, the literature suggests the incorporation of cross-cultural and intercultural approaches. However, these pedagogies may not encourage learners to work for the global community because they do not inevitably involve the public and political spheres. Critical pedagogy which creates challenging and non-threatening atmosphere for students to reflect on their status quo and employ their English to examine the underlying systems and structures can set strong grounds for experiencing critical GCE to transform the world. Nonetheless, it may not be welcomed by EFL teachers and students favoring language-related aspects. Previous studies in this area indicated EFL teachers and students perceived positively the infusion of GCE in their classes without distinguishing between soft and critical contributions to GCE. This research is an endeavour to fill this gap by investigating Algerian university EFL teachers' and students' views on integrating GCE in their OES. Next, Jarvis's experiential-existential theory is presented to theorize learning GCE in EFL classrooms.

Chapter 5: Applying an Experiential-Existential Theory to Learning Global Citizenship Education in English as a Foreign Language (EFL) Classrooms

5.1. Overview

The Research literature asserts global citizenship education (GCE) can be learnt in English as foreign language (EFL) classrooms, but less attention is given to theorizing how learning happens. This chapter contemplates Jarvis's theory arguing it can be used as a lens for exploring GCE in oral expression sessions (OES). The subsequent sections, learning processes and outcomes, teacher-learner relationships, implications of Jarvis's theory for GCE in EFL classes, and criticisms of Jarvis's theory, clarify that experiential-existential theory can provide a relevant framework for understanding how students learn GCE in OES.

5.2. Learning Processes and Outcomes

There are many theories that explain how students receive, react, process and apply knowledge according to their cognitive, emotional, experiential, environmental, social, cultural, or behavioural patterns. The processes and outcomes of learning are described by different theories, each focuses on particular aspects. Learning is an intricate activity that cannot be understood within a single theoretical framework. It is a profound phenomenon that demands a multidisciplinary approach to be examined. Given that learning is the foundation of our humanity and existence in the world, experiential and existential perspectives are required for explaining how individuals learn. Considering these aspects through drawing on philosophical, psychological, and sociological studies of learning, Jarvis attempted to move "towards a comprehensive theory of human learning", a title of the book published in 2006a, by revising his theoretical ideas (1983, 1987, 1997, 2003, 2006, 2007, 2008, 2009). This study chiefly employs the latest versions of Jarvis' experiential-existential theory to explore learning GCE in EFL oral expression classrooms.

Experiential learning dates back to Dewey's belief that "all genuine education comes about through experience" (1938, p.25). According to Dewey, students learn by experiencing the outside world and interacting with the environment in democratic

classrooms “hands-on approach”. Dewey (1916, p. 226) contends “a curriculum which acknowledges the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest”. Translating this precept into EFL sites, for example, render them stages for thinking about the world and learning to live together. This practice stimulates their engagements with global struggles to ameliorate their life conditions. Dewey (1916, p.163) asserts “when we experience something, we act upon it, we do something with it”. Through experiential learning, EFL classrooms become resources for boosting students’ English language and changing the status quo.

Dewey criticizes the educational climates where students are passive recipients of instructions maintaining “Education is not an affair of ‘telling’ and being told, but an active and constructive process” (1916, p. 46). Dewey’s principles foregrounded Freire’s conceptions of banking and problem-posing education, but Dewey’s work was criticized by Jarvis (1987) for not properly asserting “all learning commence with experience” (p. 164). This aspect was acknowledged by Kolb when defining learning as “a process whereby knowledge is created through the transformation of experience” (2015, p. 49). Learning, however, is not only about knowledge, it is also about skills, and attitudes. Recognizing these elements, Jarvis (1983, p.5) defines learning as “the acquisition of knowledge, skill, or attitude by study, experience or teaching”. Since teaching and study are kinds of experiences, Jarvis (1987, p. 164) redefines learning as “the transformation of experience into knowledge, skills, and attitudes”. Learning also involves actions. Criticizing his work, Jarvis (2006a, p. 13) depicts the complexity of learning:

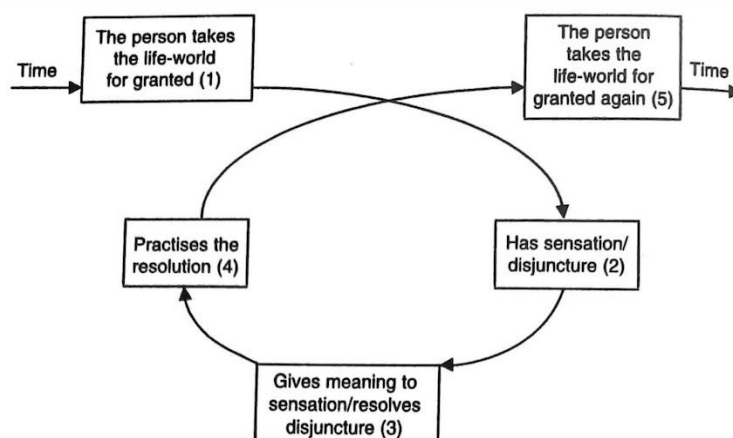
The combination of processes whereby the whole person – body (generic, physical, and biological) and mind (knowledge, skills, attitudes, values, emotions, beliefs and senses): experiences a social situation, the perceived content of which is then transformed cognitively, emotively or practically (or through any combination) and integrated into the person’s individual biography resulting in a changed (or more experienced) person

Jarvis sees human learning as the transformation of sensations (feeling, hearing, seeing, smelling, tasting, touching) through thought, emotion, action, or any combination of them, thereby transforming persons as they infuse the outcomes of their learnings into their biographies. In this sense, our biographies are “the sum of those experiences from which we have learnt and we are the product of those

experiences” (Jarvis, 2009, p. 61). Figure 5.1 illustrates initial stage of learning where people in their life worlds transform their sensations. Humans take their lived experiences for granted (box 1), but when new sensations arise in novel situations, they can seldom take the world for granted (box 2). This causes wonder, astonishment, or other emotions, then they start questioning their sensations to give them meaning and resolve disharmony (box 3). Jarvis describes this “episodic experience” as “disjuncture”. It happens “when our biographical repertoire is no longer sufficient to cope automatically with our situation, so that our unthinking harmony with our world is disturbed and we feel unease” (2006a, p.16). Disjuncture thereby triggers learning.

According to Jarvis (2006a), we experience disjuncture when our world changes and when we desire changes to learn the unknown. Resolutions to our disjuncture could be provided by teachers, friends, or self-directed learning. Once we find the solution, we transform it into actions and memorize it. We may start the process again when it is not effective or acceptable. Those in power may object our acts, but we can reject what they defined us and transform our positions. As we become familiar with the resolution, we may take the world for granted again (box 5). By this learning process, we infuse culture into our biographies. When we experience a different disjuncture, we start the process over again to understand our sensations. Throughout the learning process, our emotions influence our thoughts, reflections, motivations, plans and actions.

Figure 5.1: *The Transformation of Sensations: Initial and Non-Reflective Learning*

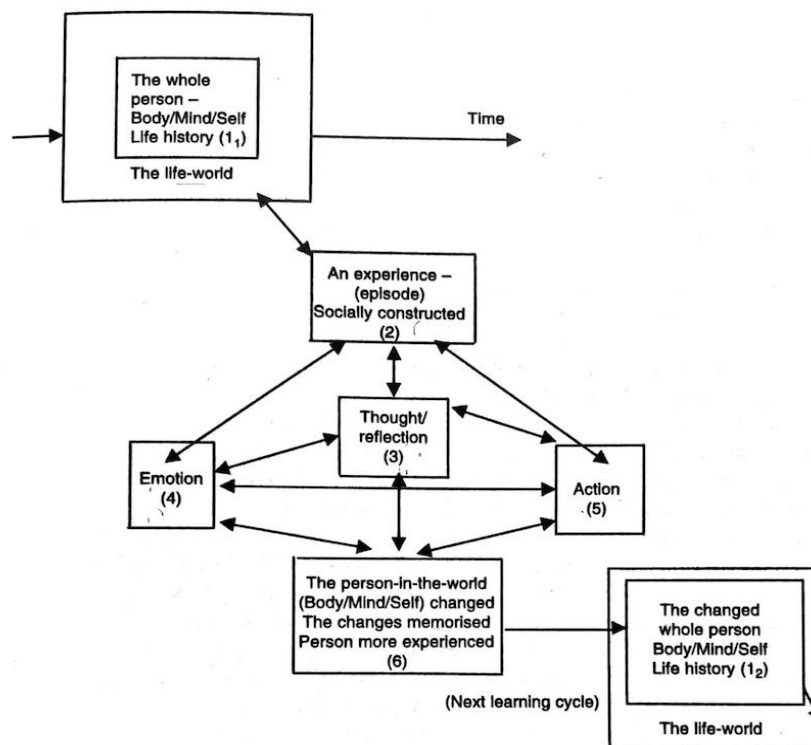


Note. Adopted from Jarvis (2006a, p. 20)

An example of this learning process in EFL classrooms is when we study world issues for the first time, and we do not have knowledge about them. When we tackle,

for instance, covid-19 vaccinations, in OES, we become aware of our sensation and we may experience unease because we do not know what to say. Once we address the theme with our teacher and classmates, we can learn from them, and resolve our disjuncture. When we practise our knowledge, we may receive feedback and recognize whether we have acquired appropriate ideas. Once we master the information, we, the changed individuals, may take our world for granted again. In the same way, we can transform our life sensations to skills, values, and actions that we can reflect upon in future situations to learn new knowledge, skills, attitudes, and practises. Jarvis sees learning as a “lifelong process”. There is always a potential for disjuncture and learning when interacting with environments or meeting individuals who are also being changed by their learning. This depends largely on our body including the efficiency of our senses and minds. The learning process does not only change our sensations, but also our biographies (Jarvis, 2006a). Figure 5.2 depicts the transformation of persons experiencing the world.

Figure 5.2: *The Transformation of a Person through Learning*



Note. Adopted from Jarvis (2006a, p.23)

This diagram indicates learners (box1₁) transform their episodic experiences (box 2) through reflective thinking (3), emotive response (box 4), and acting (box 5)

or any combination of them. They therefore become changed individuals (box 6) and they enter the ensuing learning process as changed persons (box 1₂). This activity is described by Freire (1972) as “praxis” which represents learners’ reflections upon their world for transformation. Jarvis (2006a) notes experiences do not inevitably lead to actions. This outcome is motivated by our desires and needs of change. For this reason, having an awareness of global issues and tools to address them is not enough for GC, there needs to be emotional commitments to morals and motivation for change (e.g. Davies, 2006; Dower, 2003; Noddings, 2005). Our activities are also affected by the demands of other beings and our perceptions of their expectations. Jarvis (2009, p.183) contends “we may wish to conform, or even to present ourselves in a certain manner ...Or we may be controlled internally by our morality and behave in accord with our own demands upon ourselves”. The former, according to Freire (1972), is inspired by banking education, whilst the latter is informed by a problem-posing model. Classroom experiences tend to influence students’ performance in their communities.

Jarvis (2006a) asserts our thoughts, emotions, and actions are affected by our experiences of the world. EFL classrooms have the potential to change learners in the direction their teachers, administrators, or societies wish either incidentally or intentionally. Experiencing soft GCE in EFL contexts can press students to act upon the experience and present themselves in an acceptable manner and addressing critical GCE can provide the motivation to transform their world, but there is “no logical connection between the experience and the action” (Jarvis, 2006a, p. 24). This transformation hinges on learners’ motivation and inclination invoked by the disjuncture’s pressure and affection. It clarifies why critical GCE advocates the initiation of actions by students and oppose their indoctrination towards particular outcomes (e.g. Andreotti, 2006; Bourn, 2008a). Through the learning process portrayed in figure 5.2, learners are changed by the acquisition of new knowledge, skills, values and attitudes, all of which can be reflected upon when experiencing future situations.

Disjuncture, however, does not always evoke learning and change. Sometimes, we may not consider or reject disharmony. Such a case is described as a “non-learning situation” (Jarvis, 2006a). For instance, we may recognize we do not understand an expression uttered by our classmate whilst debating the topic of OES and we know we

can learn it by requesting explanation, yet we do not consider it because we are busy with debating though we may acquire it incidentally. Likewise, we may be aware for example that our teacher of OES linking poverty to lack of development and resources is trying to convince us to accept the status quo, but we may reject her beliefs because we do not desire to be indoctrinated though we may unintentionally learn from the experience and change by it. Disjuncture, then, does not automatically initiate learning.

Disjuncture also does not always stimulate reflections. Jarvis (2006a) distinguishes between non-reflective and thoughtful-reflective learning. In some EFL classes, we may learn to speak English by imitating the teacher. Equally, we can learn to conform to the existing world conditions by accepting and appreciating what we are being told. This practice for, Jarvis (2006a, p. 29), represents traditional learning “whereby the best knowledge, values, beliefs and practices were to be passed on to the succeeding generations, who were expected to learn what they were receiving and continue the tradition”. It is what Freire (1972) describes as the banking pedagogy, which reinforces domination and oppression. In other cases, we may be given the opportunity to question what is being presented, think and reflect critically, then decide whether to accept or transform knowledge, skills, values, and practices and integrate them into our biographies (Jarvis, 2006a). This practice reflects the problem-posing pedagogy, which liberates learners (Freire, 1972). We are, therefore, the products of our learning. We exist in the world and stop at disjuncture to re-establish harmony. The knowledge, values, and skills learnt from experiencing dissonance contribute to our growth and becoming persons in the world. Our learning is, then, an experiential-existential process whereby we discover our own cultures and the culture of others to exist in a multicultural world. Jarvis (2009, p.10) asserts:

Culture is a social phenomenon; it is what we as a society, or a people, share and which enables us to live as society. In order for a society to survive, it is necessary that we should each learn our own culture and appreciate the culture of others

Culture is an important facet of our learning and co-existence in a diverse world. Social living, according to Jarvis (2009), is not only about acting, it is also about interacting with different individuals. This idea explains why culture is seen as a fundamental aspect of EFL learning (e.g., Byram, 1997; Kramsch, 1998). Through

experiencing life-worlds, EFL students change to become members of the global community. The cognitive, emotive, and practical transformation of their disjunctual situations is infused into their biographies and reflected upon in real-life meetings. Jarvis (2009, p. 14) sees learning as “the driving force of human change through which the human essence emerges and is nurtured”. This view indicates the world can be changed by experiencing GCE in EFL classrooms. Jarvis (2009) differentiates between primary and secondary or mediated experiences. Whilst the former is directly experienced through our senses, the latter is provided by interactions and communications. Simulations and role plays are usually employed in OES to provide students with primary experiences, but Jarvis (2009) notes the majority of what is taught in classrooms and learnt about the world are secondary experiences and require criticality because they are interpreted experience. Information transmitted by the teacher, media, or other means of communication may indoctrinate learners towards a specific purpose. Jarvis (2009, p. 87) cautions:

As recipients of secondary experiences, we learn a lot, but we can also be manipulated or indoctrinated to perform the actions that those who transmit the information wish because we do not spend time analysing the information that we receive

Though not every secondary experience is geared for indoctrination, learners maybe informed about the world so that they act exactly according to what they have been told. However, classrooms where students critically analyse what is being presented are less likely to result in conformity. Jarvis (2009, p. 87) argues “where opportunity exists to test out what is propounded, to debate and discuss the information, and so on, so that we change our views and grow and develop, indoctrination cannot occur”. This argument indicates secondary experiences can be offered through the banking or problem-posing pedagogy by which EFL learners can experience soft or critical GCE. EFL classrooms where students’ thinking about the content is restricted and directed tend to maintain the status quo whilst the ones where their critical reflections on previous experiences, rational and creative thinking about what they are experiencing are encouraged inclines to transform the existing conditions. Jarvis, in accordance with Mezirow, sees learning as transformative process. Jarvis’ (2006) theory, unlike Mezirow’s (1991) theory which focuses on perspective transformation, regards learning as cognitive, emotional, and practical transformation of experience. Humans are, therefore, the output of their learning.

Overall, learning is a complex process and various theorists emphasized different aspects, but Jarvis presents what he calls “a comprehensive theory of human learning” using a multidisciplinary approach. For Jarvis, we as whole persons learn from experiencing disjuncture as a result of changes in our world. In each learning experience whether primary or secondary, we transform the content through reflection, emotion and action, then we integrate knowledge, skills, values, and practices into our biographies to become persons in the world. Experiencing GCE in EFL classrooms can support the current systems and maintain the status quo, but it can also challenge the dominant structures and transform the world. Our learning is, then, an experiential-existential practice. Underlying EFL classrooms experiences is the relations between teachers and learners.

5.3. Teacher-Learner Relationships

The rapport between teachers and students is at the heart of the learning process. This relation is crucial for EFL environments because students learn language through classroom communications. It is also central to GCE since learners are either instructed to accept and adapt to the status quo or allowed to refuse and transform it. Fundamentally, the teaching and learning process is influenced by classroom relationships and interactions. Jarvis (1995b) distinguishes between “transaction” and “moral interaction” in adult education.

Teaching and learning as transaction happens in classrooms seen as commodity markets. In such environments, teacher and students work to accomplish their interests and needs. Teachers take their commodities to the market and start the transaction by presenting what is in their baskets for examinations. Students, on the other hand, visit the markets to fill their baskets for qualifications. If teachers get their learners through tests and students gain qualifications, then the transaction is acceptable. If students fail examinations and do not receive qualifications, they may seek education in a different commodity market. This practice, for Jarvis (1995b), is problematic. It is not proper for teachers and students to participate in an educational process for satisfying their instrumental requirements. This statement reflects the argument that EFL classrooms have educational and instrumental objectives (Byram, 2008). Teachers may consider classrooms as opportunities for dominating the markets and imposing their commodities on learners who are compelled to receive and store them. They use their positions to control transactions for their own benefits.

Freire (1972) describes the act of domination as the banking education. Treating learners as passive recipients of information and driving them towards specified outcomes does not offer students space for questioning relations of dominations that generate global inequalities (Andreotti, 2006; Bryan, 2012). This practice, for Freire (1972), dehumanizes classrooms. In the same way, Jarvis (1995b) explains the process of teaching and learning as human interaction built on relationships of care and concern. This theoretical idea reflects Starkey's (2005b) advice for EFL teachers to set the ground rules of their classes alongside their students with reference to human rights (4.3.2). To humanize OES, EFL teachers and students need to establish atmospheres that foster such relationships. In so doing, they contribute to GCE by moral values of care and concern towards others regardless who they are.

Morality is one of the bases of teaching and learning process. Jarvis (1995b) regards classrooms as places for teachers and students to share their knowledge, skills, values, and actions through moral interactions. Part of teachers' roles is to build environments within which students are encouraged to express themselves in caring relationships and refrain from climates in which learners are moulded to be and become other defined individuals. Jarvis (2006b) notes the possibility of performing different roles in one session (e.g., democratic didactics, authoritarian facilitators, democratic facilitators, and authoritarian didacticism) because of the variations in events, but he advises teachers to use their sessions for mutual learning and moral relationships to develop altogether as persons. Jarvis (2006b, p. 45) asserts "the ethics of teaching is the extent to which the method chosen encourages dialogue – encourages a situation in which all who speak are listened to". Teaching and learning is, then, a humanistic dialogue in which everyone is concerned toward the other.

The ethical aspect of EFL sessions demands utilizing strategies conducive to dialogic experiences which they can reflect upon thereafter in their real-world settings. Jarvis (2006b) considers caring as a common value indicating its performance in classroom communities helps build a world in which everyone is concerned toward the other whoever the other is. This expounds Starkey and Osler's (2003) belief that language sites can develop the competences that students apply in their communities. Though not all sessions should be dialogic, encouraging students' critical talk and considering their personhood overcome domination (Jarvis, 2006b). Entering a

genuine conversation with EFL students to negotiate the content and strategies of the teaching and learning process even when operating prescribed syllabi is, according to Jarvis (2006b), among the ethical requirements of the profession. This moral precept is specifically crucial for OES where students practise and develop their communication skills.

Keeping EFL students away from decisions on their OES may result in their disengagement and non-learning because the selected subjects and strategies may not be of their interests. Students learn language effectively when they employ it to address relevant content by reflecting on their previous experiences (Brinton, Snow & Wesche, 2006). They tend to reject or not consider learning experiences of content and strategies disconnected from their lives and concerns. EFL students, however, might not be interested in global issues or they might prefer addressing them softly through the banking education. Dialoguing their stances and linking topics about the private sphere with the public sphere can help in such situations (Osler & Starkey, 2003). In this instance, Jarvis (2006b, p. 230) contends that “learning and teaching needs a personal relationship in order to achieve the best outcomes”. This statement suggests the outcomes of OES are founded on ethical relations between teachers and students.

Unlike monologic classrooms, where predetermined outcomes are imposed on students by controlling their thinking and reflections, dialogic environments encourage original, critical, creative and constructive thinking and reflections to achieve common outcomes. Whilst the former dismantles the moral basis of teaching and learning process, the later builds relations of care and concern (Jarvis, 1995b). Here, Jarvis is conveying the same ideas as Freire (1973) when he compares between anti-dialogue and dialogue. The former does not communicate but makes deposits because teacher and students are assembled by mistrustful, loveless, hopeless, and acritical relationships; however, the latter genuinely communicate something since they are linked by trust, love, hope, and humility. Monologic or anti-dialogic classrooms empower students to act according to what have been introduced to them, but dialogic environments empower them to question what is being said, reflect critically on their experiences and take actions for a better life. The former tends to promote soft GCE while the latter provides opportunities for critical GCE (Andreotti, 2006). EFL teachers, however, may not humanize their performances and provide

dialogic experiences for their students if they were not exposed to them in their educational or professional life. For this reason, Jarvis (1995b) exhorts preparing teachers for such mission. Basically, Jarvis explains teaching and learning as a human act that involves moral bounds for enabling human beings to become changed persons in the world.

On the whole, teaching and learning is a practice that may involve a transactional interaction which forces students to act within a specified framework by learning predetermined knowledge, skills, values, and practices or moral interactions through which students learn with their teacher and develop knowledge, skills, attitudes, and actions in caring relationships. Whilst transactions manipulate learners to perform preestablished roles, moral interactions inspire them to establish their own positions. Clearly, the former is more likely to foster soft GCE, but the latter tends to create space for critical GCE. The ethical values of teaching and learning process require establishing climates of care and concern. This means for OES negotiating the content and strategies using dialogues between teacher and students to produce changed persons. It is, thus, important to prepare EFL teachers for humanizing their OES.

5.4. Implications of Experiential-Existential Theory for Learning Global Citizenship Education in EFL Classrooms

Having explained experiential-existential learning theory, it is now necessary to offer its implications for GCE in EFL classrooms. As was noted earlier, accessible studies on GCE including in EFL sessions do not give much attention to theorizing how students learn GCE (e.g. Bruce, 2019; Hosack, 2018; Rapoport, 2010). This research, however, applies Jarvis's theory to explore learning GCE in EFL sites. Drawing on the literature about GCE and GCE in language classrooms, this section highlights the implications of experiential-existential theory for addressing GCE in EFL forums with particular reference to OES.

Jarvis (2006a), unlike other theorists, takes a multidisciplinary and broad approach to learning by emphasizing cognition (thought/reflection/), emotion and action. He sees human learning as a complex process whereby experiences are transformed cognitively, emotively, practically or any combination thereof into knowledge, skills, values, and actions. For Jarvis (2006a), human beings are at the heart of theorizing learning. Persons are also placed in the centre of GCE (Andreotti,

2006; Bourn, 2008a; Brown, 2014). As argued in chapter 3, it is not possible to define GCE from one perspective, because it embraces many fields including multicultural education, social justice, and peace education (e.g. Davies, 2006; Noddings, 2005; Wintersteiner et al, 2015). This stance suggests learning GCE requires the application of a holistic theory. Though GCE is a controversial concept, there is a moderate consensus that it involves knowledge, skills, values, and action (3.3). Its integration in EFL classrooms signifies the incorporation of its four elements (Cates, 2009). These aspects indicate Jarvis's theory is appropriate for investigating GCE in EFL contexts.

GCE, as argued in chapter 3, does not only embrace content, but also pedagogy (e.g. Bourn, 2008a; Bryan, 2012). EFL education, as demonstrated in chapter 4, can contribute to GCE through its content and pedagogy (e.g. Hosack, 2011; Starkey & Osler, 2003). Experiential learning is widely cited as a useful way of addressing the existing status quo (e.g. Bourn, 2008a; Brown, 2014). The incorporation of GCE in EFL classrooms, thus, requires an experiential-existential theory that emphasizes knowledge, skills, values, and action. Given that Jarvis's learning theory covers these aspects, it provides a useful ground for learning GCE. Despite its clear relevance to GCE, it is not really recognized in the literature. Without highlighting the types of classroom interactions-transaction and moral interaction, Brown (2015) argues Jarvis's theory is suitable for understanding how young people learn about development and global poverty. Given that teacher-students interactions influence the learning processes and outcomes within GCE (e.g. Andreotti, 2006, Bourn, 2008a; Bryan, 2012) and it is one way through which EFL contexts contribute to GCE (e.g. Brown & Brown, 2003; Osler & Starkey, 2005b), this study employs experiential-existential theory as a lens for exploring how EFL students learn GCE by underlying classroom interactions.

The learning process, according to Jarvis (2007), involves the entire person experiencing situations in their lifeworld within the global setting. Since learning is about transforming the lived experiences which are largely influenced by globalization, Jarvis (2007) asserts learning theory cannot exclude the wider society in which individuals live. GCE is chiefly the product of globalization emphasising learning about the global community and its struggles (e.g. Dower, 2003; Shattle, 2008a; Veugelers, 2011). Basically, Human learning stems from experiencing disjuncture in the world (Jarvis, 2006a). They learn from their experiences in different

ways. In some situations, they learn exactly what is expected from them resulting in conformity. This learning happens in classrooms treated as transactions. Here, the interaction between teachers and students is a process of indoctrination which may be accepted by learners without knowing they are being indoctrinated (Jarvis, 1995). This implies EFL students learning GCE through transaction maybe moulded to accept their existence in the world without their awareness. This manipulative pedagogy is oppressive and unethical (Jarvis, 2007). It mirrors Freire's (1972) banking model which controls students' thinking, and actions for adaptation. This practice reinforces soft GCE (Andreotti, 2006). Accordingly, transactional or banking classrooms tend to establish environments for soft integration of GCE.

Learners become conscious of this learning process when they are provided with opportunities to reflect on their status quo and challenge the underlying systems. Jarvis (2009) argues "we take our world for granted and our behaviour is habitual because we have already learned it from previous experiences, until such time as we are forced to think about it because of a disjunctual experience" (p. 91). This argument implies EFL students might cease taking their lifeworld for granted when they critically reflect on their experiences and analyse information to resolve their disjuncture. They may have, for example, taken for granted world hunger after getting used to hearing people going days without eating and it becomes a normal aspect of their life within the global community. This aspect is what Jarvis (2006a) describes as "presumption"-students do not learn from their experiences. Presenting them as problems in OES aims to make them feel obligated to reflect on their prior experiences and think about it to solve the disjunction. This practice represents Freire's (1972) problem-posing pedagogy whereby the status-quo is reflected upon and challenged using dialogues. Such environments provide opportunities for critical GCE (Andreotti, 2006). Establishing climates where students can critically examine the content and express creative and original ideas through dialogues in caring relationships is an ethical requirement of teaching and learning practice (Jarvis, 1995). This assertion explains why integrating GCE in EFL classrooms is considered as a moral demand of the profession (Cates, 2009). Experiential-existential theory constitutes a helpful framework to explain learning GCE in EFL classrooms.

In experiential-existential theory, reflexivity and action are fundamental aspects of learning. Within GCE, learning is also a process of reflection and action or

“praxis” (Freire, 1972). Inviting students to reflect on their experiences when negotiating global issues is imperative for bettering the world (e.g. Bourn, 2008a; Brown, 2011; Bryan, 2012). Language is also best learnt when students reflect on their prior experiences to address themes relevant to their lives (Brinton, Snow & Wesche, 2006). When experiences are transformed cognitively, emotively, and practically, the outcomes including knowledge, skills, values, and acts are stored into biographies for the world. Learning is not only about the present, but also the future of the world (Jarvis, 2007). GCE also builds world citizens equipped with knowledge, skills, values and attitudes to fight the present challenges for more just and sustainable world (e.g. Dower, 2003; Noddings, 2005; Oxfam, 2015). Learning is a process through which students address the current situation and construct their biographies to become persons in their community.

Jarvis (2009, p. 25) asserts “learning is always about ‘being’ and ‘becoming’”. The outcomes of learning are changed persons (Jarvis, 2006a). EFL students’ identities are, then, affected by their classroom learning experiences. Whilst transactions direct them to adapt to lifeworld, moral interactions allow them to change without indoctrination (Jarvis, 1995b). Freire (1972) describes banking education as a system of conformity and problem-posing as a model of liberation. Learning GCE softly through transaction or banking pedagogy might tend to produce personally responsible citizens but addressing GCE critically through moral interactions or problem-posing pedagogy aims to generate justice-oriented citizens (e.g. Andreotti, 2006; Westheimer & Kahne, 2004). Language is a fundamental aspect of learning. It is learnt in relationships and it depicts the culture and experiences of individuals. It is through language that knowledge, values, and practices are transmitted (Jarvis, 2007). Language education is not neutral, and it is a significant aspect of GCE. It is the means of reflecting on the world and developing tools for conformity and adaptation or critical engagement and transformation (e.g. Andreotti, 2006; Freire, 1972; Hooks, 1994). This stance implies EFL classrooms have potential roles in GCE and they can make soft or critical contributions (chapter 4). Clearly, learning GCE in EFL classrooms including OES aligns well with experiential- existential learning theory.

Thus far, GCE is inextricably linked to experiential-existential theory. It reflects the ideas of the learning process and outcomes defined by Jarvis. It is, thus, relevant to take Jarvis’s theory as a lens for exploring how GCE is learnt in OES.

Nevertheless, experiential-existential theory received criticisms, which are presented in the ensuing section.

5.5. Criticisms of Experiential-Existential Learning theory

Though Jarvis endeavoured to develop “a comprehensive theory of human learning” by refining his thoughts in lights of new research findings and grounding his work in philosophical, psychological, and sociological perspectives, his theory is not free of criticisms. The latter revolve around the broad application of concepts, the absence of social processes, and the insufficient learning from disjuncture.

Jarvis applied a multi-disciplinary approach to reach a “comprehensive theory of human learning”. In so doing, he employed concepts like cognition (reflect/thought), emotion, and action imprecisely and without a thorough exploration (Brown, 2015). However, this use may have been enacted due to his belief that these notions were fully examined by previous theories like cognitivism and behaviourism. Unspecific utilization of terms could become specific when the theory is connected to learning subjects. For example, learning GCE in OES means thinking about global issues, reflecting on related experiences, and feeling motivated to perform tasks for solving them. Despite this criticism, Jarvis’s holistic theorization of learning remains conducive to understanding learning processes and outcomes. The broad use of terms enabled the flexible application of the theory in learning situations. This feature allowed its utilization in this research.

Jarvis’s theoretical ideas on learning are subject to criticism for emphasizing persons and their biographies but neglecting the impacts of social relations and interactions on learning (Dyke, 2017). This belief implies EFL students learning GCE in their OES are influenced by interactions with their classmates and teachers, but Jarvis did not include the social dimension of learning in his theory (Figure 5.2). However, Jarvis examined the impacts of social relations on learning differentiating between transactions and moral interactions though they do not explicitly appear in the visualization of his theory (5.3).

According to Jarvis, learning is driven by a disjuncture between individuals’ biographies and their lifeworld. EFL students, for instance, learn GCE through experiencing novel situations like tackling infectious diseases in OES. This understanding, however, is criticised for ignoring learning that is not attributable to

disjuncture. Bagnall (2017) argues learning is not necessarily caused by disjuncture because many learning studies are induced by interests, curiosities, enthusiasm, or other inexplicable causes. He, then, considers disjuncture as an insufficient basis for learning. In fact, Jarvis did not restrict learning to disharmony with socio-cultural contexts. He asserts learning can be initiated by external as well as internal drives including attitudes, beliefs, and aspirations. For Jarvis (2006a), disjuncture does not inevitably result in learning. We may experience changes in our world, but reject or neglect them because we do not, for example, desire to learn from them. This reaction suggests disjuncture is not the only motive for learning.

Although experiential-existential theory received some criticisms, it provides a useful lens for exploring GCE in EFL classrooms because it reflects and explains its learning processes and outcomes. Given the emphasis on experiential learning when integrating GCE in EFL contexts, Jarvis's theory helps investigating how EFL students learn GCE in OES.

5.6. Summary

This chapter explored Jarvis's learning theory arguing it is a valuable lens for understanding learning GCE in EFL classrooms. This subject has not been adequately theorized in the literature. In this study, GCE is defined in terms of knowledge, skills, values/ attitudes, and action. Its integration in OES entails the involvement of the four dimensions. It, then, demands the application of a learning theory that highlights these elements. Drawing on multiples theories, Jarvis attempted to move towards a comprehensive theory by explaining human learning as cognitive, emotive, and practical transformation of experiences resulting in changed persons, all of which are fundamental aspects of learning GCE in EFL sites. Though Jarvis's learning theory captured a number of criticisms, it provides a useful framework for exploring how GCE is learnt in OES.

Chapter 6: Research Methodology

6.1. Overview

This chapter outlines and justifies the methodology used to answer the following research questions:

- What are the views of Algerian EFL university teachers and their students on integrating global citizenship education in their oral expression sessions?

RQ1: What do the participants understand by global citizenship education?

RQ2: What roles, if any, do the participants see for themselves in global citizenship education?

RQ3: How do the participants believe global citizenship education should be taught and learnt?

The chapter first discusses the research paradigm and the research design arguing the interpretive paradigm and the qualitative case study research strategy are most appropriate for this investigation. It then presents the sampling strategies and ethical consideration. Next, the chapter explains data generation methods and the pilot study. It also addresses data analysis, trustworthiness and reflexivity. The chapter concludes with a summary.

6.2. Constructivist Research Paradigm

Researchers based on the major aims of conducting a research align themselves with a particular ‘paradigm’ that lays the foundations for their inquiry. A paradigm is defined as “a basic set of beliefs that guides action” (Guba, 1990, p.17). It involves presumptions about ontology ‘the nature of reality’, epistemology ‘the relationship between the researcher and the known’, and methodology ‘the procedure for obtaining knowledge of the world’ (Denzin & Lincoln, 2011, p. 12). To investigate the integration of global citizenship education (GCE) in English as a foreign language (EFL) classes, it was necessary to consider the context and participants’ insights. The investigation then required a constructivist/ interpretivist framework.

According to constructivists, researching GCE in EFL classrooms entails exploring and interpreting the experiences of teachers and their students “who are part of the ongoing action being investigated” (Cohen & Manion, 1994, p. 26).

Interpretivists' ontology assumes that the context is vital for understanding the examined phenomenon (Guba & Lincoln, 1985). This study focused on what Algerian EFL university teachers and their students voice about GCE, but classrooms were observed prior to asking them some questions to better understand the problem because constructivism paradigm's 'subjective' epistemology suggests that realities are created "based upon the actor's frame of reference within the setting" (ibid, p. 80). Central to constructivist's research is the interaction between the researcher and participants (Fuchs, 1992). Qualitative methods such as observations and interviews are predominant in this paradigm to investigate phenomena from "the inside perspective of members" (Fuchs, 1992, p. 194). These data generation instruments were used in this study and the problem was investigated and interpreted through the eyes of the actors in the case studied.

6.3. Case Study Research Design

The research design is the blueprint that connects data generation procedure and conclusions with research questions. It is defined as "a logical plan for getting from here to there" (Yin, 2003, p.20). Yin believes that here may refer to research questions, whereas there may define responses to these questions. Between here and there some important steps like generating and analyzing data may be found. To answer the questions raised at the beginning of this research, a case study design strategy was employed. This "detailed, in-depth, holistic, and multifaceted approach" (Pine, 2009. p.233) suited the constructivist paradigm which guided this research because it allowed interpreting the instance in terms of its performers (Cohen et al, 2000). To help researchers determine whether a case study strategy is appropriate for their research, Benbasat, Goldstein and Mead (1987, p. 372) posed four questions which are answered below to justify its usefulness for this study:

1. Can the phenomenon of interest be studied outside its natural setting? No, the phenomenon of interest cannot be studied outside its natural setting because a deeper understanding of the integration of GCE in oral expression sessions (OES) can only be attained through interpreting participants' views in relation to their natural educational contexts.
2. Must the study focus on contemporary events? Yes, the study must focus on contemporary phenomenon because it examines EFL teachers' and their students' current views on integrating GCE in their OES.

3. Is control or manipulation of subjects or events necessary? No, it is not necessary to manipulate or control events or subjects in this study because it explores what Algerian EFL university teachers, and their students think about incorporating GCE in their OES.
4. Does the phenomenon of interest enjoy an established theoretical base? Yes, the phenomenon of interest enjoys an established theoretical base which is used as a lens to investigate the integration of GCE in OES (Chapter 5).

Given the difficulties of analyzing the large amount of data, Yin advises novice researchers to start with “a simple and straightforward case study” (2009, p. 162). Accordingly, a case study research design was adopted to achieve an in-depth understanding of integrating GCE in EFL classrooms. OES teachers and their students in one of the Algerian EFL departments were selected for this study to generate fruitful data for answering the research questions. The results obtained from a case study research design, however, may not be generalized over several cases. It is also difficult to demonstrate the reliability of the research because it is hard to replicate the circumstances (Naumes & Naumes, 2006). A case study is also time consuming and expensive (e.g. travel from UK to Algeria). In order to develop data from participants (OES teachers and their students), a qualitative approach was applied.

6.4. Qualitative Approach

Qualitative means “an emphasis on the qualities of entities and on processes and meanings” (Denzin & Lincoln, 2011, p. 8). To explore Algerian university OES teachers’ and their students’ views on GCE, it was crucial to focus on the qualities and the meanings of their voices. A qualitative approach which is tightly connected with constructivist paradigm was thereby selected to generate data for this research.

The qualitative approach enabled gaining rich data by accessing the context and interacting with the participants to investigate their views on incorporating GCE in their OES. The qualitative data allowed a thorough and deeper examination of the phenomenon under study (Zainal, 2007). Adopting a qualitative approach facilitated understanding OES teachers’ and their students’ insights on GCE through examining their experiences and stances. Qualitative research has the natural setting as the direct source of data and the researcher is the key instrument (Creswell, 2014). OES teachers and their students were data providers, and I was an essential tool of generating data through approaching their natural environments equipped with observation sheets,

interview guides, and recorders. Being able to visit the research site and speak with the participants permitted building good connections with them and producing robust data.

Analysing the qualitative data and reporting the findings, however, was a difficult time-consuming process. My presence as a researcher elicited relevant data through probing and prompting using open-ended questions, but I might have unintentionally guided the participants' responses whilst expressing their opinions. The participants provided personal views and experiences which made the findings of this qualitative study subjective and ungeneralizable (Creswell, 2014), but triangulation strategy was applied to conduct a trustworthy research (Guba, 1981). Multiple methods (Observations, semi structured interviews, and focus group interviews) were utilized to develop comprehensive data from different sources notably OES teachers and their students who constitute the sample of this study.

6.5. Sampling

Having identified the study's aims and posed the research questions, a sample involving participants from which data was elicited using the research instruments was selected for investigation. Participants are usually referred to as "units of analysis, that is, what constitutes a case" (Carson et al, 2001. p. 95). OES teachers and their students in one of the Algerian EFL departments were taken as units of analysis for this case study because they were pertinent to its aims. A purposive sampling was then employed in this research.

6.5.1. Purposive Sampling

Denscombe (2007, p. 17) asserts that purposive sampling "allows the researcher to home in on people or events which there are good grounds for believing will be critical for the research". The sources of data were selected purposefully based on their geographical proximity, relevancy for the study's aims, and willingness to participate in the research (Stake, 1995; Yin, 2009). EFL university students in Algeria are divided into large sections (e.g. section A, section B, and section C) for their lectures in amphitheaters. The section involves about 200 students, the majority of which are females. Every section is divided into groups (30 to 40 students in each group) for their lessons in classrooms. First, second- and third-year levels have two sessions of oral expression per week. First and second-year levels attend one session

in classroom and the other one in laboratory. OES which take place in the classroom include about 30 to 40 students and last for one and a half hour. However, the ones that happen in the laboratory usually include about 15 to 20 students (half size of the group) because of its confined space. Each subgroup has forty-five minutes for the laboratory session. In some cases, the sub-groups alternate turns-each week one subgroup study in the laboratory for one and a half hour. Often, the arrangement is done between the teacher and her/his learners. Third year students have all their OES in classroom maybe because of the limited number of laboratories.

OES are mainly designed to improve students' oral expression skills. This aim is stated in the canvas, but teachers do not have a syllabus including specific topics to be addressed in their OES. The classroom sessions usually involve discussions about different themes suggested by teachers and/or students, games, roleplays, and students' projects presentations about topics of their choosing. The laboratory sessions usually involve students listening to an audio file selected by the teacher and answering some questions. OES are assessed through project presentations, listening tasks, and/or talking about topics selected randomly on the day of examination from the ones given by the teacher in folded papers. The grades depend on their performances, especially their communication skills. It is worth noting here that data were generated before the pandemic. Currently, EFL students are divided into smaller groups because of social distancing. They alternate turns for face-to-face sessions every two weeks. Both modes of assessment -online and in person- are used.

For a well-designed interview study, as few as six to ten participants might be sufficient (Dornyei, 2007). Since this study sought to reach an in-depth understanding of the phenomenon being investigated, a small sample would help to achieve the aim. Ten groups in one of the EFL departments were invited for this research regardless of their levels because they were all tackling different themes to boost learners' communications skills. Besides, GCE, as stated earlier, can be tackled across age range (Oxfam, 2015). Eight groups accepted the invitation. They were all taken for the study to obtain enough data for answering the research questions. Since no new information was noticed in the participants' responses, I ceased looking for extra groups.

The eight groups form the sample of this case study research. Fink (2013, p. 33) defines a sample as "a portion or subset of a larger group called a *population*...A good sample is a miniature version of the population of which it is a part _just like it,

only smaller”. In this sense, the researcher needs to decide on whom to approach and how they will be recruited keeping in mind that the sample should be representative in order to generalize or reach a good estimate of the entire population (Hale & Napier, 2013). This objective, however, is not applicable for this study because generalization is not a goal of qualitative researchers. I did not select a fraction according to its representativeness of the entire population, but rather based on its availability and readiness to share information regarding the integration of GCE in OES.

Hale and Napier state the sampling technique is related to the research paradigm. They argue “If the study is qualitative, it will not be concerned with representativeness, but rather with the detailed analysis of individual answers, so the number of respondents is not important” (p. 68). What is important for this interpretive qualitative research is an in-depth and clear illustration of the analysis process to ascertain that the report reflects participants’ insights. Generalizations would, then, be analytical (how well the report represents the data) rather than statistical (an inference about the whole population from the results of the population’s sample “quantitative procedure”) (Yin, 2014). Non-probabilistic sampling was adopted to choose the units of analysis because “Qualitative research is normally associated with non-probability sampling methods” (Hale & Napier, 2013, p. 71). Purposive sampling which represents “the deliberate choice of a participant due to the qualities the participant possesses” (Etikan et al, 2016, p. 2) was employed to select the setting and participants of the study.

The EFL department was chosen because of my ability to access the studied case. Units of analysis (OES teachers and their students) which constitute the case of this research were selected for the study mainly because they had a certain freedom to address various topics in their classrooms. Since the module of oral expression was designed to improve students’ communication skills, it would be more useful to bring topics from students’ real-world so that they would talk and practise their language skills (e.g. Brinton, Snow & Wesche, 2003; Jarvis, 2006a;). OES teachers and their students were then deliberately taken for this research because they were perceived to be “the most productive sample to answer the research questions” (Marshall, 1996, p. 523). The participants were assured confidentiality prior to data generation.

6.6. Ethical Consideration

Ethical consideration is one of the overriding concerns in all investigations that involve humans. Since the data of this study was elicited from humans (OES teachers and their students) and as a PhD student in the department of education at the university of York, I had to obtain an ethical approval from the ethics committee before data generation. Ethical considerations include “informed consent and protecting participants’ anonymity” (Marshall & Rossman, 1999, p. 90). Using the GDPR (General Data Protection Regulation) compliant examples which are accessible via the intranet of the education department, the audit form, the information sheets, and the consent forms were created, and they were submitted to the ethics committee. The ethical approval was received on September 3rd, 2018.

Permission was first obtained from the head of the EFL department (Appendix A). He was made aware of my presence as a researcher and the involvement of the department in this research. He served as a liaison between me and participants as he gave me the names of some OES teachers. Some information was requested from him such as students’ timetables which assisted me to discern when/where OES took place. The participants were supplied with enough information about the inquiry and their roles in the study to help them decide whether they were ready to participate or not. However, the focus of this thesis (GCE) was not revealed to avoid influencing their views (Appendices B, C, D). After each group interview, students were demanded not to share the topic with their classmates. They did not seemingly communicate it as all students who were interviewed said they had not formerly heard of the concept (7.2). Once classrooms observation and interviews were conducted, ten minutes were requested from teachers for debriefing sessions wherein I shared with them the topic and the aims of the study. I also explained why they were not openly mentioned in the information sheets. The participants were understanding, and some students asked whether I was going to introduce GCE to their curricula. They were reminded that I was just researching their views on integrating it in OES, and hopefully the study’s recommendations will receive a response. I also had a nice debriefing session with the chief of the EFL department on the topic and methodology of this research.

The participants were notified their information would be kept confidential and the study would not harm them. They were promised that any identifiable data would be securely stored, and they would remain anonymous throughout the study.

The teachers' names were replaced by letters (e.g. A, B) and the students' names were substituted by numbers (e.g. S1, S2). The participants were also given my email and phone number to contact me if they had any question. They were told about their ability to withdraw their participation (Hale & Napier, 2013), but they were advised it had to be performed within one week after data generation. To ensure the data fairly represented the participants' views and they were satisfied with everything they said, copies of transcripts were shared with them to read and send me their feedback. One week was offered to check their responses.

6.7. Data Generation Methods

Data generation means yielding information to answer the research questions through accomplishing a series of activities. According to Creswell and Poth (2018), data generation for a qualitative researcher starts by choosing the participants and the context of study (EFL oral expression teachers and their students in one of the Algerian universities). This step is followed by attaining entry to the site of study and building a good relationship with participants so that they would be of a great help. Before travelling to Algeria for data generation, I contacted the head of an EFL department in Algeria about generating data from OES teachers and students. He replied, "you are welcome". I desired to reach OES teachers, but I could not find their contact details. After gaining permission to access participants from the head of department and obtaining their timetables, I approached teachers by waiting outside their classrooms. Ethical issues which Creswell and Poth (2018) placed at the heart of data generation were considered throughout all phases of the study. The data was elicited from participants through classroom observation and interviews.

6.7.1. Classroom Observation

Observation is a fundamental element of a case study research "whatever the problem or the approach, at the heart of every case study lies a method of observation" (Cohen & Manion, 1994, p107). It is an instrument of "watching and listening to an interaction or phenomenon as it takes place" (Kumar, 2014, p. 173). Observation was used in this study to acquaint myself with OES practices, invite students for focus-group interviewing, and understand the participants' responses in the interview "we come to understand people by listening to them, watching them interact, and thinking about the meaning beyond, beneath, and around the words" (Lichtman, 2013, p. 34). It also enabled me to note some relevant information that participants did not utter

during the interview. Robson (2002, p. 310) contends “data from direct observation contrasts with, and can often usefully complement, information obtained by virtually any other technique”. Flick (1998, p. 137) distinguishes between five dimensions of observational procedures:

1. Overt versus covert observation: overt observation was utilized in this research because participants were informed about classroom observation and permission was obtained in advance.
2. Participant versus non-participant observation: a non-participant observation was employed in this study because I did not participate in classroom practice. I remained silent watching and listening to classroom events.
3. Systematic versus unsystematic observation: unsystematic observation was used for this research because evaluating OES practices was not its aim.
4. Observation in natural versus artificial situations: observation in natural contexts was employed in this study and participants were observed in their OES.
5. Self-observation versus observing others: others (OES teachers and their students) were observed in this research.

Since this study sought to explore what Algerian EFL university teachers and their students say about GCE, I used an observation sheet to take general notes about their OES like the topic and teaching-learning strategies that helped me in analyzing their answers and reporting the findings (Appendix E). I planned to utilize an audio recorder for a richer data, but not all of the students consented to it. After receiving the consent from the teachers and their students, I attended three sessions (one in the laboratory and two in the classroom with first- and second-year students, three in classrooms with third year students) with every group to invite students for interviews at the end of each class. Given that students in Algeria did not have a university email, this strategy enabled me to find the participants and involve all the students who accepted to volunteer in the study. Though I planned to sit in the back of the class to observe OES and take notes without any intrusion into their practices, some of the teachers invited me sometimes to share my opinion on the topics. Whilst observing one of the OES, the teacher invited me to the front of the class, and she requested her students to ask me questions about British culture and life in the UK. In this respect, Gold (1958) differentiates between four types of observation:

1. Complete participant: The researcher is a member of the group he/she is observing without informing them they are being observed (covert). He/she lives with participants and interact with them naturally. Although some teachers invited me to contribute to their discussions, I did not act as a member of the classroom society (neither as a teacher nor as a student). Besides, I did not conceal my presence as an observer. Permission was asked from the teachers and their students before observing their OES.
2. Participant-as-observer: the researcher lives and interacts with participants, but they know they are being observed (overt). It is true that I started observing OES after gaining the acceptance of the participants, but I did not act as a member of the group. I was neither a teacher nor a learner among learners.
3. Observer-as-participant: the researcher taking this role is not a member of the group, but s/he participates in activities while conducting observations (overt). As I did not participate in university activities like helping as an assistant teacher, I did not act as ‘an observer-as-participant’ in this study.
4. Complete observer: the researcher is entirely detached from the group he/she is observing. Since I did not participate in group’s activities (only when teachers asked me to do so), complete observer was the role I performed while observing OES.

Although observation is a valuable instrument for generating live data, it is “neither an easy nor a trouble-free option” (Robson, 2002, p.311). Observation relies heavily on the researcher as an instrument of recording natural occurring data which makes it hard for an inter-observer to verify the field-notes for conformity as the situation cannot be replicated (Denscombe, 2007). For this reason, the notes taken from classrooms observation were used to support or contradict the participants’ responses. However, my presence as a researcher might have influenced the participants’ behaviours. To minimize this effect, the same class was observed for three times. Cohen et al (2017) differentiate between three types of observation: unstructured observation (researchers go to sites without truly knowing what to observe), semi-structured observation (researchers visit settings with predesigned questions but not in a very rigid structure), and structured observation (researchers visit contexts with highly predetermined items). Regarding this study, unstructured observation was employed to record as much information as possible to crosscheck

the participants' answers. Denscombe believes researchers should not visit sites with pre-established items to be tested, but rather with an open-ended observation sheet that serves as "a prelude to a more focused observations" (2007, p. 219). For this research, the notes of the open-ended observations became focused when analyzing the teachers' and the students' interviews.

6.7.2. Interview

Interviewing is a crucial method for obtaining information about "how people interpret the world around them" (Merriam, 1988, p. 72). Since this research was conducted to investigate the participants' views on incorporating GCE in their OES, interviewing was necessary for generating the required data. Based on their structures, Robson (2002) distinguishes between three types of interviews: fully structured interview (the questions 'wording and order' are determined beforehand), semi-structured interview (questions are predetermined, but the order and wording might change with the possibility of omitting or adding some questions), and unstructured interview (Questions are not predetermined in advance). Semi-structured interview was employed in this study.

Semi-structured interview is frequently utilized in studies because it allows a deeper investigation of the problem. Flick (1998, p. 76) contends "the interviewed subjects' view-points are more likely to be expressed in a relatively openly designed interview situation than in a standardized interview or a questionnaire". For this reason, semi-structured interviews were conducted with OES teachers and their students to elicit information about their thoughts on GCE. I prepared lists of topics and questions to guide the interviews, but I did not strictly follow their sequence. This format permitted probing the participants about their answers. Semi-structured interview enables investigators "to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic" (Merriam 1998, p. 47). The interviewees need to feel at ease to share their stances openly. To comfort the participants, the interview was conducted at their convenient time and place. I also tried to listen attentively, question in a clear and kind manner, avoid clues that evoke a specific answer (interviewer's facial expression), refrain from being evaluative or judgmental, and show excitement (Robson, 2011). A voice recorder was used to record data because it "provides a more accurate rendition" of the interview than notes-taking (Yin, 2014, p. 110). Consent was gained from the participants before employing it.

Face to face semi-structured interviewing enabled generating rich and in-depth data in the participants' own words, posing all questions in the interview guides, prompting the participants for details, ensuring a good quality of responses by clarifying ambiguous questions, and answering the research question by comparing and interpreting participants' responses and the observations' notes. This method of data generation, however, required a great time and expense. The presence of the researcher in interviews can make participants feel shy and bias their answers (Daniel & Sam, 2011; Hooda, 2013; Sahu, 2013). For this matter, individual interviews were conducted with teachers and group interviews were carried out with students.

Teachers' Interview

One to one interview was a valuable method for generating data from the teachers. It allowed probing answers and delving into the teachers' experiences and insights to gain an in-depth understanding of their views on integrating GCE in their OES. The teachers were interviewed individually because I thought my role as a researcher would have a lesser impact on their responses compared with the students. Drawing on the reviewed literature and the research aims; a semi-structured interview guide was created (Appendix F). It was designed in a certain degree of order to maintain a reasonable flow of ideas, but it was conducted in a flexible manner as advised by Bryman (2016). It comprises four sections, each one involves a list of questions.

Section one of the interview was intended to make participants feel comfortable and motivated to express their views on integrating GCE in their OES by speaking about their actual OES. Starting with familiar topics encouraged them to provide a lengthy response which set "a natural springboard for further questions" (Richards, 2003, p. 56). This section led the conversation to GCE in OES. Section two started by inviting the teachers to share their understanding of GCE. This question was followed by giving them a statement about the potential place of GCE in OES and inviting them to express their thoughts. The teachers were then asked about their potential roles in GCE. Section three focused on the pedagogical practices for teaching GCE in OES. This section ended by identifying the challenges of integrating GCE in OES. The final section was meant to close the interview by inviting the teachers to add or withdraw any information.

At the end of every last classroom observation, I approached the teacher to arrange for the interview. All interviews were conducted on campus, but in different locations according to the teachers' preferences. Although the teachers could speak English as they were teaching EFL, they were invited to choose their preferred language to express their views comfortably in the interview. All of the teachers favored English language. The topics of the interview guide were discussed during the eight semi-structured interviews, but prompting and probing questions differed from one interview to another as they depended on the teachers' responses. The Interviews ranged between 16 and 49 minutes in length and they were conducted between November 27th and December 18th, 2018. All of the interviews were recorded using GarageBand application in MacBook Air laptop. Soon after the interview, I exported the record to an MP3 file, and I sent a copy to an external hard drive. Although I guaranteed confidentiality, some of the teachers reminded me to keep them anonymous after the interview.

Students' Interview

Group interview is effective when the members "have been working together for some time or common purpose, or where it is seen as important that everyone concerned is aware of what others in the group are saying" (Watts & Ebbutt, 1987, 32). It fits this research because the students were studying OES together. It was employed to generate more in-depth information and to increase the reliability of students' answers by reducing biased responses (Lewis, 1992). It was also used to lessen students' feeling of discomfort and embarrassment which could hinder them from speaking and sharing their thoughts. Group interviewing might have decreased the possibility of lying and stimulated students to reveal their genuine views. Bringing the students together allowed yielding rich data as I was not the only one who posed questions, the students asked and commented on each other's responses.

An interview guide almost similar to the teachers' interview was created to compare their views (Appendix G). It also included four sections encompassing a set of questions. Section one was meant to comfort the students by talking about their existing OES. It set the stage to the following section on GCE in OES. The students were given a paper and requested to spend ten minutes brainstorming together their understanding of GCE. After discussing their responses, they were requested to express their views on a statement about the potential place of GCE in OES. They

were also asked about their potential roles in GCE. They were then given about ten minutes to discuss and write their potential roles in GCE in a table containing four columns (knowledge, skills, values and attitudes, plus actions). Section three was devoted for investigating their views on the strategies and materials of learning GCE in OES. In the last section, they were invited to comment on the interview.

After each observation, the students were invited to participate in a group interview. The number of interviewees in every group is an impediment to integrating group interview in a research “too few and it can put pressure on individual, too large and the group fragments and loses focus” (Cohen et al, 2000, p. 287). Lewis (1992) considers six or seven informants as the optimum size of a group interview. On most occasions, four to seven students raised their hands to take part in the interview. In some sessions, none of them wanted to be interviewed. In total, fourteen interviews were conducted between 7/11/2018 and 17/12/2018. The number of interviews that were conducted with the students of each OES group are illustrated below:

Table 6.1: *Focus Group Interviewing*

Groups	Session 1	Session 2	Session 3
A	0	0	A1 (7 students)
B	B1 (5 students)	0	B2 (7 students)
C	C1 (7 students)	C2 (6 students)	0
D	D1 (5 students)	D2 (6 students)	0
E	E1 (6 students)	E2 (5 students)	0
F	0	0	F1 (4 students)
G	G1 (5 students)	0	G2 (6 students)
H	H1 (6 students)	H2 (5 students)	0

As shown in the table, two interviews were carried out with most OES groups. Overall, eighty students participated in the interviews which were conducted at their convenient time. Soon after the session, I created a group chat on Facebook to agree when to meet for the interview. I then tried to find a vacant classroom and I messaged it to students. Those who were not available on social media, I took their phone numbers and texted them. Before the time of the interview, I visited the place to put two tables close to each other with five to seven chairs around them depending on the number of students. After signing the consent form, I used MacBook Air to record the interview using GarageBand.

The students also chose to speak in English considering the interview as an opportunity to practise their language. Although they were told about switching to another language during the interview, they preferred to take some time to think about the words in English rather than using Arabic or French language. Only few of them shifted to Arabic to utter some expressions. The students enjoyed the interview and liked the topic (GCE). Some of them were very interested to read more about it and prepare a presentation for OES. They asked me to suggest any useful articles for them. Once the interviews were conducted, I started transcribing them.

Interview Transcription

Following each interview, the recording was imported as MP3 file to facilitate the transcription. Twenty-five interviews (three from the pilot study and twenty-two for the main study) resulted in more than eighteen hours of audio data. I transcribed most interviews manually using the iTunes application which helped to pause and replay the audio. As it took about three days to transcribe one file, I resorted to Google Doc dictation software to speed the process. With headphones on, I listened to the audios and uttered the words as heard to be transcribed by Voice Typing. I had to check the transcripts again to ensure they matched participants' voices. This technique was helpful and took relatively less time.

The recordings were transcribed verbatim since the study sought to explore what the participants said about integrating GCE in their OES. Some symbols like (Em (thinking) and hahaha (laughing)) were used to capture the entire picture of the interview. Transcribing the students' utterances was more challenging than the teachers' ones because of the simultaneous answers they provided and the similar voices they had. This led to repeating the audios several times to distinguish between them. To ascertain that the participants' words were listened as uttered, I sent them copies of transcripts for verification. Although they did not all reply, it was a useful technique as they noticed some wrongly transcribed expressions. For example, teacher H detected that I wrote "I feel like I'm all pride" while she said, "I feel like I'm Oprah". The transcription was time-consuming (more than two months), but it familiarized me with the materials and initiated the analysis phase which will be detailed below after discussing the pilot study.

6.8. Pilot Study

Before launching the final version of the research instruments, a pilot study was undertaken to ascertain the comprehension of the questions and their relevance for the study (Hale & Napier, 2013). Piloting the research instruments allowed identifying the issues that might arise when generating data for this research. Few matters emanated from the pilot study which helped in modifying the research methods and discerning the appropriate time for completing them. Due to its benefits, researchers strongly recommend piloting the instruments before any investigation (e.g. Hale & Napier, 2013; Roberts-Holmes, 2018). The data elicited from the pilot study were transcribed and analyzed to determine whether the methods or the process of generating data from participants needed change. Yin (2009, p. 93) contends “A pilot case study will help you to refine your data collection plans with respect to both the content of the data and the procedures to be followed”. In the pilot study, the participants were also asked to comment on the interviews’ questions and the manner of interviewing. The process of piloting and the lessons learnt from it are presented in the next sections.

6.8.1. Conducting the Pilot study

Hale and Napier (2013) suggest “You can first pilot it with friends and family and then with a small sample... of your intended population”. Accordingly, the pilot study was undertaken in September 2018 in England with four friends and in October 2018 in Algeria with one group of OES (one teacher and her students). The piloting stage in England was mainly to check the clarity of the instruments’ questions. I asked four colleagues to read and let me know their thoughts. They found the questions lucid, but one of them assumed students would not understand question 3 (Appendix G) and he advised me to exemplify the learning strategies. A modification was made following his advice.

The piloting stage in Algeria was conducted to examine the applicability and appropriateness of data generation methods. Using students’ timetables, I could find one oral expression teacher to participate in the pilot study. She signed the consent form and we set the dates and times of classroom observations. At the beginning of the session, she introduced me to her students then she gave me the floor to explain their roles in the study and administer the information sheets and the consent forms. At the end of the session, the teacher reminded them I needed some students for the

interview. Six learners accepted to participate, I gave them my Facebook and requested them to send me a friend request to create a group chat for arranging the date, time, and place of the interview.

I attended two sessions with this group (one in the laboratory and one in the class). From each session six students expressed their willingness to be interviewed. In total, twelve students agreed to participate in the interview. We agreed to meet on 24/10/2018 at 11 am (First group) and at 12:30 pm (second group) near the administration; however, only three students from each group showed up. Together we could find a spare room to conduct the interview. The meeting started with an informal discussion to make the students feel comfortable and get them read and sign the consent forms. They were also asked about their preferred language for the interview and whether they accepted to record it. The participants favoured speaking in English, and they were okay with recording their voices. I then put MacBook Air in the middle of the table to record the interview using GarageBand. During the interview, the students mostly used English, but sometimes they switched to Arabic. The interviews lasted between 43 to 51 minutes in length. An informal discussion was also carried out with them after the interview to learn their opinions and suggestions. The students liked the way the interview was performed, but they advised me to speak slowly.

A semi-structured interview was also conducted with their teacher at her convenient classroom and time. Before interviewing, I further asked her consent to use the voice recorder and invited her to select Arabic, French, or English for the interview. The teacher agreed on recording her voice and she preferred to speak in English. The interview lasted for 52 minutes after which I asked her views on the questions and the procedure of interviewing. Like the students, the teacher admired the interview, but she thought it was long as she needed to catch the bus. The records were transcribed and sent to the participants to read and comment, but they did not get back to me until I sent them a reminder. They just responded it was a good interview.

After their replies, I broadly analyzed the transcripts and the notes of the classroom observations. The findings suggested the participants had never heard of GCE, but they addressed some of its elements in OES namely knowledge (humanity), values (respecting each other's' opinions) and skills (decision making). It was difficult for them to explain GCE even though the concept was translated into Arabic. They

understood GCE as knowledge (culture, the relation between society and education) and values (Freedom to express opinions and respect). Although the participants were not exposed to the concept, they believed they would play a potential role in GCE. They viewed it as an important area which would have a substantial place in OES.

6.8.2. Lessons Learned from the Pilot Study

Although a small sample was involved in the pilot study, it alerted me to some issues that I considered while generating data for this research. To arrange for the interview, I gave the participants my Facebook account and asked them to contact me to create a group chat for deciding the date and time of the meeting. This technique was very useful as each one suggested a particular time and we all agreed on one slot, but not all students who expressed their willingness to participate in the interview contacted me via Facebook maybe because they could not find my account, or they were not available on social media. At first, I had six volunteers from each session, but only three students from each group showed up during the date of the interview. They perhaps withdrew not because they changed their decision, but because they could not contact me to discuss their availability. On this basis, I decided to take their Facebook accounts and any other contact details in the main study.

Another issue that emerged from the pilot study was the length of the interview. The teacher mentioned it was a lengthy interview and she was worried about missing the bus. In the main study, the participants were asked in advance for how long they would be available for the interview to tailor it according to their needs. In the pilot study, I just arranged with the participants the date and time of interviewing without considering the place of the meeting. We just agreed to meet somewhere in the department then we all tried to look for a suitable place for the interview which I found a bit time consuming. In the main research, we agreed on the time of the interview then I tried to find an empty room during that time and messaged it to the participants. In so doing, I avoided wasting time searching for a room in the day of the interview.

For a better investigation of the integration of GCE in OES, I did not explicitly state the focus of the study in the information sheets. I just mentioned the research was about their practices in OES to prevent any effects on their usual activities. Those who participated in the interview discovered the main topic of the research, but I explained after the interview the reason of keeping it unrevealed in the informed consents and

the necessity of maintaining the general topic and the themes of the interview undisclosed. When I finished observing their OES and interviewing the participants, I requested 10 minutes from their teacher for a debriefing session with the entire class. I revealed to them the focus of the study, clarified the purpose of keeping it covert, invited them to raise any concerns they had about the research or the information they provided, and requested them to refrain from transmitting it to other groups. I found this process viable and I decided to perform the same in the main study.

To build trust with the participants and assure them their voices were well reported, I sent them copies of the interviews' transcripts to check whether their speeches were accurately written and whether they were satisfied with all the information they shared with me. I asked them to email me their thoughts after reading them, but the participants took a long time to send me their views about the transcripts which made me decide to remind them in the main study that they had one week for reading and emailing me back their opinions. Another issue that arose from the pilot study was the participants' experiences of GCE. When they were invited to share their understanding of the concept, they had an expression of confusion on their faces and they said it was their first time to hear it even when the concept was translated into Arabic as *Tarbyia Elmuwattana Elalamiya*. They were requested to try to explain it together and they were told I was not there to judge their responses. I then prepared some prompting questions for such situations in the main study such as, in which century are we living now? What problems are affecting the whole world including Algeria? What sites can help us solve these problems?

Overall, the abovementioned issues which I experienced while conducting the pilot study drew my attention to some matters that I deemed whilst eliciting data for the main study. Gathering feedback from the participants about the research instruments and the way they were applied was beneficial for this research. Besides improving the data generation methods and procedures, the pilot study provided me with general ideas on OES teachers' and students' views on integrating GCE in their OES. Although the data generated from the pilot study was not deeply analyzed, it prepared me for analyzing the data of the main study.

6.9. Data Analysis

Qualitative data analysis methods were employed to explore the transcripts and field notes for answering the research questions. The data was first organised into files and folders to retrieve them easily (Creswell, 2014). Thematic Analysis (TA) was then applied to find patterns through examining commonalities, differences and relationships across the textual data (Gibson & Brown, 2011). TA goes beyond the process of counting the number of instances (Content Analysis) to combining the meaning of these attributes and develop more tacit structures (Joffe, 2012). It is “a method for identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). This method of analysing qualitative materials suited this research because it allowed me “to see and make sense of collective or shared meanings and experiences” (Braun & Clarke, 2012, p. 57) to investigate the integration of GCE in OES.

TA is not tied to any epistemological and theoretical framework which made it applicable to the interpretive paradigm underpinning this study (Braun & Clarke, 2006). TA is a suitable method for analyzing the qualitative data of exploratory studies (Robson, 2011). It is the most relevant method for studies which aims at investigating the problem through interpretations (Alhojailan, 2012). Since this research sought to explore and interpret participants’ views on incorporating GCE in their OES, TA was the most appropriate method for analysing its data. Due to its flexibility, TA permitted verifying the themes and adding new ones by going back to the original data set.

Different phases have been suggested for qualitative researchers when applying TA (e.g. Attride-Stirling, 2001; Braun & Clarke, 2006; Bryman, 2001; Creswell, 2014; Dorney, 2007; Gibbs, 2007; Miles & Huberman, 1994), but the analysis commonly starts by coding the text then creating themes and writing a report at the end. The data of this research was analysed following the steps of Braun and Clarke (2006) for their clarity in depicting the analysis process to readers. Besides, it is widely used in social sciences (e.g., Maguire & Delahunt, 2017). The six-steps model set by Braun and Clarke (2006) is portrayed in the table below:

Table 6.2: *Thematic Analysis*

Step	Description of the Process
1. Familiarise yourself with your data	Transcribing data if necessary, reading and re-reading the data, noting down initial ideas.
2. Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each one.
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking if the themes work in relation to the coded extracts (level 1) and the entire data set (level 2), generating a thematic map of the analysis.
5. Defining and naming themes	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back the analysis to the research questions and literature, producing a scholarly report of the analysis.

Note. Adopted from Braun and Clarke (2006, p. 87)

The afore-said steps were applied in this study as follows:

6.9.1. Familiarizing Myself with the Data

Verbatim transcription of the recordings gave me a general overview of the dataset. Some interviews, as noted earlier, were transcribed using google docs, but they were scrutinized against the recordings for precision. This technique acquainted me with the data. Sending the items to the participants and receiving their comments took me back to the recordings and transcripts to effect change. Going over the materials again and again helped me to grasp the data. Following this phase, I printed all materials, read and re-read them attentively. Whilst examining the data, I underlined some words/expressions and noted some ideas on the margins. This process familiarized me with the data and initiated the coding process.

6.9.2. Generating Initial Codes

Coding the data involved building “a category that is used to describe a general feature of data; a category that pertains to a range of data examples” (Gibson & Brown, 2011, p.12). The texts were broken into small meaningful segments such as key words, quotations or passages (Attride-Stirling, 2001). Coding the materials can be fulfilled through theoretical TA (top-down/ deductive process) by employing the research questions and the analyst’s interests or data driven-TA (bottom-up/inductive) by generating themes from the data or through using both of them (Attride-Stirling, 2001; Braun & Clarke, 2006; Gibson & Brown, 2011). In this research, both approaches were applied because the qualitative data was analysed in lights of the research questions and the theoretical framework underpinning the study (deductive TA) as well as the ideas developed from the data (inductive TA). I started coding the data according to the following categories which were derived from the research questions:

1. Understanding of GCE
2. Roles in GCE
3. Teaching and Learning GCE in OES

I commenced examining the data with these topics in mind, but they were modified as I progressed with the analysis. New headings and sub-headings were generated from the data as it will be explained in the coming sections. Although I approached the data with some topics, I did not have any pre-set codes. These notions were generated from the materials and revised as the coding process advanced. It is worth noting that I had some initial ideas from the first phase of analysis such as global issues which kept arising from the dataset. I read the notes of step 1, and then worked through each item using “*open coding*” (Maguire & Delahunt, 2017). I first analysed the materials manually by highlighting the chunks of the data and recording the codes on the margins as illustrated by the ensuing example:

Table 6.3: *An Example of Coding Manually*

Data Chunk	Code
you know that people who do not know the culture of others. This really feeds racism and would lead to culture shock, would lead to hatred.	Intercultural communication issues

To manage the large number of codes I had as a result of manual coding, I used a computer software called NVivo for Mac (version 12.3). Initially, I imported the textual data and transferred the notes on the margins to nodes on NVivo. I went through the texts again coding and recoding the data extracts. NVivo facilitated the process of coding and generating themes in phase three. Given the interpretive paradigm guiding this research, I needed to see the coded passages in a context to ensure the analysis was grounded in the original data and the participants' utterances were not lost. Although the coding process was criticised for decontextualization and fragmentation (Bryman, 2001), NVivo allowed me to preserve the context of the data segments. Bazeley (2007) asserts NVivo enables researchers to store data and connect the different elements which would help them "in answering their research questions from the data, without losing access to the source data or contexts from which the data have come" (p.2). NVivo helped me to organize the analysis and examine the data to answer the research questions. Seeing the interview transcript and the nodes simultaneously on the screen facilitated linking each passage with its corresponding node and connecting between the codes to form sub-themes and themes.

NVivo helped me to gather chunks of similar meanings in the same category. This process involved constant comparison between the codes and the data segments to ascertain no relevant data chunks were overlooked. With NVivo, I could accomplish an accurate analysis of qualitative data, but the software might not be useful for novices as they can ravage the analysis without noticing their faults. Gilbert (2002, p. 224) cautions "novice users clearly are at a disadvantage in terms of establishing high-level goals, and maybe especially prone to being led by the software or by their own misunderstandings of what they're doing". To avoid this matter, I attended some workshops at the University of York and watched some videos on You Tube QSR Channel before implementing the software. I also read some books such as "Qualitative Data Analysis with NVivo" by Bazeley (2007), but I found You Tube Videos particularly useful. I sometimes sought help from my colleagues and supervisors.

Generating codes from the dataset was a cyclic process because I was frequently verifying the nodes and reading the segments to check whether they included new information that needed new nodes. This comparative analysis was effective for the study as it helped me to keep sight of the data whilst grouping,

merging and renaming the codes. Denscombe (2007) notes the effectiveness of continuous comparisons in retaining the analysis grounded in the original data sources. This method involves “comparing and contrasting new codes, categories and concepts as they emerge-constantly seeking to check them out against existing versions” (p.99). The process of revising and refining the initial codes led me to develop sub-codes. The next table illustrates some extracts from teachers’ interviews and the levels of coding:

Table 6.4: *Interviews Extracts with Codes and Sub-Codes*

Interviews’ Extracts	First-Level Coding	Second-Level Coding
<p>E: I think it’s about providing students with the skills...for example the ability to convince somebody about something...taking turn in discussions</p>	<p>Turn taking in discussions</p>	<p>Communication</p>
<p>F: I mean global citizenship education is to prepare a person or student or citizen who can first of all master the language and via the language he can... communicate with people</p>	<p>Learning a global language</p>	
<p>G: global citizenship education is about learning a global language that enables you to communicate effectively abroad</p>		

After the second level of coding, I examined the sub-codes looking for connections in the nodes. Some of them distinctively fitted together into one broad division. This process initiated the third step of TA.

6.9.3. Searching for Themes

Having coded the data, I read and re-read the codes to find how many of them could be grouped into one theme. Braun and Clarke (2006) define a theme as a pattern which “captures something important about the data in relation to the research question and represents some level *patterned* response or meaning within the data set” (p.82). They assert there is no response to what makes a theme, how long it should be or what size of the data it needs to combine. While developing themes from the analysis of codes, I did not consider their size or how many chunks they represent as much as I watched their essence and relations with the research questions.

Braun and Clarke (2006, p. 86) contend “the keyness” of a theme is not necessarily dependent on quantifiable measures-but rather on whether it captures

something important in relation to the overall research question”. Accordingly, I reviewed the codes generated in the previous phase to produce meaningful patterns for the research questions. At the end of this stage, all codes were combined into broader relevant themes. I finished step three of TA with “a collection of candidate themes, and sub-themes and all extracts of data that have been coded in relation to them” (Braun & Clarke, 2006, p. 90). Table 4 shows the organisation of the abovementioned codes into one broader theme:

Table 6.5: *An Example of Combining Codes into a Broader Theme*

Interviews’ Extracts	First-level coding	Second-level coding	Third-level coding
E: I think it’s about providing students with the skills...for example the ability to convince somebody about something...taking turn in discussions	Turn taking in discussions	communication	The teachers’ Understanding of Global Citizenship Education as Skills
F: I mean global citizenship education is to prepare a person or student or citizen who can first of all master the language and via the language he can... communicate with people	Learning a global language		
G: global citizenship education is about learning a global language that enables you to communicate effectively abroad			

The above theme is an example of the themes which I had in the third stage of TA. Once all candidate themes have been identified in this phase, I double-checked them which initiated the fourth step of TA.

6.9.4. Reviewing Themes

During this phase, I reviewed the candidate themes that were developed in the previous stage to check whether they make sense and they say something about the data they were representing. I read the codes and the extracts associated with each theme to discern whether the data support the candidate themes. I also verified whether the themes overlap, or they are distinct from each other as advised by Braun and Clarke (2006) “Data within themes should cohere together meaningfully, while there should be clear and identifiable distinctions between themes” (p. 91). I ascertained the themes were coherent and there was enough data to support them, but I noticed some separate

themes could be combined to form one overarching theme especially because similar themes were generated from the teachers' and the students' interviews. For example, the teachers' understanding of GCE as skills and the students' understanding of GCE as skills were combined together to form the theme the participants' understanding of GCE as skills. The participants' past experiences of GCE, the participants' understanding of GCE as knowledge, the participants' understanding of GCE as values and attitudes, the participants' understanding of GCE as skills, and the participants' understanding of GCE as action also seemed to relate to a separate topic understanding of GCE. I then merged them together to create a new theme: the participants' understanding of GCE which involves the aforementioned subthemes. This overarching theme captured better the contours of the dataset.

In refining the themes, I followed the two levels suggested by Braun and Clarke (2006, p.90-91). The first level involved reading the coded extracts for each theme and verifying whether they fitted together into meaningful patterns. After determining the themes which were previously created were coherent and represented the data extracts from which they were formed, I shifted to the following level of the fourth step of TA. For the second level, I further read the themes to discern whether they work in relation to the entire dataset. I also went back to all collated extracts within each theme to code any missed segment or re-code the existing ones in relation to the refined themes. Once I ensured the themes reflected the dataset, I moved to the next step of TA.

6.9.5. Defining and Naming Themes

The aim of this phase was to “define and refine” the themes (Braun & Clarke, 2006, p.92). To this end, I read the themes to specify their meanings, identify the relations between the overarching themes and subthemes, discern the links between the themes and the data extracts, and recognise the interactions between the different themes. Here, I went back to the collated extracts for each theme to determine the meaning that each theme was conveying about the dataset, its connection with the general meaning, and its significance to the research questions. As a part of this process, I checked whether the names of the themes were complex or clear and easy to grasp by the readers as advised by Braun and Clarke (2006, p. 93) “Names need to be concise, punchy and immediately give the reader a sense of what the theme is about”. After verifying the coherence of the overarching themes, their relevance to the

dataset and the research questions, I started reporting the analysis and interpreting the findings.

6.9.6. Producing the Report

The final step of TA was the writing-up of the analysis. This stage involved communicating the messages of the data in a convincing and comprehensible manner. The writing-up of the analysis was supported by sufficient extracts to validate the essence of the salient themes. Braun and Clarke (2006, p. 93) urge:

your write-up needs to do *more* than just provide data. Extracts need to be imbedded within an analytic narrative that compellingly illustrates the story you are telling about your data, and your analytic narratives needs to go *beyond* description of the data, and make an *argument* in relation to your research question

While reporting the analysis, I went beyond describing and paraphrasing the content of the data segments to presenting and interpreting the findings in a coherent way with respect to the research questions and the theoretical framework guiding the study. This phase of TA was presented in chapters seven, eight, and nine. In these chapters, the participants' voices were reported and interpreted as accurately as possible. Verbatim quotes from the data were used to support the analysis. The data generated from the teachers and the one elicited from the students, in addition to the notes taken during classrooms observation were merged together throughout these chapters using constant analytical comparisons to cross-check the responses. Analysing the results through triangulation enhanced the trustworthiness of this study. Tables depicting the codes and the number of the participants mentioned them in the interview were also inserted to provide an accurate and a transparent analysis for aiding the reader to comprehend the findings. These tables were followed by a thick description and interpretation of the codes to further promote trustworthiness.

6.10. Trustworthiness

The criteria of judging the trustworthiness of a research depends on the premises of its own paradigm (Healy & Perry, 2000, p. 121). Trustworthiness represents the “relationships of trust between the researcher, those participating in the research and the nature and purpose of the inquiry” (Fawcett & Pockett, 2015, p. 105). Guba (1981) suggests the following elements for assessing the quality of a research: Truth value (confidence in the results of a research), Applicability (the extent to which the findings of a particular study can be applied in other settings), Consistency (the same results are found if the study was replicated with the same participants in the same contexts), and Neutrality (the degree to which the findings are solely the results of participants and conditions of the study rather than researchers’ perspectives, interests, and biases). To conduct a trustworthy qualitative study, I considered credibility (Truth Value), transferability (Applicability), dependability (Consistency), and confirmability (Neutrality) (Guba & Lincoln, 1985). I employed a number of strategies to establish the aforementioned components of trustworthiness as explained below:

6.10.1. Credibility

According to Conrad and Serlin (2006, p. 413), a research is credible when “what the researcher presents describes the reality of the participants who informed the research in ways that resonate with them”. To advance credibility in this study, triangulation, “several methods or strategies of gathering data as a means of validation” (Lichtman, 2013, p. 292), was employed. Data in this research were generated through classrooms observation and conducting semi-structured interviews with the teachers and focus group interviewing with the students to cross-check responses for presenting a picture that truly described the reality. Member checking was additionally used by summarizing participants’ views on GCE and questioning them for validation during the informal discussions that we had after the interviews. I also shared my earlier vision of the data in the debriefing sessions for accuracy. Conrad & Serlin (2011, p. 272) deem debriefing sessions as opportunities to “test initial understanding by the researcher of the data gathered”. At all times, the participants accepted my preliminary report of their views. Kumar (2014) states the validity of the study relies on the participants’ agreement with the findings. Before analyzing the transcripts, as previously mentioned, I sent them to the participants and

asked them to email me their comments. Modifications were made according to their feedback for increasing the credibility of this research.

6.10.2. Transferability

Transferability is the degree to which the findings of this study can be transferred to other similar contexts (Guba & Lincoln, 1985). Qualitative researchers do not seek to transfer their findings to other settings, but to reach an in-depth understanding of a phenomenon in its specific real-life environment. Nonetheless, if a detailed thick description is provided, the readers can determine whether the actual context is similar to the environment they are familiar with and decide whether “the findings can justifiably be applied to other setting” (Shenton, 2004, p. 63). In this research, I provided as much information as possible to facilitate the readers’ decisions about transferring the results to other situations. According to Guba (1981, p. 86), purposive sampling that is “not intended to be representative or typical... but that is intended to maximize the range of information uncovered” aids the researcher to generate rich data which would allow the readers to compare the context of this study with other situations and discern whether a transferability is applicable. Teachers and students of OES were purposefully selected for this investigation to provide a deeper understanding of integrating GCE in EFL classrooms and allow the readers to transfer the results to other similar situations. Besides, a research wherein “multiple informants, or more than one data-gathering method are used can greatly strengthen the study’s usefulness for other settings” (Marshall & Rossman, 1999, p. 415). This study involves multiple informants (eight groups of OES), and different methods (semi-structured interview, group interview, and classroom observation) which would enhance its transferability to other contexts.

6.10.3. Dependability

According to Miles and Huberman (1994, p. 278), dependability denotes “whether the process of the study is consistent, reasonably stable over time and across researchers and methods”. The process of this research was adequately explained for helping future investigators to replicate it and maybe generate the same findings. Guba (1981) suggests some tactics to strengthen dependability such as overlapping methods. In this study, observations and interviews were conducted so that “the weakness of one is compensated by the strengths of another” (Guba, 1981, p. 86). Since almost similar results were obtained from these methods, the stability of this research was

enhanced (Guba, 1981; Guba & Lincoln, 1985). Using “audit trail” for keeping “a full record of your activities while carrying out the study” (Robson, 2011, p. 159) would also boost the dependability of an inquiry. The procedures of generating and reporting data were thoroughly documented throughout this research for allowing the readers to evaluate the study.

6.10.4. Confirmability

Confirmability is the extent to which the research’s findings are “the result of experiences and ideas of the informants, rather than the characteristics and preferences of the researcher” (Shenton, 2004, p. 72). To check whether my analysis presents the subjects’ views, I shared with them my initial understanding and interpretation of their views on GCE. To ensure their voices were well written, I sent them a copy of the transcripts. Although I had not received a reply from all of the participants, sending them the transcripts to verify their answers was very useful for me as they commented on words that I transcribed wrongly and on information that they believed would identify them as individuals. They kindly requested me to reword them and they suggested for me some expressions to use instead. Their suggestions were immediately enacted to launch the final version of the data. Guba (1981) believes triangulation minimizes the investigators’ bias. For this research, data were generated from different sources using various instruments to reduce the possibility of biasing the findings. Guba (1981) also recommends reflexivity which was practiced throughout this qualitative study by examining choices and acknowledging their influences on the research process.

6.11. Reflexivity

Berger (2013, p. 220) defines reflexivity as “turning of the researcher lens back onto oneself to recognize and take responsibility for one’s own situatedness within the research”. Reflexivity was performed across this research to establish trustworthiness, lesson bias, and help readers to comprehend and evaluate the study. The selection of the setting, methods, and participants was transparently documented and justified in relation to the research aims and my positionality. In the introduction of this thesis, for example, I mentioned Algerian university OES teachers and students were chosen for this study because I was an EFL university student in Algeria and we had the chance to address different themes in OES. Having the opportunity to address something, however, does not necessarily mean doing it and expressing positive views

on its performance. For this reason, this study investigated EFL teachers' and their students' views on integrating GCE in their OES.

I also noted that the teachers were interviewed individually whilst the students were interviewed in groups because of power relations. Dodgson (2019, p. 220) asserts "If a researcher clearly describes the contextual intersecting relationships between the participants and themselves (reflexivity), it not only increases the credibility of the findings but also deepens our understanding of the work". I share with the participants of this study the cultural backgrounds and the educational field, but I carefully controlled my personal beliefs, preferences, and emotional reactions whilst eliciting, analyzing, and interpreting the data for a rigorous research. Being an insider, however, helped generating rich data and providing deep interpretation of the findings to answer the research questions. As a Muslim woman exploring the integration of GCE in EFL classrooms within an Islamic setting, I could advance thinking about the controversial influence of religion on GCE. As discussed in 2.2.2, some researchers believe that Islam supports GCE (see Berween, 2002; Crossouard & Dunne, 2020), whilst others believe that there are tensions between Islamic principles and GCE (see Ashraf et al., 2021). The participants of this study, especially students, referenced their faith when expressing their views on GCE (see chapters 7, 8 & 9). Drawing on my religion, in addition to the theoretical and analytical frameworks underpinning this study (see chapters 3, 4 & 5) enabled highlighting the complexity of introducing GCE in Islamic contexts. The results indicated that critical GCE which allows students to reflect on their biographies and address complexities in dialogic environments is more appropriate for Islamic countries. In so doing, this study makes an original and substantial contribution to the research literature.

The process of generating and analyzing data was fully explained in this chapter. Although I could not find someone to code a part of the data, the codes were discussed with my supervisors and they were presented throughout the finding chapters. I assumed power differentials would more influence students' responses, especially because I was preparing my PhD in the UK. Power imbalance is challenging for qualitative researchers but empowering participants through participatory methods would minimize its impact on the study (Dodgson, 2019; Hill, 2019; McGarry, 2015). Yielding data through interviews and giving the students time to brainstorm their ideas together diminished social desirability bias and enhanced the accuracy of this study.

6.12. Summary

This chapter presented the research methodology. Constructive/interpretive paradigm guided the research through employing a qualitative case study research design. Ethical issues were considered, and the data were generated from a purposefully selected group of EFL university teachers and their students by observing their OES and conducting semi-structured interviews. Information were elicited from various methods using different resources and reflexivity to increase the trustworthiness of the study. TA of Braun and Clarke (2006) was applied to analyze the data and the findings are reported in the ensuing chapters.

Chapter 7: The Participants' Understanding of Global Citizenship Education

7.1. Overview

This chapter presents the participants' understanding of global citizenship education (GCE) to answer the first sub research question:

RQ1: What do the participants understand by global citizenship education?

To facilitate the reading, it might be worth reiterating that the participants represents the teachers and the students together. The absence of some aspects from their responses does not necessarily indicate their unawareness of them, but it may suggest they forgot to utter them in the interview, they believed providing some examples was sufficient to clarify their understanding, and/or those ideas did not occur to them during the interview. Unlike the majority of teachers who contended they had formerly heard of GCE; all of the students reported the concept was fairly new to them. The rare experience of GCE was attributed to some factors namely: the absence of GCE from the syllabus, and the lack of exposure to GCE within classrooms.

When they were asked to share their understanding of GCE, all of the students and the teacher A were put in a disjunctual situation which was described by Jarvis (2006a) as the moment when individuals detect they cannot ascribe meaning to an experience. At this point, GCE was translated into Arabic and few sub-questions were asked like: Could you name some problems that are not only influencing Algeria, but the whole world? Which places can prepare us for such issues? Gradually, the question was posed again. Interestingly, they started expressing their understanding of GCE.

While the teachers gave direct statements, the students associated the concept with different familiar terms which they employed to communicate their understanding of GCE. With a special focus on the relationships with others, five common themes were generated from the data: the participants' past experiences of GCE, the participants' understanding of GCE as knowledge, the participants' understanding of GCE as skills, the participants' understanding of GCE as values and attitudes, and the students' understanding of GCE as action, all of which are explored bellow in relation to the theoretical framework presented in chapter 5.

7.2. The Participants' Past Experiences of GCE

To examine the participants' understanding of GCE, their past experiences of the concept were initially investigated because individuals' reactions in their current experience are shaped by their prior experiences (Jarvis, 2006a). Accordingly, they were first asked whether they encountered GCE before and when/where they discovered it. While the majority of the teachers answered they previously heard of GCE, all of the students replied they had no past experience of it.

Table 7.1: *The Participants' Past Experience of GCE*

Past Experience of GCE	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
• Yes	7 (B, C, D, E, F, G, H)	0
• No	1(A)	14

The table demonstrates all of the teachers said they had a previous experience of GCE except A who claimed she had no past experience of it “I have never ever heard about this”. She justified her inexperience of GCE by the absence of this concept from her educational and professional experiences given that GCE is not a part of the Algerian educational syllabi “even in oral syllabus it isn’t mentioned” (A). This result indicates GCE has not yet been considered in the Algerian educational system. Those who contended they were formerly exposed to GCE asserted they did not undertake it profoundly “I heard it, but I never get deep into the topic about global citizenship, but I just know in broader sense what does it mean” (F). E reported GCE was mentioned by one of her teachers when she was a student, but they were not encouraged to seek more information about it “it was like an idea there is global citizenship education... but it wasn’t like something that we talked about for hours and we tried to tackle and discuss and to know what is in it...just a shallow information”. Even those who had a past experience of GCE asserted they did not address it fully. B said she discovered the concept in a conference “I heard about it in a conference”. Likewise, D reported she was introduced to GCE by a professor in a conference, and she was enchanted by the idea:

yeah, I heard about this concept...I have discussed this with one professor...we were having a conference and we talked about this and he actually invited me to prepare an article, doing some research about global citizenship. I said yeah, I'm pretty much concerned and interested in this topic and that was the first time that I actually started thinking about doing something about global citizenship education

D's discussion on GCE with the professor inspired her curiosity for a future research on it. H, however, discovered this concept when she was researching about the topic of her class "yeah, actually I have heard this word ...during my research because I'm researching too whenever the topics because I want to give them the appropriate ...videos, the appropriate materials to be used in the lab session". However, C and F did not mention how they discovered GCE. G was also unsure about her first exposure to the concept "maybe it's through reading, I don't actually remember very well". The teachers' responses indicate their little knowledge about GCE since those who previously encountered the concept maintained their experience was fairly superficial. Their limited information about GCE was noticed in their elucidation of the concept "according to my very humble understanding, I think..." (D), "let me think first...em..." (E), "It means we prepare them for em...to..." (A). These expressions are justifiable given "sensation" hearing of the concept is just one step of the learning process. The teachers' past experience "sensation" was not transformed to result in more knowledgeable persons (Jarvis, 2008).

Unlike the majority of the teachers who contended they were exposed to GCE though they did not thoroughly address it, all of the students maintained GCE was very new to them, as exemplified by the ensuing excerpts from A1, B1, C1 consecutively:

S5: first time
Students: it's the first time

S1: it's first time I hear this...,
S2: yeah, it is, it is really new

S2: I have no idea about this
S6: me too

The students' inexperience of GCE can be associated with the absence of this term from their timetables and classrooms. When they were asked about the meaning of GCE, they seemed in a disjunctual situation. They were administered a paper to brainstorm their thoughts, but they did not know what to write and they sought

clarification “what we should exactly write here?” (D1). Often, the concept was translated into Arabic and they were given some time to share their comprehension of the term, but they mostly kept silent. At this juncture, some general sub-questions were posed. In so doing, they commenced uttering what they understood by GCE. However, their answers indicated they were unclear about the concept “I think maybe ...it deals with...” (S2, G1). The students’ difficulty to grasp GCE can be traced to their inexperience of GCE since all of them reported the term was fairly new to them.

Overall, the participants were undetermined about their understanding of GCE because of their confined exposure to the concept. Inviting them to explain a notion which they had not experienced before brought perplexity among them. Their reaction in this episodic experience is reasonable according to Jarvis (2006a). The participants asked questions to resolve the dissonance between their biography and the new experience. It is, therefore, worth reporting from the outset that the participants remained unclear about GCE though they expressed their understanding of the term.

7.3. The Participants' Understanding of GCE as Knowledge

The majority of the participants referred to knowledge dimension of GCE whilst clarifying their understanding of the concept. This was expressed as learning about global issues with a special focus on cultural aspects.

Table 7.2: *The Participants' Understanding of GCE as Knowledge*

Knowledge	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
• Global issues		
✓ Intercultural communication issues (cultural issues 'religions, traditions, habits, behaviours, ethics, manners, educational system, language, lifestyle, clothes', nationality)	2 (A, C)	11 (A1, B1, C1, C2, D1, D2, E1, E2, G1, G2, H2)
✓ Human rights issues (Racism, tolerance, intolerance, gender, hatred)	0	5 (B1, D1, E1, G2, H2)
✓ Socio-economic issues (technology, poverty, economy)	0	4 (C2, D1, F1, G2)
✓ Peace education (immigration, refugees, peace)	0	3 (F1, H1, H2)
✓ Environmental Issues(environment)	0	1 (F1)
✓ Vocabulary	1 (E)	0

The table indicates GCE was explained to a large extent as studying cultural issues and to a lesser extent as tackling other types of global issues which were more frequent in students' responses. Only three teachers referred to knowledge aspect of GCE. Possibly because students were given time to think together and explain GCE whilst teachers favoured answering directly. According to Yakovchuk's (2004) classification of world issues, participants mainly referred to intercultural communication issues, human rights issues, socio-economic issues, peace education, and environmental issues.

A greater emphasis was given to enhancing individuals' knowledge about the culture of others "it means...to study other cultures, to know about other cultures, problem cultures... incorporate foreign culture" (A). The lack of awareness about different cultures was assumed by C to cause the emergence of other world problems namely culture shock, apartheid, and antipathy "you know that people who do not know the culture of others. This really feeds racism and would lead to culture shock, would lead to hatred". GCE was understood as the integration of other cultures without reference to learners' own cultures. This comprehension may indicate the teachers took students' cultures for granted believing they were well informed about their practices.

Likewise, the students when they were asked to expound their understanding of GCE, the majority answered learning others' cultural practices "to know others' culture and others' behaviour" (S3, G1). Attaining information about others' cultures was thought to allow their existence with diverse cultures in the world and prevent them from experiencing a cultural shock when meeting with individuals whose cultural backgrounds are different from theirs "if you discover them and know about them, so when we face them, we will not be astonished and embrace the other traditions" (D1). Although the students indicated tackling other cultures instils in their biographies a receptivity for diversity, it is worth commenting that addressing others' cultures may instead stimulate their exclusion from one's limits (Bauman, 1995). The latter possibility can be high if they were to focus on the practices of other social groups without reflecting on their own to identify any relationship between both products and practices. A sheer focus on educating students about the culture of others does not truly prepare them for social interactions. Among the students, only D2 mentioned GCE involves the integration of various cultures including theirs and an investigation of the difference between them:

To know about the other culture...and introduce...your culture to the world...breaking the bridge between cultures...the reason behind global citizenship is to put all different cultures in some particular topics and to talk about cultures...we are different, we have different cultures, so I guess...understand the difference between the culture

D2 explained GCE as knowledge about cultures considering GCE as an opportunity to tackle cultural topics and explore the difference between them. They seemingly treated cultures as separate distinct entities. Addressing cultural differences

and neglecting similarities may cause the acquisition of knowledge that provokes the expulsion of strangers. This finding implies the participants had little information about GCE which was chiefly understood as soft cultural GCE because they only mentioned knowledge about various cultural aspects without reference to socio-cultural systems and power relations which are likely to influence intercultural encounters.

GCE was also comprehended as the incorporation of human rights issues, socio-economic problems, peace education, and environmental issues. Among the teachers, only H clarified GCE as the integration of global issues to raise students' knowledge about the world so that they will not struggle when travelling abroad "it means that I'm teaching them something about international topics...not just topics happens in Algeria...if I teach them topics that are addressed only in Algeria ...when they go abroad, they will have difficulties". H did not refer to a particular category of global issues, but she indicated the interconnectedness of the world. She understood GCE as the incorporation of global topics to prepare her students for overseas experiences.

Related to this concern, many students understood GCE as an opportunity to raise their awareness about world issues "to be aware of the problems" (D2). E1 gave an example of the tension between Arabs and Kabyles in Algeria which was coded as human rights issues "in our country there is this bad...between Arabic and Kabyle...for example, in X they hate Arabic, they can't live with them, they hate it...also, we Arabic don't like Kabyle". GCE was, then, seen as an area where they can tackle ethnic conflicts and racial hatred. Similarly, H2 explained GCE as a way to draw their attentions to the disadvantages of intolerance and advantages of peace "generate awareness about danger of non-tolerance...aware people of the importance of tolerance...the importance of peace". They mentioned human rights and peace issues which can be linked to soft moral GCE since they did not critically analyse ethics in relation to socio-political structures for justice. F1 also viewed GCE as a space for addressing world issues like immigration, poverty, and environment:

S3: I think global citizenship education is the door and the key in order to discuss such global issues like immigration and poverty and so on and find solution for these problems

Sihem: yes, thank you

S2: I think that global citizenship education talks about taking care about the environment

GCE was understood as knowledge about peace, socio-economic, environmental problems, and their solutions. G 2 suggested drawing a comparison between their practices and others to learn how to manage their money successfully “economic. It’s about money...how to spend money in a right way and difference between how people there spend their money and how we do spend it over here”. G2 believed comparisons between their own way of spending money and the one of others aid them to have knowledge about how to overcome economic problems. Again, they tended to focus on addressing the differences between themselves and others regarding global issues which might provoke the construction of boundaries between them. The participants did not critically refer to such problems and contextualize their explanation in the socio-political context for justice. F1 and G2 understanding of GCE can, then, be linked to soft social, economic and environmental GCE (3.4.1).

B1 noted the need to reflect on their experiences of the conundrums to gain more information “we must learn about the experience, our experience to do a right thing”. They seemingly considered their experiences as a resource for boosting their knowledge about world issues summarizing GCE as a “new experience”. This understanding might be due to their rare past experiences of the concept. They indicated they learn from disjuncture related to “GCE” through involving their previous experiences about world issues to obtain knowledge and function appropriately in the world. This view reflects Jarvis’ statement that “through my own experiences of living, I learn who I am and gain a personal identity” (2005, p. 4). Besides knowledge about global issues with a special concern about others’ cultures, GCE was understood as knowledge of words associated with these issues “I think it’s about providing students’ ...with the knowledge...vocab which is related to topics that are world known” (B). GCE was viewed as an area for learning global topics and their related vocabulary. This practice is seen as one significant contribution of language classrooms to citizenship (Starkey & Osler, 2003). Addressing terms pertinent to world issues might enable students’ participation.

The above findings indicate many participants referred to knowledge dimension of GCE when articulating their understanding of the concept. With a specific focus on learning about others, addressing intercultural communication

issues, human rights, socio-economic, peace and environmental global issues including their associated vocabulary were mentioned by the interviewees as significant aspects that students experience in lights of GCE to learn global knowledge and be prepared for travelling abroad. Reflecting on personal experiences when incorporating these topics was seen as a way of learning these matters and changing activities. The participants, however, centralized their understanding of GCE on the notion of difference with no reference to sameness and relationship. The participants understanding of GCE can, therefore, be linked with soft cultural, moral, social, economic and environmental GCE. This result may denote their limited ideas about GCE. It may also indicate their avoidance of critical GCE because of its sensitivity.

7.4. The Participants' Understanding of GCE as Skills

The participants also articulated the following communication skills when sharing their understanding of GCE: Learning a global language, exchanging ideas, turn taking in discussions, listening and politeness.

Table 7.3: *The Participants' Understanding of GCE as Skills*

Skills	The number of the participants mentioned it in the interview	
	The teachers	The students (Groups)
• Communication		
✓ Learning a global language	2 (F, G)	2 (B1, C2)
✓ Exchanging ideas	0	7 (B1, B2, C1, D2, G1, G2, H2)
✓ Turn taking in discussions	1 (E)	0
✓ Listening	0	1 (C1)
✓ Politeness	0	3 (D1, H2, G1)

The table demonstrates few teachers mentioned communication skills which were voiced by a considerable number of students. The participants did not utter other skills like collaboration, creativity and critical thinking. This result seemingly indicates their little information about the skills element of GCE.

The participants thought GCE involves studying communication skills. This understanding echoes Jarvis's (2009) belief that speech and communication are significant in learning experience. They comprehended GCE as a field in which students learn skills "it's about providing students with the skills" (E) that allow them

to accomplish a successful communication “it deals with effective communication” (G1). To communicate effectively, the teachers asserted students need to learn a global language that they can use with individuals from different languages “global citizenship...is about learning a global language that enable you to communicate effectively abroad... in some situations” (G). Again, GCE was explained as preparing students for overseas experiences through teaching them a global language.

The students also viewed GCE as an opportunity to improve their English language which they considered as a global language so that they can communicate with diverse people when travelling “to improve our language because in Germany, in England they talk only in English language they do not talk French or Arabic you must know their language to communicate with people”. G specifically mentioned enabling students to speak English as a lingua franca. She believed GCE prepares students for GC through allowing them to communicate using English as a lingua franca “you become a global citizen when you can communicate with any person in the world using the lingua franca and its culture”. G asserted the culture of English as a lingua franca combines the cultures of the interlocutors. This view suggests GCE is a space for improving students’ English language and cultural awareness.

F also understood GCE as preparing students to consider listeners’ biographies and interpretations of messages “I mean global citizenship education is to prepare a person or student or citizen who can first of all master the language and via the language he can... communicate with people...without offending other people’s culture”. This view indicates speakers’ messages can trigger different reactions among listeners. GCE would allow students to experience such forms of communication to consider others’ cultures and feelings whilst exchanging ideas in real-life interactions as expressed by G2 “so you can develop a skill of communication with others...so he can be successful in his life...he can prove his point of view without aggression or violence, without ...hurting others feeling, without facing problems”. This conception of GCE suggests poor communication skills hinders successful interaction. The participants, however, did not critically talk about using communication skills to spread offense or challenge the status quo. They softly talked about developing students’ communication skills of the global language to prepare them for intercultural interactions. Again, their understanding of GCE as skills reflects soft cultural GCE.

The participants centralized their clarification of GCE on enhancing students' verbal communication skills. Besides learning English as a global language, they mentioned sharing ideas "exchanging information" (G2), taking turns in discussions "turn taking in discussions" (E), listening "we must listen to them" (C1), and politeness "we should be polite" (D1). They did not utter nonverbal, visual and written types of communication and how these means can be applied to commit crimes or end world problems. This result further demonstrates their little ideas on GCE.

The findings presented in this section indicates GCE was understood by some participants as developing communication skills including learning a global language namely English as a lingua franca, politeness, listening, and alternating turns while exchanging information. Their explanation of GCE was soft as they did not critically address the use of such skills to analyse the world. They only voiced verbal communication without mentioning non-verbal, written or visual ones. Their understanding of GCE as skills can be associated with soft cultural GCE. These results denote their limited experience of GCE.

7.5. The Participants' Understanding of GCE as Values and Attitudes

The participants also referred to values and attitudes whilst sharing their understanding of GCE by articulating tolerance, acceptance, respect, openness, love, peace, co-existence, freedom of expression, building relationships, and a sense of belonging to humanity and global community. While none of the teachers explicitly mentioned their religion, many students explained GCE in relation to Islam.

Table 7.4: The Participants' Understanding of GCE as Values and Attitudes

Values and Attitudes	The number of the participants mentioned it in the interview	
	The teachers	The students (Groups)
• Tolerance	0	5 (B1, B2, D1, H1, H2)
• Acceptance	1 (B)	8 (B1, B2, C1, C2, D1, E1, H1, H2)
• Respect	1 (B)	11 (A1, B2, C1, D1, D2, E1, E2, F1, G1, H1, H2)
• Openness	0	2 (B1, D1)
• Love	0	2 (B2, E1)
• Peace	0	4 (B2, C1, E1, E2)
• Co-existence	0	2 (C2, H1)
• Freedom of expression	0	2 (D1, G1)
• Building relationships	1 (B)	4 (G2, H2, E1, C2)
• A sense of belonging to common humanity and global community	2 (C, D)	2 (G1, G2)
• Linking GCE to Islam	0	6 (A1, B1, C1, C2, D1, E1)

The table demonstrates the minority of the teachers uttered values and attitudes which were articulated by all of the students. GCE was mostly explained as respect, acceptance and tolerance. Among the teachers, only B thought GCE includes respecting and accepting others' perspectives "it is about respecting others' opinions and ideas...to share ideas with a sense of accepting or refusing depending on arguments". B comprehended GCE as a realm of learning to respect the difference in opinions and justify agreement or disagreement. Several students also mentioned learning to respect others' differences and avoid "laughing" (G1) at others' practices. For them, GCE is an area of studying how to defend one's beliefs without "hurting others' feelings" (S4, H2). The students considered "emotions" as a part of their learning. GCE was seemingly understood as an opportunity for addressing respect and transforming their experiences through "emotions" into developing themselves.

Others' emotions and feelings were mentioned by the participants as a crucial aspect of GCE "don't forget all the time that there are people and everyone has feelings and you cannot hurt him or her for just yourself and even you are hurt you can explain" (S4, E1). This opinion reflects Jarvis's (2006a) belief that emotions constitute an essential component of learning. Some students indicated others' emotions could be respected by accepting their distinctiveness "to accept differences means knows how to treat people the way you would like to be treated" (S5, H2). This value was assumed

to overcome hurting others' feelings and foster respect, acceptance, and tolerance of diversity as maintained in C2 "and then you can accept the diversity, you can accept they are different and they can be whoever they are, actually they don't have to be like you". This view indicates exposure to GCE within OES helps students learn acceptance, tolerance and respect. F1 explained GCE as a subject in which they are instructed to respect others' cultures including religions, skin colours and clothes:

S4: I think it is the session where students are taught to be respectful and respect others' skin colours, religions, cultures

Sihem: yes, what else have you written?

S1: personally, I think that global citizenship is to try to make the world better place and that means developing ourselves and respecting differences.

F1 comprehended GCE as a space for learning to respect cultural differences and merging it into themselves to better the world. This view echoes Jarvis' s (2006) definition of learning as the integration of experiences into individuals' biographies generating changed humans. Studying others' cultures was mentioned as a key to tolerating and respecting diversity "we should know about the cultures of others because when we know about it, we will respect them and their culture" (S2, A1). Some students thought GCE aids them to be tolerant "it makes you be tolerant and to not be racist" (B1). They viewed GCE as an opportunity to learn "how to be tolerant" (S4, H2) and "accept what everyone chose to be" (S1, D1). Few students mentioned refugees and discussed the necessity to tolerate and accept newcomers "refugees, we have to accept everyone that comes to our country and be tolerant to them" (S5, H1). GCE was, then, conceived as a subject for infusing respect, tolerance and acceptance of diversity into their biographies. However, GCE can instead provoke disrespect, intolerance and non-acceptance, especially if they focus on learning about others' differences and treating others as oneself wish to be treated as they indicated in their answers. If oneself, for example, likes something to be done to her does not necessarily mean others wish the same to be done to them (Appiah, 2006). This possibility was not mentioned by participants. Their explanation of GCE was less critical because of their little knowledge about GCE.

Some students also mentioned love, peace, freedom of expression and co-existence when clarifying their understanding of GCE. They believed GCE involves learning to love each other "share love" (B2) and settling together in a friendly atmosphere where everyone is free to express their thoughts. GCE was, thus,

understood as a study for learning peaceful co-existence. An example of students' interview in this direction is given below:

S2: to learn how to live peacefully
S3: this study helps us to spread peace
S4: to learn how to live ...
S1: friendly
S4: yes
S3: as a family, to live as a family
S3: to transform the whole world in...
S2: family...into small countryside

The above excerpt from E1's interview illustrates the students comprehended GCE as a course in which they study how to live lovingly as a family. They asserted GCE changes the world into a small environment where peace, love, freedom of choice and expression are shared between humans "everyone is free there is no limitation...in expressing ourselves" (D1). GCE was seen as an opportunity to address citizens' ability to voice their preferences and practise their cultures without constraints "they have the freedom to practise their religion and we have freedom in that" (G1). For students, GCE comprises individuals' freedom to exercise their biographies without external interferences. They did not, however, critically link these values to the real-world.

Some participants also mentioned GCE is about establishing good relations with others and fostering a sense of belonging to the broader community. B commented GCE includes establishing a favourable rapport between conversationalists "I said to build strong relationship with interlocutors" through respecting each other and accepting the difference in perspectives and backgrounds. Certain students while explaining their understanding of GCE emphasized "social relationship with foreigners" (G2). They viewed GCE as an opportunity for promoting their connections with diverse individuals in the global community.

C added GCE is the result of globalization and the advancement of technology which led to the interconnectedness of nations inducing discussions around GC in the modern era. Then, she went to define global citizens as "human beings who belong to all nationalities without any discrimination, without any passport to go to those, yeah". C indicated GC requires the elimination of passports when entering another place. Similar view was expressed by D1 "we are free to choose whatever region you want whatever language to speak whatever place to live in". These students implied GC

allows them to settle wherever they desire. C and D1 suggested removing prejudicial treatment of citizens from different backgrounds anywhere in the world. Again, they linked their explanation of GCE to traveling. D also understood GCE as educating global citizens defining them as:

I think that global citizenship education is to educate our students to become global citizens. What do I understand from global citizens is I think the ultimate aim that we are all human beings, we all share the same world, we share the same problems, we despite these geographical frontiers, despite the religions difference...we are all facing the same end and we are all facing the same destiny, we are all sharing the same problems of global warming

Accordingly, GC means a sense of belonging to humanity given all people live in the same world and undergo similar circumstances despite their differences and experiences. The previous section reported participants focused their understanding of GCE on differences, but D whilst explaining GCE as values and attitudes mentioned both sameness and difference. She thought GCE is derived from our inclusion in the same sphere of humanity “global citizenship education maybe is drawn from the idea that we are all human beings and I think humanity is about all”. D maintained GCE is an attitude of affiliation with humanity, confronting the same destiny, and sharing similar concerns regardless of discrepancies.

Few students also said, “we are all humans” (G2) viewing GCE as co-existence “even that we share different religions... we must live together and forget about those differences” (H1). They supposed GCE assists them to become national and global citizens “I understand that you will be world citizens not just in your country” (S3, G1). The participants did not confine their explanation to the nation state, but they extended it to the world. D reported she attained this attitude through studying abroad:

I have learnt this lesson very few years ago when I was abroad, my experience as student inspired me in a way that I understood...is that after all we are all human beings. No matter what our backgrounds, our differences, our colours, our religions, that didn't make any difference

D contended her overseas experience raised her awareness of belonging to the same human nature regardless of cultural and racial discrepancies. Her experience of living in a different context has seemingly led her to integrate such values and attitudes into her biography. Unlike other participants who understood GCE as a subject to prepare students for overseas experiences, D asserted her experience of studying abroad instructed her the values and attitudes of GCE advising educating them to

children and students “if we can pass this idea, I think value to our children, to our students in universities, I think we can contribute to making a better world”. However, studying abroad experiences can foster simplistic understanding of global issues (3.2). D reiterated the notion of sameness calling for considering differences as a blessing of the global community:

what’s wrong is that most of the time our educational system, our culture...our society concentrate more on the differences and leave out the similarities. Ok, even when you concentrate on the differences, the differences are good. The differences make people special...I think if people could see the differences in positive way, we can all accept the fact that we are all human beings

GCE was understood as values and attitudes of belonging to the same species, living in the same world, and sharing the same destiny and problems. D exhorted embracing diversity and appreciating differences. She disapproved of concentrating on differences and dismissing similarities. She seemingly recognized the sole engagement with differences can evoke stereotypical attitudes fostering the rejection of strangers from one’s group. She advised seeing differences as positive aspect of humanity. This tactic is, however, problematic as it can prevent cultural understanding. The participants’ responses tend to align with soft moral and soft cultural GCE because they underlined common humanity and sharing rather than justice and defying detriment (3.4.1). Whilst D reflected on her experience abroad to expound GCE, many students employed their biographies namely religion to elucidate the concept “I’m goanna relate it with religious rule” (S2, A1). Linking GCE with Islam demonstrates the big influence of religion on Muslims lives. Students asserted Quran taught them GC by clarifying their roles as human beings in the world. Islam educated them to treat everyone equally with no racism of ethnicity, skin colour, country or anything else as stated in the Hadith given by D1 in Arabic:

"لا فرق بين عربي او أعجمي ولا بين ابيض ولا اسود إلا بالتقوى", "There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Neither is the white superior over the black, nor is the black superior over the white except by piety". D1 explained this anti-racism message as “it means that it doesn’t matter if you are black or white, if you are black or white there is no difference. What matters is your heart”. They indicated Muslims are warned not to see oneself superior to others based on racial origins, social status or educational degree as they all belong to humanity. The only feature that distinguishes between them is the level of goodness in their heart. They

are cautioned such measurement is not to be used against each other since it can only be detected by Allah.

The students added diversity was created for humans to get to know each other, build relationships, and share love and peace justifying their answers from Quran "وجعلناكم شعوبا وقبائل لتعارفوا" "We made you into nations and tribes, that ye may know one another" (Quran 49: 13). This verse indicates they were made aware that they were created in various ethnic groups to explore the world and know each other not to prejudice and spread hatred. Unlike the majority of the students who emphasized differences, D1 highlighted sameness by reflecting on their religion.

Although the teachers did not explicitly mention Islam when expressing their understanding of GCE, they may have unwittingly drawn upon it given that religion influences Muslims lives. Jarvis (2008b) asserts speakers' language reflects their cultural and religious experiences. The teachers' responses can denote their religious backgrounds. D, for example, deemed diversity as a vital component of life urging its valuation. Possibly, her view was inspired by Islam since Muslims are advised Allah created them in different nations to learn from each other.

Some students commented they may receive prejudgments and discriminations because of their external appearance "I think that if I go outside my country, I'll get so much hate because I'm wearing Hijab" (S2, B1). They believed their headscarves can define them as terrorists "people who wear hijab they call them as terrorists" (S4, E1). Assumptions about humans wearing hijab were associated with the lack of information about Islam "they have the idea that if Muslims are different from the other religions, they don't respect the other one" (S2, A1). They rejected this belief because Islam taught them to tolerate diversity and maintain good relationships with humankind without any discrimination of religious affiliations "our religion says that we have to respect all religions even if they are Christians, Jewish or..." (S2, C1). GCE was, then, comprehended according to their religious principles.

The students also noted some Muslims do not permit other religions to visit their homelands "even...the Muslims...cannot accept Christian people and...the way of living of other countries" (S4, E1). S3 described these people as egoists because they are concerned with themselves without regards to others "I think all the people become selfish because they only think about themselves" (E1). S2 thought the best option is to enjoy life together regardless of the religious perspectives "live the

happiness even if we don't share the same God" (A1). She meant the existing differences should not be taken as a burden to settling together in the world. The participants' understanding of GCE in lights of their religion tends to match soft spiritual GCE because they softly talked about spiritual and emotional human connections without contextualizing their answers and analysing for example the conflicts that might arise when their religious values contradict with those of others.

In summary, many participants understood GCE as values and attitudes including acceptance, respect, tolerance, and sense of belonging to the global community. Some of them, focused their answers on the notion of difference which tends to ban strangers from one's group. Only few participants mentioned sameness and difference while explaining the values and attitudes dimension of GCE. Unlike the majority of the participants who comprehended GCE as preparing students for overseas experiences, one teacher asserted her experience abroad assisted her to learn GCE. Some students used their religion to clarify their understanding of GCE maintaining Islam taught them they were created in diverse world to love each other and not to dispute one another. Reflecting on their religion to explain GCE is reasonable because Islam has a potential influence on Muslims' practices. Jarvis (2008b) states religion is among the experiences that we may reflect on to decode messages. The participants' understanding of GCE as values and attitudes was aligned with soft moral, cultural and spiritual GCE since they did not critically contextualize their explanations in the socio-cultural context.

7.6. The Students' Understanding of GCE as Action

The minority of the students uttered few actions whilst sharing their understanding of GCE including humanitarian assistance, environmental protection and voluntary work. Nonappearance of actions in teachers' responses, as noted in the introduction, does not inevitably indicate their unawareness of this element of GCE. This result might have been induced by the way the participants generated their understanding of GCE. Whilst the students were granted time to brainstorm their ideas, the teachers preferred direct answers.

Table 7.5: *The Participants' Understanding of GCE as Action*

Action	The number of the students mentioned it in the interview
	The students (groups)
• Humanitarian assistance	3 (B2, C1, H1)
• Environmental protection	2 (B2, C1)
• Voluntary work	1 (E2)

The table demonstrates only some of the students explained GCE as actions of assisting humans, preserving the environment and volunteering to serve impoverished individuals. They understood GCE as an experience that changes their biographies “evaluate our behaviour or change our behaviours” (C1). This view echoes Jarvis’ (2006a) idea that the outcome of an experience is a changed person. Few students mentioned aiding deprived people namely refugees “helping refugees like Syrian people” (B2). They reported GCE improves the life of refugees and vulnerable people through their involvement in voluntary organisations “voluntary work...to be involved in social groups” (E2). They indicated GCE brings relief to the needy through humanitarian and volunteering work, both of which can be described as moral actions. The students understood GCE as taking steps to boost the conditions of the less fortunate rather than performing actions against the factors that caused their situations. Their understanding can, then, be linked with soft moral and social GCE (3.4.1).

The students also mentioned protecting the environment by reducing pollution “protect our environment...fighting pollution...don’t throw garbage everywhere...forget this action” (C1). They thought GCE changes their environmental actions. This understanding of GCE represents soft environmental GCE since students focused on their behaviours without addressing the policies of preserving the natural resources. They indicated GCE involves soft application of what they tackled in the class to solve world issues “global citizenship education I understand it as...what you have learned in class...you will apply it in your daily life” (S1, G1). This view suggests GCE was understood as a disjuncture of developing the tools to redress the existing issues “prepare the student also to real life problems and how to face it” (D2). Nevertheless, they softly talked about actions probably because they had no previous exposure to GCE. The result might also denote their avoidance of critical GCE because

of its political dimension. Humanitarian assistance, volunteering and protecting the environment were seen as good behaviours and their operation in life signifies good citizenship “if you actually have a good behaviour, you are a good person” (C2). They seemingly understood good citizenship as personally responsible citizenship (Westheimer & Kahne, 2004). The students comprehended GCE as moral obligations towards underprivileged people and the environment.

Overall, some of the students mentioned ethical actions to fight global problems including humanitarian assistance, environmental protection, and voluntary work, all of which reflects personally responsible citizenship rather participatory or justice-oriented citizenship (Westheimer & Kahne, 2004). Their understanding of GCE was associated with soft moral, social and environmental GCE as they did not address the root causes of the problems. This finding can be justified by their little information about GCE since they had no past experience of the concept.

7.7. Summary

This chapter presented the participants’ understanding of GCE. For the majority of them, GCE was a new concept as it was not mentioned in the syllabus and their classrooms. Only the minority of the teachers reported they had a prior experience of the concept, but it was just as a sensation which was described by Jarvis (1987) as the first step of the learning process. Despite the majority had a limited experience of GCE, they all expressed what they understood by the concept. While the teachers provided direct statements, their students brainstormed their comprehension through the use of certain familiar terms which later became the centre of discussion. The participants’ biographies inspired their comprehension of GCE. They drew upon their personal, educational, professional, and socio-cultural experiences to clarify their understanding of the concept. Many students, for example, understood GCE as respecting diversity which is an integral aspect of their religion. According to Jarvis (2006a), we reflect on our biographies to make sense of the world. For this reason, Jarvis’s theory served well in exploring the findings of this study.

GCE was predominantly understood as knowledge, skills, values and attitudes, and to a lesser extent as action. Although they mentioned the four dimensions of GCE, their responses indicate they were not well informed about the concept. In relation to knowledge, many participants centralized their comprehension on learning others’ cultures so that they would not confront difficulties when travelling abroad. For skills,

they only uttered verbal communication skills without mentioning, for example, collaboration, creativity and critical thinking skills. When they talked about values and attitudes, they did not critically contextualize their understanding though they employed their biographies namely religion to clarify their answers. Action which did not appear in most responses was explained as the performance of personally responsible citizenship. For this reason, their understanding of GCE was linked to soft GCE.

The participants underlined difference with little reference to sameness which may lead to banning strangers from one's group. This result was justified by their limited understanding of GCE. While the majority explained GCE as preparing students for overseas experiences, D asserted her studying abroad experience enabled her to learn some aspects of GCE. However, overseas experiences, especially short-term courses, can strengthen the existing situation of the world, particularly if students were exposed to soft notions of GCE in their EFL classrooms (3.2). Again, this finding indicates their little knowledge on GCE.

Many of the participants defined GC as feelings of belonging to humanity, but few of them noted GC represents traveling without restrictions. This view may suggest they disapproved of GCE as there is no world passport, but their responses indicate they welcomed GCE. After sharing their understanding of GCE, they were asked about their potential roles, if any, in GCE. This theme will be the focus of the subsequent chapter.

Chapter 8: The Participants' Potential Roles in GCE

8.1. Overview

This chapter presents the participants' potential roles in global citizenship education (GCE) to answer the second sub research question:

RQ2: What roles, if any, do the participants see for themselves in global citizenship education?

The participants were requested to comment on a quotation claiming GCE would have a valuable place in OES (Appendix F & G). Interestingly, they unanimously supported the statement by the nature of OES, the link between GCE and OES, and the importance of GCE in OES. They were then asked about their potential roles in GCE. Their responses fell under the subsequent themes: tackling global issues, developing skills, and nurturing values and attitudes. This result echoes their understanding of GCE.

They were given the following statement adapted from Cates (2009, p 44) "it is believed that in order for EFL students to become world citizens, they need to develop the four goals of GCE: knowledge, skills, values and attitudes, plus action", and they were requested to share their potential roles in each of these dimensions. Here, some participants asked about the meaning of action. The term was explained as one's participation to address the global challenges. The students were given some time to discuss their roles and write their answers in a table consisting of four raw cells (knowledge, skills, values & attitudes, and action) whilst the teachers answered directly.

Again, the majority softly discussed moral, cultural and environmental GCE even when elucidating their roles in action. They also mentioned some constrains of integrating GCE in OES. These findings are explored in the ensuing sections.

8.2. Playing a Role in Global Citizenship Education

The participants were first asked whether they saw GCE as a part of their roles. All of them strongly agreed on playing a crucial role in GCE providing a rationale for its infusion in OES. These findings are summarized in the following table:

Table 8.1: *The Participants' Rationale for Playing a Roles in GCE*

Reasons	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
a. The nature of OES:		
✓ Freedom of choosing topics	5 (C, D, E, F, H)	1 (E1)
✓ Opportunity for discussions	2 (A, F)	4(B2, C2, D1, E1)
✓ Safe environments	0	2 (D2, E2)
b. The link between GCE and OES:		
✓ GCE is among their responsibilities	2 (G, H)	1 (B1)
✓ GCE is an aim of OES	2 (F, B)	1 (E1)
✓ GCE and OES have similar aims	2 (B, G)	1 (E2)
✓ GCE is a part of EFL education	4 (C, D, G, H)	2 (A1, C2, E2)
c. The importance of GCE in OES:		
✓ Boosting students' Communication skills	5 (B, C, E, G, H)	6 (A1, C1, C2, D1, D2, E1, E2)
✓ Instilling values and attitudes (tolerance, acceptance, respect, empathy, co-existence, distinguishing between sameness and difference, and overcoming ethnocentrism)	5 (A, B, C, E, F)	7 (A1, B1, B2, C1, C2, D1, E1)

The table indicates the participants articulated many reasons for viewing GCE as an integral element of their roles as EFL teachers and students of OES. Three sub-codes were generated from their response: the nature of the OES, the link between GCE and OES, and the importance of GCE in OES.

a. *The Nature of OES*

From table 8.1, the first reason the participants mentioned when expressing their strong agreement on having a role in GCE is the nature of their module. They viewed GCE as a part of their roles since they had the freedom of choosing topics, opportunities for discussions, and safe environments for tackling world issues.

The teachers maintained they play an essential role in GCE because of the flexibility of their subject as they had the freedom to select the content of their classes. They asserted OES were the ideal places for the incorporation of GCE compared to other modules like grammar, linguistics, or phonetics in which teachers were expected to tackle particular topics with their students “it’s not like a grammar teacher or linguistics teacher who talk only about the things that are related to English in terms of the rules” (F). Some of the teachers, however, noted the possibility of integrating GCE in these subjects, but they advocated the suitability of OES to GCE, as exemplified by the below excerpt:

I agree with this statement to a large extent...other modules yes you can actually talk about these topics, but sometimes the nature of the module does not allow the integration of topic... I believe the oral expression...we can use it as a platform to integrate and discuss these ideas with our students

D, in the above quote, asserted the feasibility of GCE in other modules, but she indicated OES were the proper platforms for GCE because the nature of other subjects would not permit the infusion of GCE. Similarly, H believed OES were more appropriate for GCE due to their flexibility “the oral class is the arena of teaching global citizenship education because you get the opportunity to choose the topics” (H). The teachers viewed the freedom they had regarding the topics of OES as an opportunity to address GCE:

if you go to a grammar teacher, you will just teach tenses, adjectives, adverbs...phonetics, it’s about pronunciation, but for oral expression...I feel like it’s the stage where you can perform whatever you want to perform. For example, if I want to talk about global warming, I will just suggest it as a topic for the next session

E asserted the nature of OES rendered them suitable for GCE. Unlike grammar or phonetics classes, OES were pliable which made them relevant forums for GCE. Few of the teachers added discussions, expression of views, agreement and disagreement which were used in OES would allow the integration of GCE “because in oral expression we have discussions, we have different points of view we can discuss GCE” (A). All of the teachers strongly agreed on incorporating GCE in OES due to the nature of the module.

Like the teachers, the students also viewed OES as optimal sites for GCE because they were organized around discussion of different topics to develop their language skills “in oral expression we tackle lot of topics and I think we can use it to

speak about topics that help us to be global citizens” (S4, E1). D 2 regarded OES as suitable places for GCE since they were calm environments:

S2: because oral expression is the most...relaxing space in all the modules so we can talk about everything we want

S1: like it is the gate

S5: it gives you the space to express yourself

S1: to speak freely

Some of the students thought OES were “safe environments” (E2) for addressing GCE and sharing their opinions. They described OES as forums for liberating their minds and listening to each other’s perspectives. Table 8.1 demonstrates none of the teachers uttered this aspect in the interview. This result does not mean they did not view OES as safe stages for the learners to share their insights given some teachers asserted “students are free to express themselves” (F). One may deduce OES allows the integration of critical GCE (Andreotti, 2006) though it was not mentioned by participants.

Overall, many of the participants viewed OES as proper zones for GCE because of their nature which enabled integrating different themes, exchanging ideas through discussions, and communicating their thoughts safely. This finding suggests OES teachers and students have potential roles in GCE.

b. The Link between GCE and OES

Table 8.1 demonstrates some of the participants justified their stances on GCE by explaining its connection with OES. They saw GCE as one of their responsibilities, an aim of OES, having common aims with OES, and an element of EFL teaching and learning.

Two teachers said GCE was among their responsibilities since their job involved preparing students to interact with citizens from a range of backgrounds “it’s my responsibility to make them speak with...foreigners appropriately” (H). G added GCE would enrich the classroom practice enabling students to learn about individuals with whom the language would be used “it is in oral expression teachers’ shoulders that they integrate such topics because it will add to the efficiency of the session”. B1 also contended their responsibilities as humans studying EFL comprised GCE to feel their fellow humans’ pain “because we are humans, we have to feel other people...it’s our duty”. The students denoted the morality of infusing GCE in their sessions.

Two teachers viewed GCE as an aim of OES. F asserted OES were designed to improve students' language and prepare them for the world "the aim of the oral expression is not to learn grammar...vocabulary...but is to prepare learners as global citizens". Likewise, B stated OES were intended to boost students' language skills and draw their attention to their surroundings "I need to raise the awareness of the students about many things of life". Similarly, E1 viewed the infusion of GCE in OES as a moral requirement "With ethic that we should study it in oral expression". Participants considered GCE as an aim of OES due to ethical principles.

B believed her profession and GCE had similar aims "communication skills". Likewise, G said OES were geared to facilitate students' communications with different persons and GCE was meant to raise students' awareness about the world preparing them for communications "they share similar objectives...oral expression classes seek to ameliorate students' communication skills and...to be competent speaker you have to know...these global issues". They viewed GCE as an element of their roles assuming OES and GCE were for boosting students' communication skills. E2 also indicated OES and GCE are interconnected realms since both of them are opportunities to talk and share their views without restrictions to improve their communication skills "they are linked together...all the people can share their opinions; all the people can talk". This rationale that the participants provided to justify their roles in GCE was relatively informed by their understanding of GCE as developing communication skills (7.4).

Some of the participants considered GCE a part of EFL education asserting GCE allows students to learn about others' cultures which would boost their language skills "you know because learning a language must go in alignment with learning its other aspects for example, they need to learn the culture of the other in order to communicate better" (G). Again, the participants' emphasized learning other cultures without mentioning theirs and the impacts of the socio-political factors on intercultural communications. This result does not certainly mean they did not see critical GCE as one portion of their roles. Their focus on soft GCE can be justified by their scarce experiences of GCE.

D asserted students who lack cultural knowledge cannot use the language effectively "the linguistic background is not enough". A1 also reported the linguistic competence does not enable them to speak the language unless it is accompanied with

GCE “not to study English as a shape, but the content is important”. A1 deemed GCE as the content of EFL classrooms. C expressed the same view “English...is the language of the world we need to prepare our students to be global citizens”. Likewise, H reported she would play a special role in GCE as she was teaching English which is a worldwide language “since they are learning the English language, English is global language, so...teaching them how to be global citizens is prerequisite”. Given that English is a global language, some participants considered GCE as an essential requirement for a successful use of English. This view echoes Jarvis’s (2006a) idea that learning experiences influence learners’ biographies.

These results suggest GCE is a constituent of OES teachers’ and students’ roles given that it is an aim of OES with which it shares the aims. It is also a fundamental element of EFL education. The findings also indicate the rationale participants gave for playing a role in GCE was informed by their understanding of the concept.

c. The Importance of Integrating GCE in OES

When elaborating on their agreement of playing a role in GCE, many of the participants talked about the importance of its incorporation in OES. They mentioned boosting students’ communication skills and instilling in them a list of values and attitudes.

H said GCE would increase students’ engagement in OES since the topics would be derived from their experiences “they are goanna talk more...and talking about something familiar is the best way”. Few of the students also noted grounding OES’s themes in their daily life would motivate them to participate as they would have experiences to share which would enhance their knowledge about global issues and communication skills “we are 100% agree...because preparing students for global citizenship...improve communication skills...because those topics interesting in real life so we have lot of thought and lot of vocabulary to share” (D2). Expressing similar view, D1 said GCE would transform OES into more intriguing environments “we just can’t spend one hour and a half talking about stupid things...we should go into more interesting topics like what’s going on in the world”. This quote exhorts the integration of GCE to create useful experiences of OES. Although the participants believed GCE would render OES fascinating environments increasing students’ participation and enhancing their English, one cannot assume it is the case for all EFL teachers and students particularly for those who do not see GCE as a part of their roles.

H indicated GCE would prepare students for effective use of English overseas “their objective is to go abroad...so I’m gonna teach you how to do things...through language”. G also maintained GCE would raise students “global awareness” enabling them to discuss global issues with others when travelling abroad. The same reason was provided by E “because our students are very ambitious about travelling...they have to be aware about these topics”. Teachers reiterated their understanding of GCE. They seemingly recognized classroom experiences inspire students’ performances when travelling. This result goes with Jarvis’s (2006a) belief that learning is an experiential-existential process. Some of the students also said GCE would improve their language skills “when you find yourself in discussion about such an issue you find yourself prepared as a package you have ideas” (S6, D2). They thought GCE would boost their communication skills by learning ideas for discussions around world problems.

Many of the participants added GCE in OES would instil values like tolerance, respect, empathy and co-existence in students. F stated GCE would prepare learners to respect diversity, comprehend others and make themselves understood “students may travel one day, may receive foreigners in their country so they are going to be able to get along with them and understand each other, and live in peace without offending the other”. This view reflects Jarvis’s (2006a) definition of learning as cognitive, emotional, and practical transformation of experiences. B2 also emphasized learning human values because of the growing possibility of meeting different cultures “oral expression sessions...should teach us how to be kind and how to treat people in a great way because the world is getting smaller”. This result suggests GCE generates tolerant and understanding humans.

B described such persons as good citizens “they will be good citizens in the sense that they will respect each other, they will be tolerant, they will be respectful, they will listen to each other”. GCE was seemingly viewed as building good characters of students meaning personally responsible citizens (Westheimer & Kahn, 2004). C contended GCE would enable students to grasp their identity and accept diversity “to get their own identity and...accept the surroundings”. This view echoes Jarvis’s assertion that “we are truly learning to be persons in society-learning to be ourselves” (2009, xii). Whilst the majority emphasized studying others, C underlined learning about oneself when justifying her stance on playing a role in GCE. She indicated

stereotypical attitudes could be alleviated by GCE “we need to prepare our students to be global citizens otherwise there will be always a conflict...the increase of racism, the culture shock, hatred in the world”. C believed GCE would promote bonds of belonging to the same species “increase humanity”. GCE was seemingly viewed as an important means of distinguishing between sameness and difference.

Some of the students noted GCE would help them to communicate with citizens regardless of their differences as they all belong to humanity “speak with other people...because we are all humans”. They indicated GCE would foster emotional connections between humans. This explanation represents soft moral and spiritual GCE since they did not critically contextualize the feasibility of their assumptions. Muslims’ practices, for example, are largely shaped by their religion which might provoke conflicts and discriminatory comments. C assumed GCE would overcome ethnocentrism “to decrease that Islamic culture is the best culture... ethnocentrism should be reduced”. E1 also believed GCE would minimize prejudgments and diffuse respect for everyone’s choice. They exemplified their views by those who treat women with hijab as superior expecting GCE to eliminate such misconceptions “to learn how to accept... she puts veil or not it’s women and it’s good girl”. Participants further utilized their religion to rationalize the inclusion of GCE in OES. Islam informed their understanding of GCE and their views on playing a role in GCE. This result is reasonable given that individuals’ biographies shape their performances in episodic experiences (Jarvis, 2006a). An exposure to GCE, however, does not surely remove ethnocentrism, especially if they softly examine diversity. A critical analysis of difference is imperative for informed decisions (Andreotti, 2006). Participants’ justifications of playing roles in GCE tend to reflect Andreotti’s soft GCE.

Overall, some of the participants viewed GCE as a part of their roles because it would enhance students’ communication skills and educate them human values and attitudes. This learning was described by Jarvis (2006a) as the transformation of experiences resulting in changed persons. Jarvis, however, notes that classroom disjuncture does not always prompt transformation as students can be moulded according to predetermined characters. This possibility was not addressed by the participants who softly clarified the importance of GCE. They mentioned cultural, moral and spiritual GCE with no critical reference to power relations and the wider

social, economic and political context. This finding echoes their understanding of GCE.

In summary, the participants strongly agreed on playing a role in GCE for the following reasons: the nature of the OES, the link between GCE and EFL, in addition to the significant influence of GCE on students' biography. While explaining their rationale, they referred to moral, cultural and spiritual GCE without contextualizing their views. The participants' justifications were soft suggesting a commitment to generating personally responsible citizens rather than participatory or justice-oriented citizens (Westheimer & Kahne, 2004). This result can be linked to their limited information about GCE as they only mentioned knowledge, values and skills dimensions of GCE echoing their understanding of the concept.

The same response was noted when they were requested to express their roles in GCE. They were, then, invited to comment on Cates' (2009) statement (Appendix F & G). The ensuing sub-themes were developed from their responses: tackling global issues, developing skills, nurturing values and attitudes, encouraging action, and potential challenges constraining the integration of GCE in OES.

8.3. Tackling Global Issues

The participants were first asked about their potential roles in knowledge dimension of GCE. Their responses fell into the following categories from the classification of global issues proposed by Yakovchuk (2004): intercultural communication issues, human rights issues, socio-economic issues, environmental issues, and peace education issues. The most striking result to develop from the data is that the majority of participants had tackled global issues in their OES, all of which were linked to intercultural communication issues, human rights issues, socio-economic-issues, environmental issues, peace education, health concerns, and political issues. The last category was added from the findings to Yakovchuk's (2004) classification. The results are summarized in the ensuing table:

Table 8.2: *The Participants' Roles in Knowledge*

Knowledge	The number of The Participants mentioned it in the interview	
	The teachers	The students (groups)
• Tackling Global issues:		
a. Intercultural communication issues (cross-cultural awareness, learning about others' cultures: food, traditions, clothes, lifestyle, religion, education, language, idioms, spending weekends)	6 (A, C, D, E, F, H)	14 (A1, B1, B2, C1, C2, D1, D2, E1, E2, F1, G1, G2, H1, H2)
b. Human-rights issues (human rights, racism, oppression, jobless, help, tolerance)	3 (B, E, G)	5 (B1, B2, C1, E1, G2)
c. Socio-economic issues (immigration, poverty)	1 (D)	2 (A1, B2)
d. Environmental issues (ecosystem, pollution, natural disaster)	0	2 (B1, H1)
e. Peace education issues (war, refugees, harmony)	0	2 (B1, B2)
• Global issues already tackled:		
a. Intercultural communication issues (cultural differences and misunderstandings, cross-cultural comparisons, identity, religion, culture shock, manners, traditions, food, weather, formal/informal language, generation gaps, money, thanksgiving, lifestyle, education system, marriage, fashion, music, idioms, literature)	5 (D, E, F, G, H)	11 (A1, C1, D1, D2, E1, E2, F1, G1, G2, H1, H2)
b. Human rights issues (education, help, harassment, violence in schools, women rights, violence against women, jobless, homelessness, stereotypes, tolerance, child abduction, hatred, gender differences, cyberbullying, racism)	5 (B, D, E, G, H)	7 (B1, B2, D2, F1, G2, H1, H2)
c. Socio-economic issues (immigration, social mentoring, technology, intelligent housing, tourism)	2 (D, E)	3 (B1, D2, F1)
d. Environmental issues (global warming)	1 (E)	0
e. Peace Education issues (Cyberbullying, Cyberterrorism)	0	2 (E2, G1)

f. Health concerns (health problems, cancer, breast cancer, autism, euthanasia, phobia)	2 (B, H)	4 (D2, G2, H1, H2)
g. Political issues (politics, election, Brexit, army for girls)	2 (D, E)	2 (D2, G2)

Table 8.2 demonstrates the participants, to a greater extent, mentioned tackling intercultural communication and human rights issues which they reported they had already addressed in OES, and to a lesser extent they named socio-economic, environmental and peace education problems which they had also tackled in OES. Surprisingly, the participants did not utter health concerns and political issues when explaining their roles in knowledge, but some of them noted they discussed them in OES. It is likely the elements that the participants did not articulate in the interview were not intentionally avoided. The categories which were referred to are detailed in the following subsections.

a. Intercultural Communication Issues

The majority of the participants mentioned raising students' cross-cultural awareness to overcome conflicts in intercultural settings. They asserted their role in knowledge would involve incorporating intercultural communication issues. Many of the teachers stressed knowledge about other cultures to prevent cultural shocks and misunderstandings:

We have to know about the other cultures because if we know about the other culture...if you face it another time, you are not going to be shocked...learning it in class means you are going to be familiar with it

F believed students' exposure to various lifestyles would protect them from experiencing disorders when moving to different cultural environments. This view means students would encounter disharmony if they were not introduced to diversity in their classrooms. Disharmonious episodes were described by Jarvis (2006a) as disjuncture. H also noted the disjunction which would result from students' unfamiliarity with the new experience exemplifying her response by "greeting" to underline the significance of cultural knowledge in avoiding offence "knowledge for me ...emphasizing knowledge of culture...you greet with an Algerian differently with an American...the American will find it as an insult, you should be aware so that you don't get cultural shock". H assumed the integration of cultural aspects in light of GCE

would prepare learners for intercultural interactions. This finding suggests cultural knowledge safeguards students from experiencing disjuncture and inadvertent offensive emotions. The teachers' potential role in tackling intercultural communication issues tends to mirror soft cultural GCE since they emphasized cultural elements and harmony rather than complexity and injustices (3.4.1).

The teachers considered emotions as a vital component of life experiences. This view reflects Jarvis's idea that emotions are one essential facet of learning. Enhancing students' cross-cultural awareness was mentioned as an integral part of GCE in EFL sites given that students were learning English mainly to communicate with citizens from different cultural backgrounds. C reported her role would include developing citizens knowledgeable about their home culture and the host culture. The students ought to be open to experiences with individuals from other cultural environments, she cautioned. C noted the futility of isolating language from culture:

cross-cultural awareness is very important otherwise it's pointless to teach a language without...culture....because maybe they will be taken offensive. They have to know about the culture of the country they are travelling and at the same time they have to explain their cultures to others

C indicated her role in GCE would be to eschew discord and offence through incorporating different cultures. She restated the need to address other cultures with students' cultures justifying her view by those who underestimate themselves because of their cultural differences "people think that they are really undervalued because what people were saying or doing...do not really belong to their culture that is wrong, we have to understand what's going on around us all around the world". C noted the risk of evaluating one's own culture based on foreign cultures suggesting the need to distinguish between sameness and difference. She implied GCE would enable students to recognize they belong to different communities in the same world. This perspective reflects Nussbaum's (1997) idea that we live in "concentric circles" (p. 60). Whilst the participants focused on studying other cultures in the previous chapter, some teachers emphasised students' cultures whilst sharing their potential roles in GCE.

Although many of the teachers underlined cross-cultural comparisons in OES due to the relationship between language and culture, a number of them highlighted English-speaking countries' cultures. Given that English, as described by H is a "global language", correlating it solely with the culture of UK or USA would less likely allow students to communicate effectively in various global settings. When D

was asked about her role in knowledge, she replied addressing the culture of the English language:

the knowledge that students have to learn is the knowledge related to the culture of the people because...the students have courses like linguistics...phonetics...creative writing...methodology...but what is missing is that we do not talk about the culture of the target language

D indicated OES would be suitable forums for addressing English culture in relation to GCE. She reiterated the flexibility of OES which would allow the integration of cultural themes like giving thanks that were absent from their syllabi, but she emphasized English native speaking countries' cultures. H also associated English language with the culture of native-speaking countries believing topics like food and greeting would facilitate students' communications with native speakers "you can have the language... but you may have problems with speaking the language appropriately with native speakers". She indicated the insufficiency of the linguistic knowledge for intercalations with native English speakers. A mere focus on English cultures would likely provoke misunderstandings when communicating with citizens from different world settings.

Like the teachers, all of the students reported addressing cultural aspects when expressing their roles in knowledge dimension of GCE (table 8.2). None of them, however, specified which culture they would learn in relation to GCE. F1, for example, said "for knowledge... understanding cultural differences and human behaviours". Unlike the teachers who emphasized the target language culture, the students did not mention English cultures. Some of the teachers said drawing comparisons between one's culture and other's culture to raise student's cross-cultural awareness, but the students uttered tackling other's cultures without reference to their own culture. This result might suggest they took for granted that they were well informed about their cultural aspects. Jarvis (2009) maintains when we learn the culture of our groups, we construct our own identity, and we feel relaxed within these environments. He asserts we can take our lifeworld within our subcultures for granted, but change is a vital aspect of humans' lives and we may experience unpredictable episodes "disjuncture" in which we are unsure about how to behave. He argues the world of humans is not static "the social world is not like a machine that operates in an unchanging manner" (p.29). Thus, students need to reflect on their own cultures and learn with others to co-exist in the world.

Reflecting on one's own practices whilst addressing others' cultures can, however, instigate racism, stereotypes, and sarcastic remarks. One may favour isolating EFL classrooms from intercultural communication issues over creating occasions for discriminatory comments and attitudes. The latter might result from soft integration of GCE whereby cultures are treated as simple collections of different elements. When complexity and differences are critically challenged for justice, discriminatory and xenophobic perspectives might not arise from tackling cultural issues in OES (e.g. Andreotti, 2006; Osler & Starkey, 2015). The participants' responses may suggest they viewed themselves to have potential roles in soft cultural GCE rather critical cultural GCE (4.3.1).

The students said they would study others' cultural features in light of GCE, but S2 in E1 questioned one's ability to learn all religions "there are one hundred religions in the world, am I supposed to know about them all?". S4 advised her to learn so that she would not experience dissonance when travelling to another country "you will be in a bad way". It is true that one cannot have knowledge about all religions but addressing the ones that students are more likely to confront in their lives would aid them to recognize the world contains different colours (Nussbaum, 1997). The participants responses indicate they viewed themselves to have crucial roles in GCE, but they had little information about its incorporation in their classes.

Interestingly, D, E, G, and H who articulated intercultural communication issues as an aspect of their roles in knowledge reported they had already addressed these topics in their classes. Some of their students also said they had cultural themes in OES (table 8.2). A and C with their students uttered intercultural issues when expressing their roles in knowledge, but they did not report they had already tackled them except A1 and C1. Whilst observing their classes, however, A softly discussed cultural differences including foods and celebration comparing between Algeria and UK. This note justifies why A1, unlike their teacher, mentioned they discussed cultural topics in OES. C did not infuse world problems when observing her sessions, but the names of the body parts could have been critically linked to intercultural communication issues by for example talking about greetings across cultures on the ground of justice. C1, however, claimed they had tackled cultural topics in OES (table 8.2). It is likely they had addressed them in their previous year classes since many students reflected on their past experiences in the interview "last year...". C's entire

focus on language might be linked to her limited awareness of GCE. This result calls for training teachers to infuse GCE in their sessions since they viewed it as an integral part of their roles.

b. Human-Rights Issues

Some of the participants mentioned human rights issues whilst expressing their roles in knowledge. Three teachers uttered human rights problems like racism and oppression. G contended “we have to select...the topics that are globally shared...for example...human rights...racism... and other issues”. She indicated the suitability of human rights topics for OES. Similarly, E reported discussing human rights issues noting students would first need to learn human rights to defend them. She also advised the inclusion of their associated words so that students would expand their vocabulary knowledge which would facilitate their classroom talk. She said:

the knowledge about the topic and the vocab related to it. For example, if you are going to talk about human rights, you should know what those human rights, and you should know which...countries are having oppression, how to fight this problem

G, reiterating her understanding of GCE, indicated the incorporation of world issues in OES would enable students to improve their vocabulary while learning about the world. She suggested positioning the themes in their real world by addressing the places undergoing problems and discussing the possible solutions. Likewise, B denoted tackling human rights problems in OES would allow students to discern the experiences of those suffering from such matters “we should incorporate these issues to make students aware and conscious of what is happening around the world and to know about the experiences of the others”. This stance echoes the rationale they provided for playing a role in GCE. B assumed human rights issues would sensitize students and raise their awareness of world events and citizens’ experiences. This idea goes with Jarvis’s (2006a) belief that students learn from disjuncture through reflecting on and analysing the existing experiences. Their students also mentioned few world problems which were categorized as human rights issues including jobless, tolerance, and helping poor people. This result tends to suggest world problems in OES would create disjuncture that would trigger students’ learning.

Interestingly, these participants also reported they had infused many human rights themes which they did not utter when clarifying their roles in GCE (table 8.2). D and H with their students, for instance, did not mention human rights issues whilst

explaining their potential roles in knowledge, but they said they had addressed some of them in their OES. The flexibility of their module, as they stated, allowed the integration of various topics, including human rights. This finding further illustrates the appropriateness of OES for the knowledge dimension of GCE counting human rights issues. However, they did not address the conflicts that might arise as a consequence of the tensions between Islamic and universal notions of human rights, possibly because of their soft understanding of GCE.

c. Socio-economic Issues

The minority of the participants uttered some topics which were classified as socio-economic issues. Among the teachers, only D referred to this category whilst illuminating her role in knowledge “I believe, as oral expression teacher, to expose my students to this idea, I try to tackle topics that provoke the discussion about this idea like immigration”. D indicated socio-economic issues stimulate students’ talk, but she did not necessarily mean other categories invoke students’ disengagement as she just mentioned one example of world issues to elucidate her response. This result suggests offering training for those viewing GCE part of their roles to ascertain the integration of all categories in their sessions.

Few of the students, A1 and B2, mentioned poverty when explaining their roles in knowledge. Their teachers, however, did not refer to socio-economic classification of global issues. Though, as stated earlier, this result does not automatically imply A and B did not see themselves to have a role in socio-economic issues, it indicates the slight difference between EFL teachers’ and their students’ views regarding knowledge. What to integrate in OES could be a salient problem for those who see GCE as a part of their roles. Developing a syllabus through the involvement of teachers and students in decisions-making seems a valuable source for building a fertile ground for GCE.

Table 8.2 illustrates some of the participants reported they had already addressed socio-economic topics which they did not articulate whilst expounding their roles in knowledge. This finding signifies the applicability of socioeconomic problems in OES.

d. Environmental Issues

According to table 8.2, few of the participants named environmental issues when clarifying their roles in knowledge. Although none of the teachers expressed their concern about the harmful impacts of human activities on the environment, E reported she had global warming in her OES. Her students did not mention they tackled environmental themes, but one of the students delivered a presentation on global warming during my observation. This result may suggest they considered environmental issues as a part of their roles in knowledge component of GCE.

Similarly, B1 and H1 asserted environmental issues like natural disasters and pollution would be worth addressing in OES. Their teachers, however, did not talk about this type of world problems. This result further proposes the involvement of teachers and their students in selecting which issues to incorporate in OES.

e. Peace Education Issues

Another category of global problems that the participants referred to whilst sharing their roles in knowledge is peace issues. Table 8.2 demonstrates B's students viewed themselves to have a role in peace education which was not mentioned by their teacher. This finding also suggests the integration of GCE would be better accomplished through combining the ideas of teachers and their students. E2 and G1 who did not name peace issues when explaining their roles as EFL learners in knowledge reported they had tackled some related topics in OES. This result seemingly indicates peace issues were seen as an integral part of their roles in GCE.

Table 8.2, however, demonstrates their teachers did not report they had already integrated peace education issues. Again, this result may suggest E2 and G1 had discussed such issues in their last year's OES. It is interesting that the participants were already integrating global issues in their OES. This finding further indicates OES are relevant forums for global challenges.

f. Health Concerns

The participants did not utter health concerns when clarifying their roles in knowledge. It might be worth reiterating here that data were generated before covid-19 world pandemic. Some of the participants, however, reported they had tackled some health issues. H and her students, for example, mentioned they discussed cancer

“we dealt with cancer in general, then we specified it to breast cancer” (H). This view tends to support D’s assertion that they were integrating current themes un their OES:

We work more on up-to-date topics...what’s going on in the whole world, and we try to engage the students in the discussions...some of them maybe open to experiences abroad, so it’s much better if we talk about something that is going to help them

This extract illustrates they were addressing knowledge of GCE in OES believing it would help students in their overseas experiences. This finding reflects Jarvis’s (2006a) idea that the content of the experience is integrated in one’s biography and reflected upon in everyday episodic experiences. The participants mentioned travelling even when talking about their roles in the dimensions of GCE. This remark indicates their understanding of the concept informed the rationale they offered for considering GCE as an integral part of their roles as EFL teachers and students, as well as the potential roles they viewed for themselves in GCE.

D did not name health issues, but D2 reported they addressed autism “we dealt with how to deal...if you face an autism kid...prepare yourself if you have a kid how to talk to them”. It seems interesting that they tackled autism, but the quote suggests they softly discussed the topic focusing on managing the issue if ever faced instead of critically analysing its underlying reasons and policies. The students’ response indicates autism was not introduced as an experience that challenged their previous knowledge on the topic. It is, thus, less likely that they learnt new knowledge, skills, or practices because a disjuncture was not really created in OES (Jarvis, 2006a). This result suggests the participants were integrating soft GCE in their OES, which was noted during classrooms observations. They addressed the topics in a shallow manner mostly through presentations followed by simplistic discussions. Organizing trainings on the integration of GCE in EFL classrooms for Algerian university EFL teachers seems imperative as they were tackling global issues in their OES.

From table 8.2, G2 also reported they had tackled phobia in OES though it was not mentioned by their teacher and G1. During classroom observations, A talked about this topic, but neither the teacher nor students uttered it in the interview. The participants’ reference to health issues inspired the addition of health as a type of GCE (3.4.1). It is evident that all categories can be integrated in OES. This result provides a significant contribution to the literature in terms of the kind of knowledge that fits EFL classrooms.

g. Political Issues

The final division of world issues which was generated from the data and attached to Yakovchuk's (2004) categorization is political issues. E and D mentioned they had topics like politics, elections and Brexit. D2 also said they addressed political issues. None of E's students, however, reported they had such topics. G2 contended they tackled "army for girls" which was not named by their teachers. Though only a small number of participants expressed political issues were part of their roles in knowledge, the result seems to indicate there was not an intentional avoidance of politics. It is, thus, important to support teachers to incorporate GCE in their EFL environments.

Taken together, the findings contribute significantly to the literature since the question of what to integrate in EFL classrooms in light of GCE is barely researched. They suggest OES are appropriate sites for global issues including intercultural communication, human rights, socio economics, environment, peace, health and politics. The results, however, indicate teachers and students expressed slightly different views when naming the issues that they viewed part of their roles in knowledge dimension of GCE. It is, thereby, consequential to involve both in creating a syllabus for the module.

Intriguingly, almost all of the participants reported they had infused world issues in their OES. This finding further demonstrate OES are suitable grounds for GCE. Though the participants tackled many of the world's biggest problems (table 8.2), their responses and observations' notes indicate they softly addressed the topics rather than critically analysed the complexity of problems to advocate change (Andreotti, 2006). They were seemingly educating students about cultural, spiritual, moral, political, economic, social, health and environmental issues rather than encouraging their engagement for hopeful transformation given that persons' biographies are the products of their past experiences (Jarvis, 2006a). This finding could be linked to their unawareness of such outcomes. It is, therefore, necessary to train teachers for effective integration of GCE in their EFL classes.

8.4. Developing Skills

The participants were also asked about their potential roles in skills element of GCE. All of them replied boosting students' communication skills. The results are summarized in the ensuing table:

Table 8.3: *The Participants' Roles in Skills*

Skills	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
a. Communication Skills (Life skills/ social skills)		
✓ Speaking	6 (A, B, C, D, F, H)	10 (A1, B2, C1, C2, D1, E1, E2, G1, G2, H2)
✓ Listening	6 (A, B, C, F, G, H)	8 (A1, C1, D2, E1, E2, G1, G2, H2)
✓ Pragmatic language	2 (G, H)	0
✓ Body language	1 (H)	0
✓ Intercultural skills	2 (C, D)	0
✓ Turn taking	1 (E)	0
✓ Politeness	1 (C)	0
✓ Argumentation	1 (D)	2 (B2, C2)
✓ Interviewing and questioning	0	1 (H1)
✓ Critical thinking	0	2 (A1, F1)
✓ Reading	0	5 (A1, C1, E1, E2, H2)
✓ Writing	0	5 (A1, D2, E2, G2, H2)
✓ Vocabulary	0	2 (B1, D2)
• being boosted:		
✓ Speaking	1 (H)	8 (A1, C1, C2, D1, D2, E1, E2, H2)
✓ Listening	1 (H)	5 (C1, D2, E1, E2, H2)
✓ Body language	1 (H)	0
✓ Intercultural	0	1 (E)
✓ Argumentation	0	2 (B2, H2)
✓ Interviewing and questioning	0	1 (H1)
✓ Critical thinking	0	1 (A1)
✓ Reading	0	2 (C1, E1)
✓ Vocabulary	0	3 (A1, C2, E2)
✓ Confidence	0	1 (C2)

The table demonstrates almost all of the participants said their potential roles in skills would include developing students' communication skills noting they were

the goals of OES. This view justifies why they asserted GCE and OES have similar aims (8.3). Their responses in relation to skills are explored below:

a. Communication Skills

The majority of the participants believed students would improve their communication skills on account of GCE. It is worth restating the skills that the participants did not name in the interview were not necessarily excluded from their potential roles in GCE given many of them clarified they were just uttering some skills to exemplify their responses.

Table 8.3 indicates several participants mentioned speaking and listening. The teachers contended their task in skills would involve teaching students effective speaking, attentive listening, and inoffensive receptivity and responsivity “listening attentively to the other, respecting when people are speaking, listen carefully in order to communicate later on in the right way in order to understand better the messages they convey” (G). This quote implies careful listening is fundamental to building connections and taking turns in conversation.

Many of the students expressed similar view emphasizing speaking and listening skills to accomplish successful communications. They said they would boost their accent and pronunciation to become more articulate “to communicate well with foreigners” (H2). They assumed they would boost their attention “the degree of attention, focus” (G1) to receive ideas and respond accordingly “by listening skill you will...learn how to listen to others...to hear their opinions” (E2). The participants regarded speaking and listening skills as essential parts of their potential roles in GCE.

They reported they were actually improving students’ speaking and listening skills in OES. Table 8.3 demonstrates only H mentioned she was targeting them in her classes without being prompted. Other teachers did not report such practice, but they were certainly addressing speaking and listening skills as they were among the goals of OES. The students, however, were probed to elaborate more on what they wrote in the table that was administered to share their potential roles in GCE (Appendix F). Many of them stated they were improving their speaking and listening skills:

- S2: We are enhancing our speaking skill in the oral session
- Sihem: Uh huh
- S2: We are getting better
- S3: discussion, listening...

S2: how to speak clearly and how other mates can understand you
Students: yes

This example from C1 illustrates OES were boosting students' ability to transmit their thoughts and receive messages. OES are commonly organized around discussion topics for students to voice their opinions, express agreement or disagreement, comment on others' responses and ask questions, all of which are key aspects of communication. These patterns were observed and supported by students' answers: "how to communicate, expressing agreement and disagreement" (B2), "we are actually developing our skills...we are more confident now, so we can talk" (C2), "we always listen to...dialogues, conversations, and songs", "asking questions" (H1), "we learn arguing, we are justifying, we prove it with examples" (H2), "in the oral session we talk more about many topics...that can help us to communicate" (E2). OES were seemingly preparing students to communicate confidently in real-life interactions. The views of the participants and the notes of classroom observations, however, indicate they were more addressing soft or basic skills like passive listening to songs, conversations, or stories and responding to a set of predesigned questions rather than active listening to analyse the content, challenge perspectives, and elicit more information. Jarvis (2006a) notes that our learning is influenced by the effectiveness of our listening. Again, this result implies the participants' views align with Andreotti's (2006) soft conception of GCE.

Table 8.3 demonstrates the teachers also viewed themselves to have a potential role in promoting pragmatic skills, body language, intercultural skills, and politeness to prepare students for life communications. These skills were not uttered by students maybe because they were not aware of them. G said learners would boost their pragmatic skills in order to decipher the conveyed messages and understand the unsaid. H expressed the same view extending her role to enhancing students' understanding of non-linguistic transmission of messages "emphasising...pragmatic skill, also eye contact and also body language and so on and so forth. They are part of the evaluation of the presentation". This is a significant result which implies she expanded her understanding of GCE to involve non-verbal form of communication. While observing her OES, she invited students to the front of the class to give an oral presentation about a topic of their interest to the whole group. She reported she was assessing her learners' development of verbal and non-verbal communication skills.

D added intercultural skills and argumentation as valuable tips for debates. Although none of the students mentioned intercultural skills as part of their roles in GCE, E2 asserted their OES were preparing them for intercultural communications “oral session...help us to communicate with other people even though they are different from us”. This view seemingly indicates they were more focusing on difference and learning about others than critical reflection on practices including theirs on the basis of freedom from discrimination and degrading treatment. This finding further suggests the participants’ views fall under soft GCE. E said she would address alternating turns in discussions. C2 and B2 mentioned argumentation skills “know how to communicate, know how to convince other, how to respect people opinion, how to defend our points of view, how to express agreement and disagreement” (B2). For them, skills like communicating ideas, considering others’ opinions, in addition to expressing and supporting one’s own positions are imperative to learn in light of GCE. H1 added questioning and interviewing:

S5: interviewing, asking questions

Sihem: ok, who are the people that you would like to interview?

S3: for example, if we had racism topic, we invite a black...or Asian, for example, and ask him and talk to him...

The students indicated their potential roles in skills would involve developing questioning and interviewing techniques through inviting black or Asian persons. H1 noted they were improving these skills in their OES. During classroom observations, their teachers invited me to the front and requested them to ask me questions about life in the UK. Interacting with individuals from different backgrounds is important, but there is a danger of reinforcing stereotypes if it is undertaken superficially (e.g. Andreotti, 2006; Bryan, 2008; Osler & Starkey, 2015). Soft GCE can foster prejudice and increase global challenges. The participants’ responses denote their unawareness of such outcomes. They may prefer disconnecting their OES from GCE than establishing environments for disparaging remarks. C joined politeness describing the aforementioned communication skills as life skills:

Life skills...to learn how to be good listener...what to say, not to be offensive...not to be rude and always expect that what you say, what you do cannot be acceptable by people...because all culture differ so there must be conflict... for the first time

C reported her role in skills would embrace developing students’ life skills including listening, speaking, politeness, and acceptance of criticism which would

facilitate their episodic life experiences. C ostensibly desired her students to improve their communication skills and a readiness for acquiring new cultural aspects in interactions. In the previous section, the majority of the participants highlighted raising students' cross-cultural knowledge to obstruct intercultural conflicts. Now, C implied her potential role in skills would comprise boosting students' ability to apply their knowledge and build on it through their responses to newly encountered instances "for the first time". She indicated students might confront situations where their knowledge would not be sufficient to handle them suggesting they would learn from the disjuncture to avoid experiencing another clash in similar sites. This view resonates with Jarvis's (2006a) idea that learners expand their knowledge from their experiences to enter the upcoming lifeworld as changed individuals.

Like C, F1 defined the aforesaid skills as "social skills" viewing them as core abilities for interactions "social skills which are necessary for communication, to be an open minded not to misjudge people and to have critical thinking". Unlike the teachers, some of the students attached critical thinking to the list. A1 felt their critical thinking skills were improved because of OES' discussions. Some of the students also added reading and writing skills. They connected reading to knowledge "reading helps us to read more about the knowledge, it's related to the knowledge" (C1). They asserted reading would enrich their knowledge about classroom themes "reading books about the topics that we discussed in the class. You need to learn more about them" (E2). They also viewed writing as a tool of transmitting their messages to a larger audience as illustrated by the ensuing example from D2:

Sihem: you said writing, in what sense?

S3: for example, writing a letter to someone to solve problem

S4: yeah, like being blogger...because English is international...you write in English language, so you need to develop those skills to be global citizens to solve those problems by a blog writing about this issue

The students considered writing as an essential skill for GC since it allows them to report and fix the problems by sending a letter to whoever is in charge of them. They also suggested creating a platform and publishing messages related to GCE to solve world problems. They viewed blogging as an effective aspect of GC. Given that English is a global language, students maintained they would develop their English writing skills to communicate their voices worldwide. This view is similar to the rationale they provided in 8.3 and it further justifies the applicability of GCE in EFL

classrooms. Improving students' ability to organize their ideas into a clear narrative was seen as an efficient way of sharing their knowledge to draw others' attention to global matters. They did not, however, develop their reading and writing skills through OES as indicated in the ensuing extract from C1:

S5: reading

Sihem: reading as well?

S5: because one book can change the world like Malala said

Sihem: have you done any kind of reading in OES?

Students: not yet

S5: I mean we have all developed it on our own

The students identified reading as a vital skill for global change, but they reported they had individually improved their reading skill. The absence of reading was also noted during classroom observations in which handouts were solely used in A to discern the meaning of certain words, and in B to complete the end of a story. Both activities could have been organized around global issues to prepare students for the world whilst improving their English vocabulary since many students uttered vocabulary whilst sharing their potential roles in skills “enriching our vocabulary helps us to talk with them to communicate with other people” (C2). They asserted rich vocabulary knowledge facilitates their communication. Table 8.3, however, illustrates only few of the students reported they had gained vocabulary from OES “we learnt vocabulary” (A1). This might demand the inclusion of vocabulary when integrating GCE. A and E also provided students with handouts of the listening task at the end of the lab sessions. This observation was supported by E1 who stated the listening activity was the only opportunity of reading they had in OES “when we finish, we read a conversation about how to write”. It might be because students had other modules designed for reading and writing. Since the students believed their roles in GCE would embrace the four skills, it would be worth addressing them whilst tackling GCE.

Overall, these findings indicate the teachers and the students held similar views regarding their potential roles in skills. They mentioned they would develop the necessary skills for an effective communication process. These were brought together to signify life skills or social skills involving speaking, listening, reading, writing, politeness, open-mindedness, cultural considerations, requesting explanations, argumentation, body language, and to a lesser extent critical thinking. The students reported they were developing many skills in their OES including speaking, listening,

argumentation, confidence, and on a small-scale critical thinking, all of which are essential skills for dialogue. Their responses, however, indicate they named soft rather than critical communication skills. For example, they did not utter analytical and creative thinking, critical evaluation, informed decision, and collaborative skills which are pivotal aspects of GCE. This result tends to suggest they viewed themselves to have potential roles in skills dimension of soft GCE (Andreotti, 2006). This stance was likely taken unwittingly given their limited understanding of GCE. Again, this finding calls for embedding GCE in teacher education programmes since the participants denoted its promising place in EFL sites.

8.5. Nurturing Values and Attitudes

As for the participants' responses regarding their potential roles in values and attitudes dimension of GCE, they generally revolve around respect, acceptance, and tolerance as summarized in table 8.4. The participants' answers clearly re-echo their understanding of GCE.

Table 8.4: *The Participants' Roles in Values and Attitudes*

Values and Attitudes	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
• To Nurture:		
✓ Respect	3 (A, B, H)	10 (A1, B1, B2, C1, C2, D1, D2, F1, G2, H2)
✓ Acceptance	5 (B, C, D, E, F)	5 (B1, C2, D1, E1, H2)
✓ Tolerance	4 (A, D, G, H)	5 (B1, B2, C2, G2, H1)
✓ Open-mindedness	2 (B, D)	1 (D1)
✓ Politeness	1 (E)	5 (A1, C1, C2, F1, H2)
✓ Solidarity	0	2 (B1, G1)
• Being Nurtured:		
✓ Respect	1 (H)	6 (A1, B1, C1, D2, G1, H2)
✓ Acceptance	0	3 (B1, D1, H1)
✓ Tolerance	1 (H)	3 (D1, E1, H1)
✓ Open-mindedness	0	2 (D1)
✓ Politeness	0	1 (C1)
✓ Peace	0	1 (E2)

The table indicates the participants deemed the values and attitudes of GCE as an essential part of their roles as EFL teachers and learners of OES. It is worthwhile to restate the non-mentioning of certain values and attitudes in the interview was less possibly induced by an intentional denial since most participants said “for example” before detailing their potential roles in GCE.

Table 8.4 demonstrates the majority asserted respect, acceptance and tolerance would constitute momentous facets of their roles in GCE. The teachers said they would address respect, acceptance and tolerance of diversity “accepting the other and tolerance among the values that should be taught to learners” (F). Most of them emphasized practising these values and attitudes in the classroom to be infused in students’ characters “to make them respect each other, to accept the ideas of others, to discuss openly” (B). This view reflects Jarvis’s (2009) idea that individuals integrate what they learn from their experiences into their biographies to become members of the community. H also indicated students’ values and attitudes in the classroom would influence their performances in the world:

I always tell them that I’m teaching them tolerance, but I want you to be tolerant to each other... ..I always put them in group work so that I see if they are getting along with each other or not...because they are respectful to each other, they will be respectful to anyone from any country

Intriguingly, H reported she was promoting her learners’ tolerance by assigning group works after they had it as a theme of their OES. By exercising tolerance in their classrooms, she believed they would be tolerant in the community. This result suggests global challenges like intolerance can be alleviated by addressing them explicitly in OES then practising them through group works with the teacher performing an observer role. Table 8.4 demonstrates only H reported she was addressing respect, acceptance and tolerance in her OES. This practice was not mentioned by other teachers probably because they were not probed in the interview. The observations notes suggest all groups were engaging in a respectful, tolerant and acceptable interactions. H, in the above quote, asserted students’ tolerance to each other would enable them to become tolerant with members of the global community. Likewise, C reiterated drawing students’ attention to their identity and diversity so that they would appreciate themselves and tolerate difference:

there are people who when they travel, they get indulged in the culture of others...this is actually which I do not like in my learners...identity should not be lost, you must be your own identity and accept other personalities, identities and ways of thinking

C seemed annoyed by students who detach themselves from their cultural backgrounds and embrace the ones of the host country. This act tends to menace world diversity. C accentuated reciprocal respect, acceptance, and tolerance so that everyone can be whoever they are in the world. She thought her role in values and attitudes

would involve tackling self-appreciation and respect for persons' identities. She did not, however, consider the conflicts that may arise as a result of difference. The task would not seemingly be as easy as they expected. The teachers' responses tend to reflect soft moral and cultural GCE (3.4.1) since they did not position their views in the actual reality by for example addressing the manifestation of values in power relations, except D who noted tolerance includes a negative connotation:

tolerance means that someone is superior to the other one. You are superior to me this is why you are tolerating my difference. Even in tolerance there is certain negative idea...Even, the idea of tolerance is something good that we can talk about, but we can work more on acceptance

Surprisingly, D linked tolerance to unequal power relations believing the higher-level individuals tolerate the presence of the lower-level persons not because of their humanistic acceptance and tolerance, but because the latter are in a lower ranking. D recognized the influence of power relations on values and attitudes, but she did not favour its integration in her OES. She preferred tackling acceptance assuming tolerance would foster injustices. Such outcome might ensue from normalizing relations and reinforcing uncritical attitudes rather than from questioning the oppressive systems and challenging the values and attitudes that sustain differences (Andreotti, 2006). D seemed willing to tackle the complexity of values and attitudes. This finding suggests the participants' reiteration of soft GCE's notions was inadvertently performed. It would be useful to introduce EFL teachers and students to the typology of GCE (3.4) and investigate their alignments.

The students while expressing their potential roles in values and attitudes did not contextualize their views in the socio-political realm because of their limited information about GCE. Table 8.4 indicates the majority believed their roles in GCE would include learning respect, acceptance, tolerance, open-mindedness, politeness, and solidarity to co-exist with different people and interact with them. They reemphasized reciprocal treatment:

values, how to behave in a correct way with foreigners, not to hurt others with our prejudgments...showing respect and accepting others' opinions and we can add also that you can treat people the way you would like to be treated

H2 in the above quote stated their roles in GCE would comprise a moral principle of treating humans the same way they would like to be treated. Similar view was expressed by C1 "respecting, be polite, use the moral side with them...you don't

have to be rude”. The students underlined the ethical values without noting the potential influence of persons’ cultural values on their behaviour and its consequent disputes. Their responses echo soft moral GCE (3.4.1). B1 added solidarity in natural disasters and they supported C’s idea that they would learn to tolerate diversity and refrain from copying one’s practices:

Speak with other people...their culture or religion we don’t care about this dimension we just speak as we are human...we have to accept the idea that other people are different from us and don’t imitate any idea we respect all the ideas

B1 reiterated the ethical standard of treating others like oneself wants to be treated. They indicated their roles in GCE would include learning to speak with all humans the way they wish to be spoken to disregarding the cultural differences. This view can however drive cultural clashes due to the difference in cultural values. B1 emphasized keeping their own traits and accepting diversity without emulation. They thought they would learn to respect and appreciate diversity including their identity in light of GCE. Such values and attitudes would be difficult to obtain from classrooms that address appreciation and respect without explicit engagement with conflicts that stem from contexts of different cultural beliefs on the grounds of fairness and equity. It is therefore necessary for EFL teachers and students viewing GCE part of their profession to learn how they can successfully perform their roles.

Although citizenship was never enunciated in OES, the students reported they were improving certain values including respect, acceptance and tolerance through their topics and interactions “we didn’t do directly citizenship, but somehow in technology and when you discuss, you respect other opinions” (B1). This quote indicates they were respectfully discussing their OES’s themes which supports the aforementioned observation. OES were seemingly contributing to GCE through the mutual respect and acceptance of different opinions during classroom discussions. G1 also reported the role-play they had about Islam, Christianity, and Judaism heightened respect for all beliefs to build a cohesive world “at the end all the three girls respect the religions, and everyone respect each other”. Referring particularly to the play they had about religions indicates students’ spirituality had inspired their understanding of and potential roles in GCE. It is important that students were experiencing some of the values and attitudes of GCE in their OES, but their answers suggest they were employing simple tools to address complex problems like the existence of different

religious beliefs in one setting. They were not seemingly challenging the contradictions between the religious values for living together in a just world. Their actual contributions to GCE could be linked to soft moral and spiritual (3.4.1).

Taken together, these findings demonstrate the participants believed they would play a crucial role in nurturing the values and attitudes of GCE. Many of them reported they were already addressing some values and attitudes in their OES echoing Jarvis's (2009) belief that education prepares learners to become persons in society. This result further denotes the suitability of OES to GCE. The participants' views mainly reflect soft moral, spiritual, and cultural GCE. None of them addressed global complexities and injustices when expressing their potential roles in values and attitude except D who placed tolerance in power relations. This finding can be justified by their limited understanding of GCE which inspired their prospective roles in the field. It would be useful to incorporate GCE in EFL education programmes since participants indicated its potential position in their classrooms.

8.6. Encouraging Actions

When the participants were requested to comment on their potential roles in action, they mentioned encouraging positive attitudes towards foreigners, using social media to raise others' awareness, protecting the environment, and volunteering in charitable associations as demonstrated in the next table:

Table 8.5: *The Participants' Roles in Action*

Action	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
• Actions to take:		
✓ positive attitudes	6 (A, B, C, F, G, H)	9 (B1, B2, C1, D1, E1, F1, G1, H1, H2)
✓ Using social media	1 (D)	2 (G1, D2)
✓ Protecting the environment	1 (B)	5 (A1, B2, C1, G2, H1)
✓ Volunteering in charitable organisation	1 (E)	7 (A1, B1, B2, C1, C2, E2, G2)
✓ Striking	0	1 (D2)
• Actions taken:		
✓ Protesting	0	1 (D2)
✓ Voting	0	1 (D2)

Table 8.5 demonstrates the participants' potential roles in action reflect their roles in the previous dimensions of GCE and their understanding of the concept. It is worth reporting that many of the participants were bewildered when they heard action and they asked for explanation. This reaction justifies its paucity from their comprehension of GCE and further indicates their limited knowledge about GCE.

Two teachers requested a clarification of action "what do you mean by actions?" (A & B). A reacted in the same way when she was asked about her understanding of GCE. She justified her bafflement by the absence of the concept from the syllabus. Her students also could not understand action "can you please explain what it means action?" (A1). This response is reasonable as GCE was not mentioned in their classrooms. B reported she had formerly heard GCE, but she could not discern the meaning of action because of her superficial experience of the term. When action was elucidated as one's participation in society, they started articulating their potential roles in this dimension of GCE.

Many of the participants mentioned developing positive attitudes towards strangers by bringing them to classrooms "inviting foreigners...interact with them to see their customs, traditions, beliefs" (A), "inviting strangers to our class and ask them about their culture and other things" (H1). They thought interacting with foreigners would allow students to gain the knowledge and attitudes that would facilitate their intercultural communication "to communicate with others like foreign students...with respectful way" (H2). Providing students with the opportunity to speak with people from various backgrounds can be an eye-opening experience to global diversity, but there is a risk of establishing a climate for racist attitudes because of the remarkable differences. The participants did not ponder the possibility of creating classroom experiences that build walls between clusters. Their potential roles in action were inspired by their views on the preceding dimensions.

F deemed positive response to differences during intercultural encounters as the actions of good citizenship "among the actions...is to be a good citizen. I mean...to react positively to other attitudes, to different cultures, to different religions". This stance suggests they saw themselves to have potential role in generating personally responsible citizens (Westheimer & Kahn, 2004). H also stated she would form good characters by advising students to act upon their classroom experiences "I'm teaching

you tolerance; you should be tolerant outside”. This practice can be problematic as it does not allow students to examine and question the doctrine. The teachers’ responses indicate they would likely inculcate students with the actions of predefined citizens, especially that students reported they would apply their classroom learning in their life episodic experiences:

Sihem: what about actions?

Student 5: actions...after we study those...

Student 1: topics

Student 5: we must applicate it in our...

Student 1: real life

B1’s view reflects Jarvis’s (2006a) idea that past experiences inform learners’ actions in the real world. Jarvis, however, notes the possibility of manipulation given that most classroom practices are not primary experiences. It would be useful to reflect on their classroom experiences in life situations, but subordination would likely cause them conflicts and uncertainty in new disjuncture. Thus, it is necessary to prepare students’ for defining their own situations in the world. The participants’ responses suggest their unawareness of such outcomes of classroom experiences. When the students were asked to exemplify their responses, they mentioned the abolition of racism by accepting and respecting diversity “we shouldn’t impose our religion” (S3, B1). Reiterating their aforementioned views, the students asserted their potential roles in action would comprise the performance of their religion without enforcing their beliefs on others or copying other’s practices. This view was seemingly brought from Islam which forbidden them from coercing anyone to become Muslim “there is no compulsion in religion” (Quran 2: 256). Again, the students employed their religion to elucidate their roles in action, but they did not consider the disjuncture where their religious practices are contravened. Their roles in action could, therefore, be linked with soft moral and spiritual GCE (3.4.1).

D asserted her roles in action would involve encouraging students to communicate with different humans using social media and share their experiences with the class “encourage our students to go to intercultural encounters...go online and bring me a discussion that you had with someone”. D’s response was seemingly informed by her experience abroad which enabled her to learn some aspects of GCE. Her view tends to reflect soft cultural GCE as she desired her students to learn different cultures through interacting with persons from various backgrounds and share their

experiences with the group rather than analyse their intercultural interactions in relation to power structures and justices. Again, this finding highlights the danger of overseas experiences in reinforcing the status quo suggesting the need for critical GCE before and after travelling (e.g. Lutterman-Aguilar & Guingerich, 2002; Simpson, 2004). Her students also mentioned reflecting on their communal activities as a part of their potential roles in action “when you see racism, you should react... and you should reflect what you have learned in the society” (S2, D1). This practice reflects Jarvis’s (2006a) belief that reflexivity is an essential aspect of learning from disjuncture. Nonetheless, Jarvis (1995b) notes classrooms can mould learners to become predetermined figures through transactional relations as they can allow them to build their biographies independently through moral interactions. It is important for those viewing GCE part of their roles to recognize the influence of their relations on students’ actions. G1 and D2 also said they would use media to alleviate world problems:

S4: Vlogging...being a model to show people how to...

S1: like making others follow you

S2: raise their awareness of these problems

D2 viewed vlogging as one tool of sharing their activities and drawing their followers’ attention to global issues. They mentioned they would be models in their vlogs so that the spectators would follow them. Whilst D saw social media as ways of placing students in real intercultural situations, the students considered them as means of sharing their information with the public to sensitize them to the world and inspire them to replicate their actions. Social media appears essential instruments of solving global challenges, but they can manipulate the public to perform specified actions. It would be worthwhile to address social media and their applications when integrating GCE in EFL classrooms.

Among the teachers, only B stated her roles would include the actions of environmental GCE “doing a meeting to go to clean ...a place”. She desired to organise excursions to clean the polluted places. H1 also said they would organize missions to clean the environment “protecting nature like collecting some friends and...clean some green places”. This action represents participatory citizenship (Westheimer & Kahn, 2004). A1 added preparing presentations about environmental issues to preserve the natural resources. In so doing, C1 indicated they would be responsible citizens:

S4: our environment ...represent our personality we show that we are...
S3: responsible... the place where we live should be...
S2: should be cleaned

The students thought GCE would enable them to become responsible members of the community by purifying their spaces and organizing trips to clean the environment. The participants did not mention changing global policies and structures of protecting the environment. This result mirrors their limited knowledge of GCE. E contended she would inspire students to involve themselves in charitable organisations “students...participate or volunteer...in some of the non-profit associations...charity”. Many of the students also mentioned performing benevolent works for humanitarian assistance as illustrated by the below extract from C1:

Sihem: What about actions?
S3: helping poor people, creating some charity organisations
Sihem: How can you help poor people?
S2: those in need we can give them clothes or money or food
S5: visiting Dar Al-Ajaza (nursing homes)
S2: those who have cancer for example
S3: we can also help them morally
Sihem: what do you mean by helping them morally?
S2: with words
S1: talking...maybe some presents

When the students were asked about the ways of assisting the needy people, they replied donating money, food, clothes, plus visiting nursery homes and hospitals to offer presents and funny chats for alleviating elderly's and patients' sufferings. They thought global issues would be solved by effecting charitable acts “visit orphans” A1, “natural catastrophes, we should help them” (B1), “help people” (B2), “helping each other and voluntary work” (E2), “helping poor and homeless people” (G2). Charitable works would probably save underprivileged persons for some time, but they would not entirely cure their pains. If donations rescue them for another poor and homeless life, the efforts of privileged humans to overcome world problems will be wasted. The status quo would likely change for the deprived people when they stand up together and speak for just distribution of resources (e.g. Appiah, 2006; Bryan, 2012; Jefferess, 2012a). Only some of the students mentioned striking against global issues including racist behaviours “strike about these phenomena...racism” (D2). The participants' tendency to perform benevolent deeds that would likely sustain world problems could be justified by their unawareness of the influence of their actions. It would be helpful to address them explicitly in light of GCE.

The participants formerly reported they integrated many global issues in OES, but only D2 mentioned they participated in a manifestation to support Palestinians “we all students gathered and walked...it was a useful movement”. This finding reflects Jarvis’s (2006a) belief that experiences do not automatically lead to actions. The latter are driven by learners’ motivation and the pressure of disjuncture. Possibly, the students were not motivated to act because a disjuncture was not created or maybe they confronted a disjunction, but they addressed it softly or they did not consider it as they were focusing on language learning. This finding suggests setting critical disjuncture where students employ their English language to tackle controversial themes can encourage them to perform actions in their communities. It is worth noting that data were generated before Algerians thronged the streets against corruption on 16 February 2019. Some of the students mentioned in the interview they were going to vote for presidential elections. It would be valuable for students to reflect on their actions in relation to global issues for a better world.

Overall, the participants asserted their roles in actions would involve taking positive attitudes towards strangers, using social media to inspire citizens’ actions, preserving the environment and volunteering in charitable organisations. Their responses suggest they viewed themselves to have potential roles in the actions of soft GCE namely moral, cultural, spiritual, environmental, economic and social GCE. This finding does not necessarily mean they did not desire to change the existing systems that produce injustices because their views concerning their potential roles in action were clearly inspired by their limited understanding of GCE. Though the majority reported their OES were contributing to GCE, only the minority mentioned they took some actions in the community. It is likely that the students did not consider their experiences of addressing global issues because they were more concerned with learning the language and delivering nice presentation to obtain good grades. This result demands trainings on GCE in EFL classrooms so that those viewing it part of their roles would effectively integrate it in their sessions.

8.7. Potential Challenges Constraining the Integration of GCE in OES

As the participants expressed their potential roles in GCE, the teachers were requested to share the constraints influencing its incorporation in OES because of their experiences of studying and working in Algerian higher education institutions. Their answers generated the codes provided in the next table:

Table 8.6: *The Teachers' Views on the Challenges Constraining the Integration of GCE in OES*

Challenges	The number of the teachers mentioned it in the interview
✓ Lack of knowledge	5 (C, E, F, G, H)
✓ Lack of training	7 (A, B, C, D, F, G, H)
✓ Lack of support	8 (A, B, C, D, E, F, G, H)
✓ Lack of materials	5 (B, D, F, G)
✓ Students' negative attitudes	3 (A, D, G)
✓ Teachers' negative attitudes	2 (B, H)

Before exploring the table, it is worth noting that the lack of knowledge, materials, as well as students' and teachers' negative attitudes were mentioned by the teachers when they were asked about the challenges facing the integration of GCE, whereas lack of training and support were uttered as a response to direct questions (Appendix F). This remark explains reference to lack of support and training by almost all of the teachers.

Table 8.6 demonstrates many of the participants mentioned lack of knowledge as one potential constraint of incorporating GCE in OES “we lack the information needed and the knowledge” (H). This result indicates the participants inadvertently referred to Andreotti’s (2006) soft GCE whilst sharing their views. The teachers thought they would not be able to teach something they did not experience. G asserted she would have to learn GCE to avoid misleading students:

lack of knowledge...I have to equip myself with the type of knowledge needed to be conveyed to learners later on correctly...I have to enrich my knowledge upon the topics that I need to discuss, about the techniques I need to use

Expressing similar view, E believed she would need to grasp GCE to respond properly to students queries and enable them to infuse useful tips into their biographies “if I give them something, it could be useful information how to act or react where you are there”. The teachers indicated classroom experiences would inform students’ existence in the world which is a central idea of experiential-existential learning theory, but they did not recognize the potentiality of indoctrinating students according to what have been defined as the ideal world or empowering them to identify their own world (Andreotti, 2006). F advised raising teachers’ awareness of GCE and he

recommended considering GCE as one of the modules' aims, which could be achieved by teachers' collaboration:

We should be aware about the idea...it should be one of the aims of our teaching...and...I'd rather that we have got some teachers' meetings to devise ideas how to reach some of the aims to reach this global citizenship education

F's suggestion to work together for realizing GCE was possibly emanated from the lack of trainings in this area "second it's goanna be hard for them to teach...because we don't have training in Algeria" (H). The teachers reported they did not attend workshops on GCE in EFL classrooms. C justified their unavailability in Algeria by the absence of GCE from the curriculum "there is no teacher training for global citizenship education because it's not included in the curriculum. The key is the inclusion in the curriculum, and everyone will get to know more and will get some training even abroad". This view suggests the insertion of GCE in EFL curriculum would encourage teachers to seek trainings for its effective incorporation in their classes. D mentioned she participated in a workshop on intercultural dialogue which she considered as one aspect of GCE "to global citizenship education, no, but to intercultural dialogue...if we can see it as a part of the whole thing". She seemingly recognized that cultural GCE is one branch of GCE. H reported her overseas experience trained her in GCE:

I didn't do any training, but...I was trained in a country...I have not received any kind of support of global citizenship education ...I found difficulties when I went abroad... I'm goanna teach my students ...so that...they avoid my bad experience

H reported she experienced some problems when studying abroad because she was not exposed to GCE. She thereby decided to infuse it in her sessions to safeguard students from undergoing similar experiences. Like D, H asserted the experience of living in another country enlightened her to GCE. This result indicates EFL teachers are in a proper position to contribute to GCE because of their overseas experiences, but there is a risk of indoctrinating students by telling them what to expect and how to act in foreign countries. It is, therefore, necessary to train them on how they can draw on their experiences of living abroad to prepare their learners for the world. All of the teachers commented they did not receive support for GCE "I have never received such support" (G) as it was not a part of the curriculum. D considered their autonomy over OES content as a support for incorporating GCE:

we have the guidelines of teaching which are sent by the ministry to the department...but we have certain flexibility in preparing the content...and I see that as a support. I mean no body stops you from teaching global citizenship education

This extract demonstrates EFL teachers are supported to address GCE by the flexibility of their modules. D viewed the integration of GCE as “a personal endeavour” given the facility of accessing online resources “everything is available online”. The lack of materials, however, was uttered by other participants as a potential constraint on the infusion of GCE “we need to show students situations, authentic content...we have huge shortage in materials” (G). It seems G and other teachers meant they had a deficiency of equipment like computer projectors to show students authentic scenes whilst D indicated the availability of these scenes online.

The lack of devices might be the reason for students’ negative attitudes that was mentioned by some teachers as a prospective challenge of integrating GCE. A mentioned that students would be unwilling to tackle GCE “they get bored” (A). D expressed similar expectation “the practical problem that we face is the negative attitude of the students”. Nonetheless, the students, as reported throughout the chapter, expressed positive views on the integration of GCE in OES. It is, thus, necessary to implement “a negotiable syllabus” (Nation & Macalister, 2010) in light of GCE. G noted the difficulty of changing the misconceptions and negative attitudes that students acquire from social media. This result further indicates media literacy is a critical aspect of GCE.

B and H considered the teachers’ negative attitudes as a potential challenge of integrating GCE in OES. B said some of the teachers would probably disapprove of GCE “I don’t think it will be accepted by all of them...the attitudes are different”. H justified their stance by their ignorance of how to incorporate it in their sessions “the objection of other teachers...it’s goanna be hard for them to teach”. Since all participants expressed their positive views on the integration of GCE in OES, this study calls for providing training programs to prepare them for the mission.

Overall, the teachers mentioned lack of knowledge, training, support, and materials, as well as teachers and students’ negative attitudes as potential challenges constraining the integration of GCE in OES. Their views indicate a willingness to include GCE in the curriculum and consider it as one aim of the modules. To achieve this aim, they suggested providing support and training workshops. Formulating a

syllabus by combining teachers' and students' ideas was also proposed based on their responses. Overseas experiences and social media were noted as having a potential influence on addressing GCE in EFL classrooms.

8.8. Summary

This chapter presented the findings on the participants' potential roles in GCE. It started with reporting the participant's strong agreement on playing a role in GCE providing the following rationale for their stance: the nature of their module, the link between GCE and OES, plus the importance of its integration on students' life experiences. The chapter then moved to presenting their potential roles in GCE. Their responses clearly reflected their understanding of the concept.

The participants asserted their roles in GCE would involve tackling global issues, developing communication skills, nurturing values and attitudes, as well as encouraging actions. Interestingly, most of them reported their OES were actually contributing to GCE through addressing world issues, boosting communication skills and promoting values and attitudes, all of which were noted during classrooms observations. Few of the teachers contended their experiences abroad inspired them to include GCE in their OES. One teacher thought online interactions with persons from different countries and reflecting on such experiences in the classroom would facilitate students' learning of GCE. This result suggests combining formal and informal learning when infusing GCE in EFL classrooms.

Though the participants' responses reflected soft GCE, the findings denoted the applicability of critical GCE in OES. The participants' inclination to incorporate soft GCE for producing responsible and/or participatory citizens was seemingly informed by their limited experiences of GCE. The teachers reported the lack of knowledge, training, support, materials, in addition to teachers and students' negative attitudes would constraint the integration of GCE in EFL classrooms. They thereby suggested its inclusion in the curriculum and its incorporation in teachers' training programs. These results do not necessarily mean EFL teachers and students would express positive views on critical GCE. It would be useful to investigate this matter in future research.

This work contributes to the existing knowledge of EFL teachers' and students' roles in GCE by reporting the strong agreement of Algerian university OES

teachers and their students and providing insights into the types of GCE they see part of their roles which could be linked to their little information about GCE. The findings indicate slight discrepancy between teachers' and students' views regarding what to incorporate in relation to GCE. A negotiated syllabus whereby the content is discussed between teachers and students is, therefore, proposed as a helpful tool for the integration of GCE. It is now worth investigating their views on teaching and learning GCE.

Chapter 9: The Participants' Views on the Ways GCE should be Taught and Learnt

9.1. Overview

This chapter provides the views of the participants on the ways global citizenship education (GCE) should be taught and learnt to answer to the third sub research question:

RQ3: How do the participants believe global citizenship education should be taught and learnt?

Since the participants viewed GCE as an integral part of their roles as EFL teachers and students of OES, they were requested to explain how it should be taught and learnt given that GCE is not only about knowledge, skills, values and attitudes, as well as action, but it is also about teaching and learning processes that influence students' engagement in the world (Bourn, 2016). The subsequent sub-themes were generated from their responses: teaching-learning approaches, teaching-learning strategies, teaching-learning materials, and approaches of introducing GCE to the Algerian EFL curriculum.

9.2. Teaching-Learning Approaches

The pedagogical practices can determine the outcomes of classroom experiences. Learners' biographies are basically formed by their learning processes (Jarvis, 2006a). When the teachers were asked about the approaches that should be employed in light of GCE, they answered communicative and intercultural pedagogies.

Table 9.1: Teaching-Learning Approaches

Teaching-Learning Approaches	The number of the teachers mentioned it in the interview
1. Should be used:	
b. Communicative approach	6 (A, B, E, F, G, H)
c. Intercultural approach	1 (D)
2. being used:	
a. Communicative approach	4 (A, B, E, F)
b. Task-based approach	1 (H)
c. Eclectic approach	3 (C, D, G)
d. Intercultural approach	1 (D)
e. Audio-lingual approach	1 (E)

The table demonstrates the majority believed GCE should be taught and learnt through the communicative approach while the minority advised the application of the intercultural approach. Their responses are presented in the subsequent parts with reference to the approaches that were being used in OES.

a. Communicative Approach

Six teachers suggested teaching and learning GCE through the communicative approach believing it would establish comfortable atmosphere for expressing and debating perspectives “the communicative approach...because it gives the total freedom for both the teacher and the learners to feel at ease to discuss about these things and they wouldn’t feel like they are under interrogation” (E). The communicative approach was thought to facilitate students’ interaction and questioning without feelings of being investigated. F asserted it would build the environments that students would likely confront in their everyday lives:

Communicative approach because students are supposed to speak where they are going to express their opinions, others are going to agree, others are going to disagree and here is the atmosphere is like a small outside world in the class

This excerpt suggests the communicative approach would enable free expression of ideas and positions rendering classrooms into real-life situations. F indicated classroom experiences would influence students’ performances in the outside world. This learning is portrayed as a process of becoming members of the community (Jarvis, 2006a). The teachers supposed the communicative approach

would allow them to fulfil their potential roles in GCE (chapter 8). G contended “There are lots of approaches available, but I think what suits teaching global citizenship most is the communicative approach because global citizenship is all about...communication in global topics”. G believed the communicative approach would be more relevant for GCE which basically involves communications about global matters. H expressed similar view “it’s all about communication...you have to discuss, debate about the topic, so actually the communicative approach is the best way for teaching global citizenship education”. They believed the communicative approach would prepare students for debates and discussions about world issues. The communicative approach was, thus, seen as the appropriate approach for GCE.

In fact, the teachers (A, B, E, F) reported they were actually employing the communicative approach in their OES (table 9.1). E, for example, said “it’s the communicative approach...we have the topic...everybody gives an opinion...and we learn together”. OES were seemingly contributing to GCE through the communicative language teaching. Nonetheless, topics about the private sphere such as parts of the body, fruits and vegetables which were tackled during classroom observations would less likely prepare students for citizenship though they were approached using the communicative approach. When C was asked about her topics of OES, she replied:

When you go for socialising, restaurant, if your car has broken down, if your telephone dies for the sudden, you have a problem of transportation, a problem at home for instance...maybe you share the flat with foreigners...all of these are included, so I haven’t just tackled airport and travelling, they all be the next chapters

Clearly, C was addressing the private sphere in her sessions and she planned to continue with the same kind of topics. Her practice might be justified by her limited knowledge of GCE and teaching approaches. When she was asked about the ways GCE should be taught, she replied “to be honest, I’m not very familiar with approaches”. C reiterated that the integration of GCE in the Algerian context would inspire her to seek effective pedagogies “if global citizenship education gets more interest, I will look for...useful approaches...to me and to learners”. Possibly because of her unfamiliarity with teaching approaches, she mentioned that she was mixing approaches in her OES. C seemed to demand the insertion of GCE in EFL curriculum.

G also said that she was employing the eclectic approach, but she advised using the communicative approach for GCE. Likewise, H reported she was utilizing task-

based approach by providing students with communicative tasks to discuss different topics commenting GCE should be taught through the communicative approach. Her view reflects Palmer's (2005) belief that citizenship can be addressed in EFL classrooms through task-based approach. E noted she was using the audiolingual approach in the lab sessions and the communicative approach in classrooms. C, G, and H and E's answers suggest they were implementing the communicative approach given OES were chiefly devised to develop students' communication skills. The notes taken during classroom observations also indicate students were employing their English to communicate their ideas about the topics of OES. Besides, the elective approach can include the communicative approach which can in turn comprises task-based language teaching and audiolingual approach.

Together, the communicative approach was the most applied approach in OES, and it was seen as a suitable approach for GCE. The results suggest the communicative language teaching would prepare students for performing everyday tasks rather than addressing justice-related issues. With the communicative approach, they would possibly reinforce the status quo. Undoubtedly, communication skills are important in the 21st century, but students also need critical skills to combat for a fairer world. The communicative approach would probably enable students to discuss global issues with persons from similar backgrounds, but it would less likely prepare them for intercultural interactions about complex structures that produce injustices.

b. Intercultural Approach

From table 9.1, only D stated GCE should be taught and learnt through adopting an intercultural approach "with intercultural approach, it makes more sense...the intercultural approach is not talking about the other, but also...being aware of your own identity". D asserted approaching GCE in an intercultural way would raise students' awareness about themselves and the world. She reported she was employing the "eclectic approach" emphasizing the intercultural pedagogy by locating Algeria in the world. D indicated the intercultural approach would open students to diversity. This outcome, however, would not be inevitable. Interacting with different cultures would probably cause discrimination and oppression. Critical and explicit examination of differences and attitudes would help preventing such consequences. None of the teachers reported they were employing critical pedagogy or advised its application when infusing GCE. Again, this result demonstrates the participants'

views reflect Andreotti's (2006) soft GCE which might produce what Westheimer and Kahne (2004) named personally responsible citizens and/or participatory citizens.

In summary, the teachers reported the communicative and intercultural approaches which were used in their OES would be relevant for GCE. The extent to which these pedagogies would prepare students for GC depends on the incorporation of the public sphere through inquiring in unprejudiced environments (Andreotti, 2011; Starkey & Osler, 2003). The absence of critical pedagogy, drawn from the work of Freire, hooks, and Giroux, from teachers' responses can be justified by their limited understanding of GCE. The students were not asked about the learning approaches of GCE because of the expected unfamiliarity with them, but they were invited to share the strategies that should be applied for GCE.

9.3. Teaching-Learning Strategies

Despite their limited experiences of GCE, the participants advised the application of several strategies which were similar to the ones being employed in their OES. These teaching and learning strategies are summarized in the ensuing table:

Table 9.2: *Teaching-Learning Strategies*

Teaching-Learning Strategies	Number of the participants mentioned it in the interview	
	The teachers	The students (Groups)
1. For GCE:		
a. Suggesting topics about GCE	3 (A, D, E)	1 (E1)
b. Linking the content to students' personal experiences	7 (A, B, C, D, E, F, G, H)	14 (All)
c. Simulations	2 (F, G)	5 (B1, C2, G1, G2, H1)
d. Inviting foreigners	1 (C)	5 (A1, C2, E1, G2, H1)
e. Project Presentation	4 (B, D, G, H)	10 (A1, B1, B2, C2, D1, D2, E1, E2, H1, H2)
f. Discussion and Debates	1 (H)	10 (A1, B1, C1, D2, E1, E2, F1, G1, G2, H2)
g. Dialogue	1 (F)	0
h. Watching videos and movies	1 (F)	4 (F1, G1, G2, H1)
i. Lectures and Workshops	2 (C, D)	0
j. Games	0	4 (C1, C2, E2, H1)
k. Field trips	0	1 (G2)

2. Being used in OES:		
a. Suggesting Topics	5 (A, D, E, F, G)	8 (A1, D1, D2, E1, E2, F1, G1, G2)
b. Linking the content to students' personal experiences	8 (all)	13 (A1, B1, B2, C1, D1, D2, E1, E2, F1, G1, G2, H1, H2)
c. Simulations	4 (B, C, E, G)	3 (C1, D1, D2)
d. Project presentation	6 (A, D, E, F, G, H)	8 (A1, D1, D2, F1, G1, G2, H1, H2)
e. Discussion and Debate	3 (A, E, H)	9 (A1, B1, C1, D1, D2, F1, G1, G2, H1)
f. Dialogue	8 (all)	14 (all)
g. Games	3 (A, B, E)	5 (A1, B1, B2, C1, C2)
h. Seating arrangement	2 (E, G)	0

The table demonstrates the participants suggested teaching and learning GCE through using the strategies of the communicative and intercultural approaches. Some of them were noticed during classroom observations. Each teaching-learning strategy is explored below:

a. Suggesting Topics about GCE

Three teachers recommended proposing world issues as topics of OES “suggesting topics” (A). D advised starting with intercultural topics “if you want to reach global citizenship education, we start from talking about intercultural education...the point is to accept them as they are, their way of being should not be a problem for you in your treatment with them”. D indicated cultural GCE is one type of GCE. Her view tends to support the argument that ICE is not necessarily interchangeable with GCE (4.3.1). D prioritized cultural GCE so that they achieve acceptance of diversity. She thought intercultural pedagogy would educate learners to treat everyone with respect despite their differences assuming they would transfer such values and attitudes to their children “if they have this idea in mind, they are going to pass it to their children”. E1 also said they would accept diversity by tackling cultural topics including religion. These participants viewed the integration of cultural themes as a strategy to realize harmony rather than to address injustices for autonomous acts. Again, this finding reflects Andreotti’s (2006) soft GCE.

Table 9.2 indicates A, D, and E, who advised “suggesting topics” as a strategy for GCE, as well as their students reported they were applying it in OES. F and G with

their students also mentioned the topics of OES were selected by both. D, E, F and G and their learners said they discussed the topics before their integration “I give them the right to suggest and then we decide together” (D). B and C, however, contended they were the ones who chose the topics which was also reported by their students. C1 were unhappy with their exclusion from the selection of OES themes “we get little bit disappointed”. They did not find them engaging topics “they are even not motivated” (S4). This group, as noted earlier, mainly addressed topics about the private sphere and the teacher stated she would pursue addressing the same kind of topics. This result supports Osler and Starkey’s (2003) belief that private sphere topics are one reason of students’ negative attitude towards learning languages. They advised linking them with the public sphere.

Topics associated with the public sphere, however, might not be of students’ interests. The students’ negativity was reported as one of the challenges constraining the integration of GCE (8.7). Accordingly, the finding suggests the inclusion of students in selecting topics for GCE. This strategy is particularly applicable in OES due to their flexibility. Jarvis (2006b), however, notes the possibility of involving students in choosing the content of their classes when the module has a predetermined syllabus arguing that it is a moral act. The ethical dimension of integrating GCE in OES, thus, demands collaborative decision making.

b. Linking the Content to Learners’ Personal Experiences

All of the participants advised linking the content of OES to students’ lives experiences when they were prompted. C mentioned she would recount short narratives “I may bring some anecdotes”. E believed personalizing the content would increase students’ participation “when you link the content to learners’ experiences...they will participate more”. D also thought GCE would be interesting for students when they employ their personal experiences “it makes more sense to the student if he feels concerned about the topic”. For B, inviting students to reflect on their experiences would evoke fruitful interactions “when they speak, they make the conversation meaningful”. Their stance reflects Brinton, Snow and Wesche’s (2003) belief that students learn best when the content of language classrooms is relevant to them.

The students indicated personalized content would allow collaborative learning “to learn from each other” (E1). The participants’ responses reflect Jarvis’s

(2006b) caution against depersonalizing classroom practice which he, like Freire (1972), describes as a “human process” (p. 26). Jarvis asserts learners need to employ their experiences and consider their peers’ ideas to enrich their knowledge, but he notes students can be manipulated to act in a certain way as they can be empowered to choose their positions. It is important to recognize such practices when teaching and learning GCE through experience. Few of the students mentioned they would not share their private experiences “there are some experiences that should be kept between the person and himself” (C1). This view reflects Jarvis’s (2006b) advice of respecting the individuality of students given the privacy of reflecting on experiences. This result suggests the integration of GCE would require safe spaces for analysing and changing the status quo through transforming experiences.

Interestingly, all the participants reported they were reflecting on their lives experiences in OES except C2 probably because they were not prompted. Their teacher and C1 noted they were applying this strategy. During classroom observations, only A and H invited their students to share their personal experiences. In the interview, H said “If they relate it to something, they’re familiar with, I’m sure they’re goanna talk more”. H indicated personalization of global themes would increase students’ talk. D asserted she requested her students to imagine themselves in others’ situations to understand their reactions “you could just put yourself in the shoes of others and try to think why they behave in that way”. It would probably be useful for students to conceive themselves in the circumstances of different persons, but it would be difficult to experience the same feelings, thoughts, and reactions.

Though people have similarities that join them together in the global community, they have differences that influence their responses to situations. Thus, the strategy of putting oneself in someone else’s shoes might promote prejudices and disputes (e.g. Appiah, 2006; Jefferess, 2012a). Some of the teachers reported they also incorporated their experiences of the undertaken topics which was not noted in classroom observations except D. G justified her practice by her desire to establish a comfortable atmosphere “I want students to feel at ease to relax”. H, when she was asked why she did not share her experiences with students, replied she was more interested in theirs and she would share her experiences of living in a different culture when addressing this topic in OES. As noted earlier, it is important to expose teachers to GCE before and after their experiences abroad so that they recognize how to employ

them effectively in their sessions. These results indicate the teachers' and the students' reflections on their past experiences would be a helpful strategy for addressing GCE in EFL classrooms.

c. Using Simulation

Table 9.2 demonstrates some of the participants mentioned GCE should be taught and learnt through simulations, which would allow students to experience their realities. The teachers indicated placing learners in scenarios similar to their everyday situations would overcome global issues. F exemplified his answer by religion:

simulation can help a lot where students take roles as someone has got different religion from the other one who is Muslim and another one is Christian and then speak so that you accept other religions and accept other cultures

F believed simulation would be a resource of knowledge and an impetus of co-existence. This strategy would provide students with primary experiences within which they would transform their sensations cognitively, emotionally and practically, but there would be a potential risk of simplifying the topics and controlling their learning to achieve the desired outcomes (Jarvis, 2009). Such practice would represent soft integration of GCE (Andreotti, 2006). Students also suggested using simulation for tackling GCE:

S4: play maybe we can make play

Students: yeah, we did it this year

S5: one about the administrations...and another one about the culture of invitation in our country and the country of the UK

G 1, in the above extract, advised learning GCE through plays noting they had some performances in OES where they compared between Algeria and UK. This practice further suggests they were emphasizing English-speaking countries cultures which would likely cause conflicts in global settings especially because they were drawing cross-cultural comparisons of cultural elements that would potentially foster privilege and stereotypes (Andreotti, 2006; Starkey, 2007). Native-speakerism whereby non-native speakers are treated as subaltern is considered as a form of neo-racism (Holliday, 2015). With critical GCE, such linguistic hegemony is analysed and challenged (Andreotti, 2006). Four teachers also mentioned they had plays in their OES. During classroom observations, a group of female students in class D performed a play about witchcraft which was followed by a discussion about its practice in Algeria. This world problem could have been critically approached for justice by for

example questioning the frequent association of witchcraft with women rather than men. The findings suggest OES teachers and students have potential opportunities to employ simulations for critical analysis of global themes.

d. Inviting Foreigners

The participants also advised inviting foreigners to the class. C suggested bringing native speakers and knowledgeable persons to elucidate the concept for students “invite some native speakers to explain what global citizenship, to invite some experts”. C’s mentioning of native speakers indicates her desire to improve students’ English language whilst addressing GCE. Though privileging native-speakers would reinforce discrimination against non-native speakers, her view denotes the expediency of EFL classrooms to experiencing language learning and GCE. Her students C2 with A1, E1, G2, and H1 also advised inviting foreigners in their campus and community to learn from them, as exemplified by the following extract from A1:

S2: we have foreign people here
S2: like Chinese why we don’t bring in one
Siheem: inside the classroom?
S2: yes...my father work with him

The students believed GCE should be learnt through interacting with foreigners in classrooms and asking them about their cultures. E1 suggested using the internet to engage with people from different backgrounds. They advised teachers to connect their students with their foreign friends so that they learn together to appreciate and accept diversity:

Speak with another person, for example, I am a teacher, and I will... find my friend who is Christian or something like this and in the net, I will let my students speak with him and he explains his religion and one of my students explain his religion and in the final.....my students accept and also my friend will accept

The participants considered engagement with foreigners as a strategy for overcoming cultural conflicts and racism. H1 noted it would help students to perceive diversity as a blessing from God “to accept the way we are living and to understand that there is out there...different culture and we must ...accept them”. Reiterating their understanding of GCE, students asserted speaking with foreigners would permit them to recognize that Allah created them differently to live together in the world. Again, they employed their religion to clarify the strategies they suggested for learning GCE in EFL classrooms. They indicated GCE aligns with Islam, but perhaps because of

their soft understanding of GCE. This result demonstrates that Islam has a prominent influence on Muslim's perspectives and practices denoting the need for critical GCE which empowers them to reflect on their biographies and examine differences on the ground of justice. The participants thought providing students with opportunities for intercultural interactions in classrooms would enhance their knowledge of GCE and acceptance of cultural differences. However, superficial engagement with difference, according to Andreotti (2006), would potentially foster cultural supremacy and self-righteousness.

None of the participants reported they invited foreigners to their classes, but H invited me to interact with her students and answer their questions about British culture. She said in the interview "I took advantage of you" noting she invited a Nigerian student as well, but he was busy with his studies. When she was asked about her motive for inviting outsiders to the class, she expressed her desire to open up her students to different cultures and reduce their misjudgements given that Algeria is not really a multicultural place "we have these preconceptions about other cultures and about other countries maybe because Algeria is not...multicultural country". The results suggest the participants believed GCE should be taught and learnt through creating occasions for interactions with foreigners. This strategy, as noted earlier, would potentially create disjuncture for homogenisation, exoticization, and expulsion of foreigners when employed in a simple manner (e.g. Andreotti, 2006; Bauman, 1995; Osler & Starkey, 2015). Recognizing the potential outcomes of simplifying the strategies of teaching and learning GCE would be necessary for those viewing it part of their missions.

e. Conducting Project Presentation

Many of the participants thought GCE should be taught and learnt through project presentations. Four teachers advised assigning students' projects about world issues "practical projects you know it works much better with this topic" (D). Their students (except G's) with C2, E1, and E2 also suggested learning GCE through conducting individual or group projects and sharing them with their classmates, as exemplified by the following excerpt from H2:

S3: presentation because we have the chance to express which lead you to development

S2: make group work, present the ideas of the work and we discuss it all together

S1: it can be individual or group work

The students believed project presentations would allow them to voice their opinions and build their biographies. Their view reflects Jarvis's (2006b) idea that small group tasks are useful for students as they enhance their talk and learning. Some of the students mentioned they would prepare a presentation about GCE for OES "we're goanna consider this as a next project in oral session" (D1). Six teachers and their students reported they were utilizing this strategy in their OES which was also noted during classroom observations. E2 advised continuing with project presentations in light of GCE for their benefits "the same as we do now...presentations, it definitely helps". This result further indicates their practices in OES shaped their views on the ways of teaching and learning GCE.

Nonetheless, projects conducted and presented in front of students would not truly prepare them for GC unless the class critically engaged with the presentation by reflecting on the status quo and addressing complexities and injustices (Andreotti, 2006; Bryan, 2008). Classroom observations notes suggest only D had a whole class discussion about a presentation on Brexit where they addressed the Algerian policy through a cross-cultural approach. In other groups like E, F, G and H, the teachers tried to engage their students after the presentation but only few of them were expressing their thoughts. This observation endorses the result that students' negative attitudes would impede the integration of GCE in EFL classrooms. Projects ideas like organizing a trade fair events in OES would probably teach students how to make ethically informed consumer choices, but they would run the danger of reducing such issues to individualized responses and overlooking the responsibilities of political and economic organizations (Bryan, 2008). This result indicates project topics are as important as the way they are conducted and presented.

f. Using Discussion and Debate

A number of participants mentioned discussions and debates as appropriate strategies for tackling GCE in EFL classrooms. H thought discussion and debates would allow teachers and students to learn from each other "it's all about discussion, debate...I'm learning from them too, you are not just teaching". H's view reflects Jarvis's (2006b) belief that classroom learning involves students and teachers who are simultaneously teachers and students engaged as human being in the process of

becoming. When the participants were probed about the role of teachers in OES, nearly all of them replied they were acting as guides. In communicative language classrooms, teachers facilitate the discussion and debates so that students develop their communication skills (Littlewood, 1981). Some of the teachers said they were occasionally shifting to controllers by selecting the activities, identifying the objectives, and managing classrooms “sometimes...they are lazy. They expect the teacher to do everything for them” (E). This result indicates teachers cannot maintain one role in OES because of students’ attitudes. Few of the teachers commented they were mostly guiding classroom practices “sometimes guide sometimes as instructor..., but most of the time as just a guide” (F). The participants indicated teachers as facilitators would be suitable for GCE but open to change to meet the requirements of the learning environments.

The participants’ views resonate with Jarvis’s (2006b) belief that teachers alter their roles according to classroom activities. Jarvis (1995b), however, notes teachers can encourage a situation where students reflect on their world and question systems to develop their biographies through moral interactions and they can establish environments where students receive transactions to mould their biographies. Freire (1972) describes the former as problem-posing or critical pedagogy whereby teachers become learners alongside their students and the latter as banking pedagogy whereby teachers act as “depositors” and students as “depositories” (3.5). It is true that the participants favoured acting as facilitators which would allow them to learn with students, but they meant the role inspired by the communicative approach which would provide students with activities to promote their language communication skills rather than the one caused by critical pedagogy which would encourage students to challenge power structure and inequalities. They asserted guiding classroom discussions and debates would be a conducive strategy to addressing GCE in OES. Many of the students believed group discussions would encourage them to articulate their opinions and learn from one another, as exemplified by the following excerpt from H2:

S4: make some group discussions so we can exchange our ideas and share our thoughts

S3: yeah, group work is very beneficial...discussion is important

The majority of participants reported they were actually using discussions and debates in their OES “we use discussions” (G1), “we use debate” (D1). These strategies were noticed in all observed classrooms. This result further demonstrates the strategies that the participants recommended for GCE were being utilized in their OES. However, their responses suggest they viewed discussions and debates as ways of exchanging information rather than analysing the world and questioning their positions in changing injustices and oppression. Accordingly, their understanding of GCE as soft GCE influenced their potential roles in the field and their views on the ways of teaching and learning GCE.

g. Using Dialogue

The participants did not recommend the application of dialogue in light of GCE and they did not mention they were employing it in their OES except F who advised dialoguing global issues “working together using some dialogue”. This result may indicate their unawareness of such valuable strategy of teaching and learning GCE. Jarvis (2006b) considers dialogue whereby students with their teachers speak their minds and listen to each other’s information and arguments to assess them critically and reflectively in relationships of care and concern as an ethical requirement of the educational process. During classroom observations, the participants discussed the topics, but they did not genuinely engage in a critical and open-ended dialogue to explore the content in relation to their real-world and presumptions.

In the interview, they were given some statements of dialogic classroom talk put forward by Alexander (2006) (Appendix F & G) and they were requested to reflect on their OES and comment on them. The majority reported their sessions were purposeful, collective, supportive, reciprocal, and cumulative. Some of them, however, noted the difficulty of establishing a cumulative environment which was also marked by Alexander (2006). Although the participants believed their practices were dialogic, they were not truly critically reflecting on their living conditions and positionalities in the world for hopeful transformation of the reality during classrooms observation. They tended to address global issues as simple lists of symptoms that could be treated by changing individuals’ actions neglecting the global structures and systems that caused them. Rather than using dialogue as a critical experiential-existential strategy, they employed it softly (e.g. Andreotti, 2010; Bryan, 2012; Freire,

1972; Jarvis, 2006b). This result further indicates the participants' responses align with soft GCE.

h. Watching Movies and Videos

Table 9.2 demonstrates some of the participants thought GCE should be taught and learnt through watching movies about global challenges and discussing their content. F advised showing movies and expressing opinions on their events "I mean listening or seeing a movie and...whether you agree, disagree with certain things in that movie". This stance suggests movies would provide the context for discussions around issues pertaining to GCE. Few students believed watching movies and videos would enable them to learn different cultural aspects and perspectives on GCE as stated by G2 in the next extract:

S2: watching videos

Sihem: about what?

S3: culture

S6: about how foreigners learn ...global citizenship, how foreigners see global citizenship

Sihem: uh huh?

S2: religion, tradition, customs

S1: documentary movie

The participants indicated movies and videos would connect students to the world, but none of them reported they were using this strategy possibly because they did not remember they watched some videos in their OES. During classroom observation, group C and H had videos in their lab sessions. The former was about formal/ informal language, and the latter was about tolerance. A group of G's students also started their presentation by showing a video about phobia. In all cases, the ideas of the videos were softly addressed by answering simple questions within a limited scope of reflecting on experiences. They discussed the reasons and treatments of impoliteness, intolerance, and phobia without interrogating the complexity of these issues by analysing them in relation to their values and positions within the established systems and relationships for a deeper understanding of the causes and solutions of the problems (Bryan, 2012; Ibrahim, 2005). This result suggests watching movies and videos would probably perpetuate the status quo if students were not encouraged to reflect on their contexts and activities by referring to the public sphere and engaging with the world.

i. Organising Lectures and Workshops

C suggested delivering lectures and organising conferences to provide learners with information about GCE “lectures, speech, conference”. D, however, advised planning workshops believing GCE should not be taught and learnt through lectures “this idea cannot be taught in a theoretical way. You do not give me a book of global citizenship to make me a global citizen, you have to show me how to be global citizens”. D believed GCE should not be cultivated through teaching the theoretical information, but rather through practising the features of GC. Their views suggest combining both modes of delivery would be a useful strategy for tackling GCE in EFL classrooms. Lecturing would help explaining new concepts and providing basic information which would boost students’ knowledge about GCE, but it would require adaptation to engage students due to their attention levels (Fry, Kitteridge & Marshall, 2003). Respecting the individuality of learners by providing the context for authentic dialogue to prosper would be necessary for teaching and learning GCE (Jarvis, 2006b). Organising workshops alongside lectures would allow students to experiment their ideas.

Whilst lectures would potentially raise their awareness of global issues, workshops would possibly promote their engagement with different perspectives by testing their knowledge and activities. Addressing GCE exclusively through lectures can generate conformist citizens and tackling it through workshops can produce agents of change in the world. The former strategy might create spaces for soft GCE whilst the latter provides opportunities for critical GCE. Soft GCE can form an important phase of critical GCE but obstructing the path there might reproduce the systems and maintain the status quo (Andreotti, 2006; Bourn, 2008a; Freire, 1972;). Accordingly, combining lectures, conferences and workshops together would be an effective strategy for undertaking GCE in EFL classrooms.

j. Using Games

Few of the students suggested learning GCE through playing games “games also” (E2). The teachers did not advise tackling GCE through games but three of them reported they had many games in their OES. During classroom observations, A had a

game about getting to know one another, and B had a game about parts of the speech (noun, verb, adjective, and adverb). E, in the interview, mentioned they played one game about the names of fruits and vegetables, and another one about buying grocery items. She viewed playing games as a helpful strategy for increasing students' engagement and enhancing their knowledge about different topics "because they have like few knowledges about important things". Some of the students also reported they had games in their OES. Again, this result indicates the participants' practices in OES shaped their views on the strategies of teaching and learning GCE.

Using games in lights of GCE would likely create primary experiences of the real-world, but they would probably indoctrinate students to perform certain activities if they were not actively engaging with what they were learning (Jarvis, 2009). Although the participants indicated games would entertain students and promote their learning, they might potentially manipulate them without realizing. Playing games would run the risk of limiting students' critical analysis of global problems and reflections on their world. Placing students in the core of experiential- existential learning would help avoiding such danger.

k. Planning Field Trips

One group of the students advised learning GCE through organizing field trips. They thought informal learning experiences would access students to concrete community services. G2 asserted excursions would provide them the opportunity to apply their learning in the real world:

S1: why they don't make us go in a bus a day per...a month to...a place to clean and share this

Students: yeah

S1: to think about it let's do it

Students: yeah

The students indicated classrooms would not be enough for GCE because of its action dimension. They believed combining formal and informal learning through service trips would allow students to effect change in the community. They suggested reflecting on the excursions and sharing their experiences with the class. Their view goes with Jarvis's belief that students learn by doing and reflecting on experiences. Jarvis (2006b) encourages teachers to invite their students to keep reflective journals for generating information from practice. Field trips can offer students primary experiences of the world, but they might potentially indoctrinate them to act according

to what they were assigned to perform. Excursions which are organized to accomplish predetermined tasks like cleaning the environment and donating food to the unfortunates can prevent students from initiating their own actions towards global challenges. They might thereby unwittingly support the rout causes of the status quo (Appiah, 2006; Jefferess, 2012). Planning field trips would probably be an effective strategy for teaching and learning GCE, but EFL teachers and students would need to distinguish between manipulative and autonomous experiential-existential learning.

1. Seating Arrangement

Few of the teachers indicated U-shaped/horseshoe seating arrangement which they were using in their OES would respect the personhood of students and humanize classroom interactions. Jarvis (2006b), inspired by Freire (1972), considers the teaching and learning process as a human performance. G implied U-shaped classroom layout would promote students' engagement:

one of the techniques...is to encourage students to sit in U-shape...because it's one of the shapes that encourage students to debate... students are facing each other, and they can talk is better than like sitting... in a normal seating arrangement

G believed U-shaped seating arrangement facilitated students' interactions in OES because they were facing one another. During classroom observations, this strategy was employed in A and D. E also reported they occasionally arranged tables and chairs in a U setup "sometimes we sit in a horseshoe sitting". Though participants did not talk about the seating arrangements when sharing the strategies of teaching and learning GCE, their answers suggest U-shaped/horseshoe layout would be a suitable strategy for addressing GCE in EFL environments. Such seating style would likely provide opportunities for critical GCE by minimizing the frontal pedagogy and passive learning of the traditional classrooms.

Taken together, the participants advised the application of many strategies for teaching and learning GCE in EFL classrooms including proposing topics about GCE, linking the content to students' experiences, inviting foreigners, conducting project presentations, exchanging ideas through discussions, debates and dialogues, watching videos and movies, as well as using simulations. Few of the teachers added lecturing and organizing workshops whilst some students suggested playing Games, organizing field trips. U-shaped/horseshoe seating arrangement was also generated from the data as an effective strategy for tackling GCE. The findings denote a slight difference

between the teachers and the students' views regarding the strategies of teaching and learning GCE. They suggest negotiating the strategies before using them in EFL classrooms otherwise students would be compelled to operate within a defined frame. Jarvis (2006b) considers the involvement of students in choosing the teaching and learning strategies as an ethical act. The findings also indicate participants' practices in OES shaped their views on how GCE should be taught and learnt. Despite the utility of the proposed strategies for experiencing GCE in EFL classrooms, discerning the difference between their soft and critical implementation would be necessary for the existence of students in the global community.

9.4. Teaching-Learning Materials

To enrich the experience of teaching and learning GCE in EFL classrooms, the teachers and the students would be required to implement various strategies and materials (Jarvis, 1995a). Accordingly, the participants were asked about the materials that should be utilized in light of GCE. Their responses are listed in the next table:

Table 9.3: *Teaching-Learning Materials*

Teaching-Learning materials	Number of the participants mentioned it in the interview	
	The teachers	The students (groups)
1. For GCE:		
a. Audio	4 (A, C, F, G)	3 (E2, G1, G2)
b. Audio-Visual	7 (B, C, D, E, F, G, H)	12 (A1, B1, b2, C2, D2, E1, E2, G1, G2H1, H2)
c. Visual	2 (E, F)	5 (B1, B2, E2, G1, H1)
2. Being used in OES:		
a. Audio	2 (A, G)	5 (E2, F1, G1, G2, H2)
b. Audio-Visual	5 (B, C, D, E, FG, H)	8 (B1, B2, D1, D2, G1, G2, H1, H2)
c. Visual	5 (B, C, E, G, H)	3 (A1, G1, H1)

The table demonstrates the participants advised implementing different materials for tackling GCE in EFL classrooms. Their answers were coded as audio, audio-visual or visual. Each category is explored below:

a. Audio

Some of the teachers mentioned listening to audio files like songs in the laboratory “audio materials, to listen” (A). Few of the students also advised bringing audios about GCE “lot of music that have like moral messages” (E2). The participants recommended implementing audio materials in the laboratory “we use laboratories” (F) because of the scarcity of materials in classrooms “no materials...just lab sessions” (A). G mentioned she brought her own speakers “I tend to bring my loudspeakers” which was also noticed during classroom observations. This finding justifies why the lack of materials was mentioned as one obstacle for the integration of GCE in EFL classrooms (8.7).

Some of the participants reported they used audio materials in their lab sessions “last time we heard a music about home” (S2, E2). Whilst observing the lab sessions, students listened to audios about topics like loneliness and life in Alaska then they responded to teachers’ questions. Passive listening to audios whilst addressing GCE would less likely create a disjuncture whereby students critically reflect on the world and examine the underlying assumptions and positions of the received messages. The findings suggest the participants would likely employ the audios to incorporate soft GCE. It is, therefore, important for them to distinguish between soft and critical implementation of audio materials for effective integration of GCE in EFL classrooms.

b. Audio-visual

The majority of the participants supposed GCE should be taught and learnt through employing audio-visual aids. The teachers advised showing videos about world issues using the data show. D noted the usefulness of audio-visual materials in tackling topics considered as taboo in the Algerian context, especially for those who would favour staying in their “comfort zone”:

There are some topics that we cannot talk about it in the classroom especially sexuality...it is very difficult to talk about it in an oral expression classroom especially in Algeria...it’s a taboo, but sometimes I try to...present it in a funny way by video

D indicated the difficulty of tackling taboo topics in the Algerian context because of teachers’ and students’ preference to remain with their cultures. Her view explains considering students’ and teachers’ negative attitudes as one challenge of

incorporating GCE in EFL classrooms (8.7). Laptops and projectors were suggested as appropriate equipment for alleviating their negativity. However, H noted the scarcity of materials in the department of English and she requested supplying her with internet and projectors to offer students the opportunity to interact with foreigners on skype “If I have access to internet, I will...invite someone...to talk to them and they talk to him too means get them into practice”. H believed the strategy of interacting with foreigners online would not be applicable because of the lack of internet. This result calls for equipping EFL teachers and students with the materials that would facilitate the performance of their roles.

The students also suggested bringing videos using computers, projectors and smartphones, all of which were used in OES. They were usually encouraged to design their materials for their presentations in OES, but D mentioned she refrained her students from using projectors because she desired them to deliver an oral presentation rather than reading the slides. E, however, encouraged her students to show videos on projectors but they could not bring it from the department “the problem is not with them with the administration they always give the problem it’s not here it’s with another teacher it’s with another student it’s in the other room of the chief of department and it’s closed”. For this reason, G mentioned she sometimes brought her own projector for the presenters. Again, these results suggest audio-visual materials would aid teaching and learning GCE in EFL classrooms, but their lack in the department would impede their implementation.

c. Visuals

Some of the participants suggested using pictures, slides and handouts. E advised distributing handouts about words relating to GCE “at the end you can give them handouts...which has some related vocab to that topic so that...they can practice in order to memorise”. Her view indicates visual materials would help learning English language alongside GCE. Some of the participants reported they had handouts in their sessions which was also noted during classroom observations: A (vocabulary), B (story), and G (transcript of the listening task). This result further demonstrates the participants suggested the materials they were employing in their OES.

Overall, the participants advised implementing a variety of materials for addressing GCE in EFL classrooms. Some of the teachers noted the shortage of equipment in the EFL department and they demanded providing them with internet

and tools for integrating GCE effectively in their sessions. The findings indicate the materials that the participants suggested for GCE were being employed in OES. It is important for EFL teachers and students viewing GCE part of their roles to distinguish between soft and critical implementation of audio, audio-visual, and visual materials. This could be enacted through inserting GCE in teacher education programmes and introducing them to some online resources related to GCE (e.g. Andreotti & de Souza, 2008b; Oxfam, 2015) so that they would hopefully be able to incorporate useful materials for teaching and learning GCE in their contexts.

9.5. Approaches of Introducing GCE to the Curriculum

Few of the participants while they were expressing how GCE should be taught and learnt in their OES mentioned the ways through which GCE should be introduced to the curriculum. They asserted GCE should not only be incorporated in OES, but it should be a part of all modules. Their responses are summarized in the next table:

Table 9.4: *Approaches of Introducing GCE to the Curriculum*

Approaches of introducing GCE to the curriculum	The number of the participants mentioned it in the interview	
	The teachers	The students (groups)
a. As a cross-curricular subject	2 (C, D)	1 (H2)

Although the participants strongly agreed on integrating GCE in OES rationalizing their views by a number of reasons (8.2), few of them advised introducing GCE as a cross- curricular subject in the Algerian EFL context. One teacher believed GCE should be integrated in all educational levels including teacher training programmes. Their responses are presented below:

a. *Cross-Curricular Subject*

The minority of participants thought GCE could be taught as a separate subject, but they advised its inclusion in all modules “we can teach it as a separate module...but I believe global citizenship education should be taught with everything” (D), “it should be actually included in the curriculum. This is one of my recommendations...not just in oral expression...in all other units” (C). The teachers recommended introducing GCE to all areas of the curriculum. H2 also expressed their longing for integrating GCE in all modules when they were invited to provide

comments or suggestions at the end of the interview “I would like that...all teachers follow this method because it’s so much more beneficial” (S1). D noted GCE should not only be included in higher education, but it should be also inserted in early educational stages:

Global citizenship education should be part of everything...I insist that it is not only at the level of university, but students should learn global citizenship at the primary school...at middle school because it is at that time that the personality is shaped...I think we can see the results very quickly, but with university students it takes a lot of time

D mentioned earlier GCE should be taught to university students believing they would transfer it to their children, but she seemingly favoured its integration in primary education so that pupils would grow as global citizens. She assumed it would be time consuming with university students because of their lives experiences justifying her stance by the historical relationship between Algeria and France “it is very difficult to tell them you and ...someone from France, when I say France because there are some historical issues not solved yet, ...you are the same! Imagine the reaction of students!”. D indicated the difficulty of addressing sameness in lights of GCE because university students’ biographies have already been shaped by their past experiences. She believed telling Algerian university students they are equal with French people as they belong to the same species and they live in the same world would create a disjuncture because of colonialism.

D seemingly recognized that soft GCE whereby students are told how they think and behave might reinforce colonial attitudes and relations. Her view tends to suggest the appropriateness of addressing critical GCE in higher education whereby disjuncture is taken as an opportunity for critical reflections on previous experiences and analysis of colonial practices for justice (Andreotti, 2006; Jarvis, 2006a). Again, this finding suggests the need of recognizing the difference between soft and critical GCE. D recommended the inclusion of GCE in teacher training courses so that they would effectively infuse it in their sessions “I believe global citizenship education should also be taught to teachers not only to students”. Accordingly, this study exhorts integrating GCE in teacher education programmes.

Overall, these results provide substantial insights into the ways of introducing GCE to the Algerian educational curricula. Although the participants asserted the suitability of OES for GCE, some of them advised its insertion as a cross-curricular

subject. They also recommended its infusion in all educational stages indicating university students' living experiences would be a stumbling block to tackling soft GCE. They thereby recommended integrating GCE in teacher training programmes. The participants' responses suggest critical GCE has a potential place in EFL university classrooms, but it is important to investigate EFL teachers' and students' views on its incorporation in their sessions in the future.

9.6. Summary

This chapter presented the participants' views on teaching and learning GCE in OES. Most of the teachers believed GCE should be taught and learnt through the communicative approach which they were using in their OES. Only one teacher advised employing the intercultural approach which she was also applying in her OES. The communicative and intercultural approaches would probably prepare students to discuss global issues and perform leadership roles within the established systems, but they would less likely encourage them to change the structures that maintain injustices. None of the teachers suggested implementing critical pedagogy for empowering students to challenge the status quo and demand justice possibly because they were unaware of it. The teachers seemingly mentioned the approaches that would allow them to perform their roles in soft GCE.

The participants advised applying the following teaching and learning strategies in light of GCE: suggesting topics, personalizing the content, using simulations, discussions, debates, and dialogues, inviting foreigners, conducting project presentations, watching videos and movies, organising lectures, conferences and workshops, playing games, planning field trips, and designing U shape/horseshoe seating arrangement, all of which could be linked to communicative and intercultural approaches. They also suggested implementing audio, audio-visual, and visual materials to aid teaching and learning GCE in OES noting their deficiency in the EFL department. The participants reported they used most of these strategies and materials in OES. It seems crucial for them to differentiate between soft and critical applications of the aforementioned strategies.

Few of the participants while expressing how GCE should be taught and learnt mentioned the approaches through which GCE should be inserted in the EFL curriculum. Although they viewed OES as the ideal platforms for GCE, they recommended its incorporation in all subjects. One teacher recommended its infusion

in all educational levels including teacher training courses. These findings contribute to the existing knowledge on teaching and learning GCE in EFL classrooms by providing the views of Algerian University EFL teachers and students. This work has significant implications for integrating GCE in the Algerian context. The next chapter provides answers to this study's questions by discussing the results in comparison with the existing research literature.

Chapter 10: What Are the Views of Algerian EFL University Teachers and their Students on Integrating Global Citizenship Education in their Oral Expression Sessions?

10.1. Overview

This chapter discusses the main findings in relation to the reviewed literature to answer the research questions:

- What are the views of Algerian EFL university teachers and their students on integrating global citizenship education in their oral expression sessions?
RQ1: What do the participants understand by global citizenship education?
RQ2: What roles, if any, do the participants see for themselves in global citizenship education?
RQ3: How do the participants believe global citizenship education should be taught and learnt?

This chapter comprises three sections, each focusing on one research question. The chapter concludes with a summary of the discussion to answer the overarching study question.

10.2. What Do the Participants Understand by Global Citizenship Education?

To explore EFL university teachers' and their students' views of GCE, it was important to investigate their understanding of the concept as this might inform their beliefs regarding its integration in their OES. The first question in the second part of the interview guides was meant to achieve this aim (Appendices F & G). The participants' responses were analysed thematically using Braun and Clarke's (2006) thematic approach (6.9). The findings are reported in Chapter 7. Here they are discussed in light of the available research literature.

One interesting finding is that most participants had not previously experienced GCE. The majority of teachers reported they had heard of the concept mentioned at conferences, in classrooms and in lesson preparation sessions, but they had not explored the potential disjuncture on hearing of GCE or questioned their sensations to give them meaning and become more knowledgeable persons (Jarvis, 2006a). Possibly, they did not consider learning from their novel experiences because

they were more concerned with core ideas than new peripheral notions. Such instances, as mentioned in 5.2, are described as “non-learning situations” (Jarvis, 2006a). Only one teacher reported that she had no prior experience of GCE as it was not included in the educational syllabi. It is therefore likely that these teachers had never articulated GCE in their classrooms.

This result can be seen in the responses of the students, all of whom reported they had not encountered GCE before. They seemed confused when they were asked to share their understanding of a concept, they had not formerly experienced. They thereby started asking questions to decipher their sensations (on hearing of GCE) and resolve their disjuncture (conflicting experience). Similar reactions were reported by Bruce et al (2019) when interviewing preservice physical education teachers in New Zealand to investigate their views of GC. However, they did not report how they responded to participants’ dissonance. In this research, GCE was translated into Arabic and some general questions were asked to help trigger disharmony between their biographies and the new experience, for example: in which century are we living now? What problems are affecting the whole world including Algeria? They were then given 10 minutes to brainstorm their understanding of GCE together.

According to the students, none of the teachers mentioned GCE in their classes although almost all of them had previously heard of GCE. This result further indicates that teachers’ sensations (on hearing of GCE) were not transformed cognitively, emotionally, and/or practically (Jarvis, 2006a). The non-mentioning of GCE in their practices can be justified based on its absence from their syllabi and their limited experience of the concept. This finding seems consistent with that of Rapoport (2010), who found Indiana secondary school teachers had heard of GC, but rarely or never articulated it in their classes because of its omission from textbooks and lack of time or familiarity with the term. Unlike Rapoport’s (2010) study, in which teachers contextualized GC within the field of culture rather than directly defining the term, the teachers in this research explained GCE through direct statements. The students, however, expressed their understanding in the form of concepts and expressions.

Another interesting finding is that the data reflected the four components of GCE, namely knowledge, skills, values, and attitudes, as well as action. As discussed in 3.3, GCE is explained differently by various scholars, but there is broad consensus on its aforementioned elements. The participants understood GCE as comprising

knowledge of global issues, which were categorized using Yakovchuk's (2004) classification. They mentioned intercultural communication issues, human rights issues, socio-economic issues, peace education, and environmental issues, but did not refer to health concerns or linguistic imperialism. If data had been generated during or after the coronavirus pandemic, the participants would likely have talked about health issues in the interviews. As noted in Chapter 7, the absence of some aspects from participants' responses does not inevitably denote their unawareness of them, but rather that they possibly did not enter their thoughts in the interview.

When elaborating on their understanding of GCE, they mostly emphasized learning about others. This finding also accords with Bruce et al.'s (2019) study, in which participants highlighted their links with others. Turkish students in the US, however, stressed "self-awareness" when defining GC (Kılınç & Korkmaz, 2015). "Self-awareness" is an essential part of GCE, and it is one enabler of awareness about others (Bowden, 2003; Schattle, 2008b). Knowledge in Byram's (1997) intercultural communicative competence (ICC) model involves "social groups and their products and practices in one's own and one's interlocutor's country, and of the general processes of societal and individual interaction" (p. 51). Focusing on others' cultural elements denotes the participants' limited understanding of GCE.

Addressing others' cultures was articulated as an important aspect of GCE to avoid cultural conflicts. There is a danger, however, of making strangers exotic and reinforcing discrimination (Starkey, 2007). Students might enjoy "saris, samosas and steel bands" (Troyna & Williams, 1986, as cited in Starkey, 2007), but they would probably maintain their stereotypical stance. This outcome would likely result from classrooms in which a disjuncture is not created, not considered, rejected, or presumed upon (Jarvis, 2006a). Emphasizing knowledge of difference and neglecting sameness, such as belonging to one broad circle of humanity, could potentially construct barriers between mankind (Nussbaum, 1997). Some students understood GCE to be about learning the difference between cultures to ease racial tensions (7.2). Such experiences may instead provoke the segregation of outsiders from one's group (Bauman, 1995). GCE was explained as a new experience, with students reflecting on their prior experiences and addressing cultural, ethical, environmental, social, and economic issues to solve them. There is a risk here of indoctrination because the majority of what is learnt about the world in classrooms is not experienced directly.

Secondary experiences require criticality to analyse information and perspectives, thus avoiding manipulative knowledge that predetermines students' directions (Jarvis, 2009). None of the participants considered the potentiality of inculcating knowledge. They focused their explanation on raising students' awareness of others and global issues rather than engagement with difference, examining power relations and complications. Thus, their understanding of GCE as knowledge was linked to "soft" GCE (Andreotti, 2006), specifically cultural, moral, environmental, social, and economic aspects (3.4.1). GCE was also concerned with learning vocabulary. Tackling terms related to global issues, according to Starkey and Osler (2003), would help students discuss them. This finding suggests EFL classrooms can become platforms for learning language alongside GCE.

GCE was also understood as values and attitudes, including freedom of expression, tolerance, acceptance, respect, openness, love, peace, co-existence, building relationships, feelings of belonging to humanity, and religious precepts. It was seen as the product of globalization (7.5). This perspective matches the belief of Heater (2000), Ibrahim (2005), Myers (2006), and Rapoport (2010) that globalization provides the appropriate conditions for the evolution of GCE. Few participants defined GCE as educating global citizens, explaining GC as travelling without a passport. This view seems consistent with that of Bowden (2003), Law (2004), and Wood (2008), who have argued that GCE is not viable because of the lack of a global government. This stance mirrors pragmatists' belief that GCE is not feasible without a world passport. Rejecting this perspective, Davies and Pike (2008) argue that GC does not have to be sealed in passports because it is about practices inspired by an awareness of diversity and world interconnectedness. The participants did not oppose GCE, but seemingly mentioned freedom of settlement to indicate that GCE involves learning to live together in a shared world.

The participants asserted that GCE would allow them to live in a peace-loving place where diversity would be embraced and respected as they all belonged to one family of humanity. This result echoes Nussbaum's (1997) perspective that we belong to different layers and humanity gathers us all in the highest sphere. Some students noted GCE would enable them to become national and global citizens. Although the participants did not mention patriotism, their responses indicated they did not see GCE as a threat to national pride. This finding is contrary to previous studies in which

teachers reported that GCE threatens local attachments and values (Rapoport, 2010), but is consistent with that of Kılınc and Korkmaz (2015), who found students emphasized the possibility of being world citizens and patriotic simultaneously, noting the absence of conflict between the positions. The participants in this research indicated that GCE supports local, national, and global connections without reference to potential clashes between such values and attitudes.

They understood GCE as presenting an opportunity to prepare global citizens by cultivating a sense of belonging to the same world. Feelings were recognized as an important feature of experiencing GCE. This stance is in line with Jarvis's (2006a) belief that emotions are one way of transforming sensations. Feelings are also seen as a critical element of citizenship (Osler & Starkey, 2005a). In explaining GCE, the participants stressed feelings of shared humanity and destiny. This understanding of GCE corroborated the idea of Pigozzi (2006), who suggested that it addresses shared destiny by promoting common values. While the majority of participants understood GCE to be concerned with learning about difference, some comprehended it as addressing sameness. The participants' responses suggested that their understanding of GCE as tackling others' differences was not intended to build walls between different groups or render them into copies of themselves (Bauman, 1995), but rather to co-exist all together in the same world. This result supports Bruce et al.'s (2019) research, which found that preservice teachers similarly expressed the aim of living in a harmonious world. Tackling diversity, however, may preclude the co-existence of those of different colours. Addressing this critically through dialogue on the grounds of justice might potentially overcome "self-righteousness and/or cultural supremacy" (Andreotti, 2006, p. 48). Nonetheless, participants' responses reflected soft GCE.

One teacher encouraged viewing differences positively. This attitude may actually cause troublesome situations as "positive prejudice can hinder mutual understanding" (Byram, 1997, p. 43). The participants in this study emphasized humanity and caring without highlighting justice and complexity. Their understanding of GCE aligned with a soft rather than critical conception (Andreotti, 2006). They were concerned about treating others as one would wish to be treated. This ethical tenet is problematic as reciprocity is not always viable. One cannot really claim that all citizens, regardless of their differences, wish to receive the same treatment. Moral obligations can cause assault, thereby demanding an understanding of the reasons,

perceptions, and circumstances of treatments (Appiah, 2006; Jefferess, 2012a; Standish, 2012). The participants referred to ethical principles from a simple standpoint, which might lead to disputes. Moreover, when explaining their understanding of GCE as values and attitudes, they referenced their religion. Students explicitly cited Quranic verses and Hadith, while the teachers implicitly alluded to Islam (7.5). Religion is one of the experiences that individuals can reflect upon to resolve their disjuncture. The language spoken can mirror the religious beliefs (Jarvis, 2008b). It is not surprising that the participants employed their religion to clarify GCE given the huge impact of Islam on Muslims' thoughts and practices.

This finding supports previous studies which noted the prominent influence of religion on citizenship in Islamic communities (ALMaamari, 2009; Faour, 2013; Hatley, 2018; Mancilla, 2003). Some students believed they would experience xenophobia because of their Islamic attire. They also deplored Muslims who would not welcome other religions. This view echoes Byram's (1997) attitudes (an element of ICC) which involves "curiosity and openness...[and] readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours" (p. 35).

However, values and attitudes are telling when examined within socio-political relations (Veugelers, 2011). The participants did not address controversy in values. This result seems to reflect that of Brown (2011), who found student-teachers were uncertain about handling values. Unlike the study of Ashraf et al. (2021), which reported Muslim teachers welcomed the aspects of GCE that go hand in hand with their religion, such as peace, but disapproved of the notions that they felt opposed their beliefs, such as gay and women rights, the participants of this research suggested that their faith would support GCE and did not note any possible tensions, perhaps because of their soft understanding of GCE. This result suggests the need to incorporate critical GCE in EFL classrooms, whereby students can reflect on their biographies and explore differences in a safe and nonjudgmental environment to attain justice throughout the world. However, the participants' understanding of GCE as comprising values and attitudes reflected a soft moral, cultural, and spiritual view of GCE (3.4.1).

The participants also understood GCE as an experience of developing communication skills by learning English as a global language, and fostering politeness, the exchange of ideas, turn taking, and listening. These abilities were described by Bourn (2011) as "softer" or "generic" skills as they are not specifically

related to ongoing complexities and uncertainties in life. None of the participants understood GCE as equipping students with skills in analysing and evaluating messages, questioning the changing world, or thinking critically, reflectively, and creatively about access to resources and power relations, and working collectively to solve global problems. Their understanding of GCE as skills could be associated with a soft cultural interpretation.

The participants asserted that GCE would allow them to communicate with individuals regardless of their ethnic backgrounds. Their explanation of GCE seemed to reflect Byram's (1997) skills of discovery and interaction (an element of ICC) as they articulated the operation of communication skills in intercultural interactions to avoid misunderstandings. They did not, however, mention the skills of interpreting and relating (4.3.1). They understood GCE as a course for studying English as a lingua franca and cultures asserting English as the global means of communicating in the world. This result seems consistent with other studies reporting that informal experiences of English as a lingua franca are inadequate for GCE, which has a valuable place in English language classrooms (Fang, 2019; Fang & Baker, 2018). This research also found that GCE can form an integral part of EFL classrooms.

The participants viewed GCE as a means of preparing students to communicate effectively with diverse people. However, language is not only a medium for passing information, but is also a tool for challenging and defining the world by boosting the skills of critical reflection and engagement (Andreotti, 2006; Freire, 1972; Jarvis, 2009). In the context of globalization and change, it is important to move from soft skills related to conforming with the status quo and communicating with people from a range of backgrounds to critical abilities for addressing difference and challenging dominance (Andreotti & de Souza, 2008a; Bourn, 2011). The participants' understanding of GCE as comprising soft verbal communication skills further indicates their limited information about GCE.

Another interesting finding is that very few students understood GCE as action. This result can be related to their limited experience of GCE. A few students explained GCE in terms of performing benevolent acts, namely providing humanitarian aid, volunteering, and engaging in environmental protection. Their answers suggest they viewed GCE as preparing students for personally responsible citizenship (Westheimer & Kahne, 2004). They indicated they were in a privileged position and they had a

moral obligation to help underprivileged humans, including refugees. They did not seem to recognize the social, cultural, political, or historical conditions of privileged positions. Such an understanding of GCE is problematic as it tends to perpetuate the status quo. For example, donating money to refugees may save some for a period of time, but it does not entirely alleviate their suffering. GCE as a charitable tenet covers unequal relations and the distribution of materials that create fortunate and unfortunate circumstances. Therefore, criticality is required to question and challenge the positions of assisting and needing assistance (Andreotti, 2006; Appiah, 2006; Bryan, 2012; Jefferess, 2012a). The students did not address such issues critically, for example linking environmental protection to changing their individual activities without reference to policies governing sustainability. This finding is in line with that of Bruce et al. (2019), who found many teachers placed themselves in positions of privilege while expressing concern for the environment. However, Bruce et al. (2019) reported some participants mentioned environmental and social justice. Students' understanding of GCE as action reflects soft GCE (Andreotti, 2006), precisely moral, environmental, and social GCE.

Taken together, the participants understood GCE chiefly as concerning knowledge, skills, values, and attitudes, in line with previous studies (e.g. Basarir, 2010; Khaldi, 2021). In contrast, very few students in this research explained GCE as action. The participants' understanding of GCE, unlike in former investigations, was analysed using the typology of GCE and experiential-existential learning theory. The participant's responses indicated they viewed GCE as an experience of addressing the world by highlighting others' cultures in terms of personally responsible citizenship rather than critically engaging with global issues for justice-oriented citizenship (Westheimer & Kahne, 2004). They emphasized learning about differences but paid little attention to sameness.

Although the participants wished to teach and learn about others with a view to living together in the world, they ran the risk of building stereotypical attitudes and repelling strangers from their boundaries (Bauman, 1995; Starkey, 2007). Addressing differences and complexities critically using dialogue within unprejudiced EFL classrooms can overcome such outcomes (e.g. Andreotti, 2006; Jarvis, 2006a; Osler & Starkey, 2015). The participants stressed advocating for common humanity and moral responsibility for others rather than for justice and responsibility to work with

others in defining their own positions. Their views align with Andreotti's (2006) soft rather than critical GCE (3.4.1). As in Roux's (2019) study, the participants' responses tended more to reflect soft ICE, as they did not critically reflect on how historical and socio-political factors might frame interactions across groups. Roux (2019), however, found some Mexican university EFL teachers defined GC as critical thinkers, expressing some decolonial views. The findings of this research also differ from those of Kılınç and Korkmaz (2015), who reported students understood GC as cultural, environmental, political, and economic GC, since the participants' understanding of GCE was linked to soft GCE (Andreotti, 2006), principally cultural, spiritual, moral, social, environmental, and economic GCE.

The absence of critical GCE from the participants' responses does not necessarily denote their reluctance to talk about political affairs. Veugelers (2011) found teachers preferred moral GC and did not favour political GC because of its sensitivity, but Brown (2011) reported many student-teachers held positive attitudes when it came to tackling complex issues. Most probably, the participants did not understand the concept of GCE in its critical form because of the limited information available to them, having not previously heard of the concept. They connected their limited experience of GCE to its absence from their syllabi and classrooms, consistent with previous studies in the field (Bruce et al., 2019; Hicks, 2010; Rapoport, 2010; Roux, 2019). To explain GCE, the participants employed their biographies, including their religion, and educational and professional experiences. This is reasonable because "we all use our life experience and our life-world to give meaning to our present (episodic) experience" (Jarvis, 2008, p. 562). It is not surprising then that the majority reflected on their biographical experiences to understand GCE.

The references to Islam support the idea that religion is crucial when exploring citizenship in Arab countries (ALMaamari, 2009). The participants suggested that GCE aligned with their religion and did not note any potential conflicts with their Islamic values, probably because they did not contextualize their responses. It is thus important for students to reflect on their biographies, including religion, and analyse global issues based on common values. Students "need to learn which values are culturally specific and which are universal" (Osler & Starkey, 2005a, p. 25). Critical GCE would provide opportunities for students to differentiate between their cultural, religious, and global values.

One teacher asserted she learnt GCE through her experience of studying abroad. This is in line with preceding works (Bruce et al., 2019; Schattle 2008b), but overseas experiences are neither necessary nor sufficient conditions for GCE (e.g. Lutterman-Aguilar & Guingerich, 2002; Simpson, 2004; Zemach-Bersin, 2007). The majority of participants understood GCE as providing an opportunity to prepare students for experiences in other countries. Roux (2019) also found teachers defined GC as informed travellers. This finding corroborates the ideas of Fang and Baker (2018), Fang (2019), and McIntosh (2005), among others, who suggested blending formal and informal experiences in GCE. Therefore, it is necessary to investigate the roles, if any, of EFL teachers and students in GCE.

10.3. What Roles, if any, Do the Participants See for Themselves in Global Citizenship Education?

The participants were initially given a statement asserting GCE had a potential place in OES (Appendices F & G) and asked about its viability. While the teachers answered immediately, the students spent about 10 minutes discussing and writing their standpoints. Intriguingly, they all expressed their strong agreement with performing a role in GCE, advocating their positions based on the nature of OES, the link between GCE and OES, and the importance of GCE in OES.

Many participants mentioned the nature of OES, arguing that the flexibility of the content and pedagogy would facilitate the integration of GCE. This supports the idea that language classrooms can contribute to citizenship through their content and approaches (e.g. Cates, 2009; Hosack, 2018; Starkey & Osler, 2003). Some participants noted the feasibility of including GCE in modules such as grammar and phonetics, but they maintained OES were more appropriate for GCE, believing the freedom in selecting classroom themes and strategies would build a safe climate for discussing GCE. This finding justifies the selection of OES teachers and students for this research. The participants' views reflect Oxfam's (2015) proposition that all curriculum areas can contribute to GCE. Although OES constitute favourable sites for GCE, grammar and other subjects can also meaningfully address the world. EFL students tend to struggle to grasp grammatical rules because of the decontextualized activities used to support learning. Global challenges can facilitate grammar learning, for instance by addressing the students' past, present, and future situations while

tackling tenses (Starkey, 1988). This suggests that GCE has a potential place in EFL classrooms.

Some participants clarified the relation between GCE and OES as a way of justifying their views concerning playing a role in GCE. A few of them considered GCE to be one of their responsibilities, asserting their field had a moral obligation to help students speak English properly with diverse humans and feel their suffering. Certain participants viewed GCE as an aim of OES, indicating the immorality of disregarding the real world. These reasons reflect those provided by Cates (2009) when arguing for the incorporation of world problems in language classrooms (4.2). Some participants contended that GCE and OES have common aims as both seek to enhance students' communication skills to enable effective interactions with a variety of citizens in the world. This rationale echoes the belief of Osler (2005) and Beacco and Byram (2007) that language education and democratic citizenship in a growingly interdependent and interconnected world are together concerned with intercultural communication and understanding (4.2). Although one type of GCE is cultural (3.4.1), it is not just about intercultural communication issues. It also involves critical examination of human conditions to promote a better world. There is an argument that language is better learnt when employed to challenge the status quo for justice (e.g. Freire, 1972; Giroux, 2011; Phipps & Gonzalez, 2004), but it is not necessarily approached critically in classrooms. The participants did not address the potential place of critical GCE (Andreotti, 2006) in OES when justifying their stances. Again, this finding does not inevitably mean they did not see critical GCE as part of their roles, but it may denote their unawareness of this conception.

A few participants regarded GCE as one component of EFL classrooms, reporting the insufficiency of language structure. This view reflects the idea that language is not solely a linguistic and communicative process, but is also a social and educational practice (e.g. Guilherme et al., 2019; Liddcoat & Scarino, 2013; Porto et al., 2018). The participants believed GCE would help students discover different cultures as linguistic knowledge alone would not enable them to engage in successful intercultural communications. They seemingly recognized that culture is at the heart of EFL education (e.g. Byram, 1997; Kramersch, 1998), but they tended to emphasize others' cultures while neglecting their practices. This result further indicates their justifications of playing a role in GCE were predominantly inspired by their limited

understanding of GCE. One of the teachers in advocating her position restated GCE as a precondition for EFL education since English is a world language. This result is consistent with that of Hosack (2018), who found that Japanese teachers expressed links between teaching the English language and citizenship, noting that English connects students to the world. The participants' views demonstrate the appropriateness of OES for GCE.

Some participants articulated the importance of integrating GCE in OES. They assumed GCE would boost students' participation in classrooms because global issues would represent real-life experiences. This belief reflects Brinton, Snow, and Wesche's (2003) view that language is effectively learnt when classroom themes reflect learners' interests. However, world problems might not be relevant for all EFL students. GCE might well lead to disengagement among those not wishing to address it as they would likely not wish to shift their focus from language to the world. Nonetheless, studying language aspects in relation to global challenges and underlining both matters would likely create motivating OES. Previous researchers who introduced global issues in EFL classrooms reported benefits in terms of student engagement, language proficiency, global awareness, critical thinking, and analytic skills (e.g. Hillyard, 2008; Omidvar & Sukumar, 2013). After participating in a GCE course designed by Hicks (2010), Japanese EFL university students who had limited experience of GCE expressed positive views asserting the suitability of EFL classrooms for GCE. They reported that they developed their information competency and knowledge about GC, human virtues, and the world, as well as Japan and Japanese values. Hicks noticed the students also improved their language use, the depth of communication, the utilization of trustworthy resources, and fellow feeling. The findings of former studies seemingly accord with participants' expected outcomes from integrating GCE in OES. This study, therefore, calls for inserting GCE in their timetables.

Some participants supposed GCE would enable students to talk about global topics with foreigners abroad. This view echoes Osler and Starkey's (2005b) belief that language classrooms can contribute to citizenship through preparing students for discussions about life issues. Participants' repeated emphasis on educating students for overseas experiences can be justified by the rare uses of English in Algeria. They thought GCE would allow the students to learn the value of interacting with diverse

human beings. They also indicated that the integration of GCE in OES would generate personally responsible citizenship (Westheimer & Kahne, 2004). C stated her view that GCE would enable students to learn about different identities, including theirs, and the resulting sense of belonging to the same species would help to overcome discrimination and ethnocentrism. A few students also asserted GCE would enable them to study sameness and differences, clarifying their answers by citing the common misconceptions about Hijab. Again, they employed their religion to elucidate their views on GCE. This finding suggests the need to create a safe disjuncture for EFL students to explore religious conflicts using critical dialogue, for example when addressing spiritual GCE with a view to moving toward a more just and peaceful world.

The participants' responses indicated that they did not confine their rationale for performing a role in GCE to the Algerian context, but rather extended it to the global community. A minority argued that GCE would promote students' awareness of themselves and the world, echoing Shattle's (2008b) conception of "self-awareness". For example, C, as mentioned above, contended GCE would allow students to learn about their identities and appreciate diversity. This view supports Case's (1999) belief that GCE helps prevent students from building stereotypical and ethnocentric attitudes. However, GCE does not inevitably combat prejudice and ethnocentrism, especially when conflicts and different perspectives are not addressed and challenged on the basis of justice (Andreotti, 2006; Brown, 2011; Osler & Starkey, 2015). In line with Starkey and Osler (2003), who advised tackling "racism and xenophobia directly", addressing ethnocentrism critically and explicitly in light of GCE would potentially overcome such issues rather than foster them.

However, the reasons the participants provided for playing a role in GCE tended to reflect soft cultural, moral, and spiritual GCE as they discussed morality and humanity rather than justice and supremacy (Andreotti, 2006). In justifying their views, they mainly referred to knowledge, skills, as well as values and attitudes as elements of GCE. Having expressed their approval of GCE, they were invited to share their ideas of their prospective roles and did not articulate actions. They were then introduced to the four components of GCE based on Cates' (2009) view that EFL classrooms contribute to GCE by addressing knowledge, skills, values and attitudes, and actions. Here, they demanded to know the meaning of action, a reaction that

explains its absence from their previous answers. After clarifying what was meant by action, the teachers answered directly, whereas students brainstormed their views before sharing their potential roles in GCE.

In relation to knowledge, all participants asserted they would integrate global issues, coded using Yakovchuk's (2004) categorization. Most participants mentioned addressing intercultural communication issues to improve students' cross-cultural awareness, considered by Haney (1976) to be one dimension of understanding the world. In contrast to those who did not wish to tackle other cultures and viewed it as unnecessary for them because of their restricted outlook (De Ruyter & Spiecker, 2008), many participants expressed their desire to integrate other cultural practices so that the students would not experience intercultural conflicts. This view reflects Jarvis's (2006a) notion that students' current experiences shape their future performance. However, Jarvis noted that students do not develop learning unless they confront a discordant situation that encourages their reflective thinking, or what Freire (1972) describes as "praxis". Addressing intercultural issues in an unthinking familiar manner does not tend to initiate learning or prepare students for intercultural encounters. In this regard, the participants' responses suggested they primarily saw themselves as having potential roles in soft cultural GCE.

The participants' belief that integrating aspects of intercultural communication, such as greetings and giving thanks, would overcome intercultural misunderstandings could pose problems given that the gap between individuals' biographies and life experiences is a recurring issue (Jarvis, 2006a). Indoctrinating students with the notion that classroom experiences will create harmonious intercultural situations would probably habituate them to take their world for granted, or what Jarvis (2006a) calls "presumption" (5.2). In so doing, they would run the risk of an increased possibility of culture shock because of the potential for disjuncture in life. It might be better to integrate GCE through creating conflicting situations that induce students' criticality and reflexivity. Such classroom experiences might potentially enable them to embark on a process of questioning when a sudden disjuncture arises in their world.

Incorporating controversy in OES would enhance students' fluency as they would focus on the communication of ideas and perspectives rather than the linguistic structures (Starkey, 2005). Several participants when sharing their potential roles in

the knowledge domain mentioned the inclusion of cultural matters to improve students' spoken English. Some of them reiterated their view that the linguistic competence would not be enough to foster intercultural interactions. Few teachers, however, emphasized English-speaking countries' cultures which would less likely allow students to interact with people from other backgrounds. Byram (1997) replaced the term "native speaker" with "intercultural speaker" to depict the impacts of socio-cultural conditions on intercultural communications. Rejecting the view that English language encompasses the English culture when used as a lingua franca, Baker (2011) has argued that cultural knowledge about English native-speaking countries will not adequately enable the speaking of English in global contexts. Thus, it is important to avoid focusing on native English speakers when integrating GCE. Generating disjuncture and an open space for critical thought and reflection would potentially improve the students' fluency. This suggests that OES could provide interesting settings for critical GCE.

Many participants, reflecting their understanding of GCE, emphasized learning about other cultures without mentioning their own practices. This role seems problematic as it would possibly result in individuals unwilling to interact with other humans because of their difference. Students need not only to understand different cultures but also theirs to succeed in intercultural communications (Baker, 2012). Only a minority of participants mentioned their roles in GCE would involve exploring both their own culture and other cultures. Indeed, Jarvis (2009) has argued that people need to learn about their own cultures and appreciate others to sustain the existence of communities. He regards learners as human beings in the course of discovering their own and other cultures to be members of the world "we, as human beings, learn to be" (p. 10). This idea was derived from Freire's (1973) belief that students are human beings engaged in making and remaking themselves in a process of becoming. Solely tackling cultural differences might well set the ground for derogatory and racist views. Addressing them within a human rights framework through dialogue would likely prevent such issues (Osler & Starkey, 2015). Given that the participants employed their religion to clarify their perceptions of GCE, they might tend to use human rights in Islam as a basis for tackling GCE. In so doing, however, they can reinforce cultural supremacy, prejudice, and hatred towards groups with opposing beliefs. This suggests the need for incorporating critical GCE in OES, which allows EFL teachers and

students “to engage in dialogue, to see difference as a source of learning, and not as a threat and to engage critically with local or global issues” (Andreotti, 2010b, p.241). It is thus important to familiarize EFL teachers and their students with different human rights instruments so that they can critically analyse tensions and establish the guidelines for their sessions.

The majority of participants mentioned human rights issues when sharing their views of their roles in the knowledge domain. One teacher commented that students would need to learn these rights to protect them. Incorporating human rights in EFL classrooms would enable teachers and students to set the guidelines for teaching and learning EFL while debating complex issues. Instead of imposing a particular standard of human rights on students “from the outside to the inside”, which relates to soft GCE, EFL teachers and students can reflect on their experiences of the world and establish their own framework for human rights which they can employ to set the ground rules for addressing controversial issues and hopefully change the status quo “from the inside to the outside” (Andreotti, 2006). Accordingly, human rights issues would constitute a useful aspect of EFL education. One teacher said her role would involve tackling global themes and their related vocabulary. Again, this view suggests OES are relevant places for combining EFL education and GCE.

Some participants also named socio-economic, environmental, and peace education issues when expressing their potential roles in the knowledge domain. None of the participants, however, referred to health concerns or linguistic imperialism. It was surprising that the participants did not talk about linguistic imperialism since they were language teachers and students. As mentioned before, if data had been collected during or after the Covid-19 pandemic, the participants would most likely have talked about health issues. Interestingly, almost all the participants reported they were actually integrating global issues in their sessions, adding health problems and political issues, as also noted during classrooms observations. For this reason, health was added to the typology of GCE presented in 3.4.1. This result demonstrates that categories not referred to when expressing potential roles in the knowledge aspect of GCE were not necessarily outside the participants’ scope in class as EFL teachers and learners. Although their responses tended to reflect soft GCE as they did not talk critically about controversial issues, including unjust power relations and oppressive systems, they did not seem to reject critical GCE (Andreotti, 2006). For example, they

tackled political problems in their OES, which was also added to Yakovchuk's (2004) classification of global issues. This finding calls for training in how to engage critically with such conundrums in their OES.

I noticed when observing their classes that they covered many topics which could have created a conducive environment for GCE. The names of body parts, for instance, could have provided a fruitful context for tackling health issues in relation to policy. Since the participants considered discussing global issues to be part of their roles, it is important to recognize how to connect topics about the "private sphere" to those related to the "public sphere" (Starkey, 2005). Creating disjuncture and allowing critical dialogue and reflective thinking on the basis of justice seem to be a useful way of combining both spheres. There is strong agreement in the literature on the need for the creation of a syllabus derived from students' requirements in EFL classrooms to achieve the goals of GCE (Anderson, 1996; Dyer & Bushell, 1994), but the results obtained demonstrate that teachers also have ideas concerning the knowledge component of GCE. Therefore, it would be useful to develop what Nation and Macalister (2010) described as a "negotiated syllabus" which would be feasible in OES as there is no detailed syllabus. In so doing, EFL classrooms would potentially make significant contributions to GCE.

Regarding the skills dimension of GCE, the participants stated their role would comprise developing students' verbal and non-verbal communication skills, which were defined as "life skills" and "social skills". These include speaking, listening, writing, reading, pragmatic and body language, intercultural skills, turn taking in conversations, interviewing and questioning techniques, critical thinking, argumentation, politeness, and vocabulary, all of which are crucial for dialogue, which is central to citizenship (Alexander, 2008). Predictably, the participants reported they were improving these skills in OES, with the exception of reading and writing. It would be worth incorporating reading and writing also in terms of GCE so that the students can communicate their messages effectively, especially given that English is a global language, as noted by some participants. Their stance supports the idea that language skills (listening, speaking, reading, and writing) can be combined when tackling global issues in the classroom (Cates, 2009; Pratama & Yuliati, 2016). Their prospective roles in GCE were seemingly informed by their actual practices. This

finding corroborates Starkey's (2005) belief that the skills developed in language classrooms are transferable to citizenship, specifically dialogue.

In this regard, one may distinguish between "soft" dialogue, which entails soft skills, encompassing the ability to communicate with people from different cultures, and "critical" dialogue, which requires critical skills, including the ability to challenge perspectives (see Bourn, 2011; Freire, 1972). The participants' responses suggested they saw themselves as having a potential role in preparing the students for soft dialogue by enhancing their soft communication skills (8.4). In so doing, they might generate citizens of good character and/or ready to perform leadership roles within existing systems rather than fostering citizens willing to assess and change unjust structures (Westheimer & Kahne, 2004). In expressing their potential roles in relation to the skills component of GCE, the participants focused on preparing students to communicate with those from different cultural groups. One teacher noted the possibility of learning from everyday interactions and embedding the outcome in one's biography for future disjuncture. This teacher seemingly recognized disjuncture as a frequent incident (Jarvis, 2006a), unlike those who indicated they would aim to inculcate in their students the promotion of harmony when expressing their potential roles in knowledge. Her view reflects Byram's (1997) skills of discovery and interaction (an element of ICC) (4.3.1). Such skills are undoubtedly important, but GCE additionally requires critical skills as a means of inspecting power relations and injustices (Bourn, 2011). Participants' potential roles in the skills domain also reflects Andreotti's (2006) notion of soft GCE.

Concerning values and attitudes in relation to GCE, the participants asserted they would play a pivotal role in cultivating respect, acceptance, tolerance, open-mindedness, politeness, and solidarity. Interestingly, some of them reported they were actually addressing respect, acceptance, tolerance, open-mindedness, politeness, and peace. They stated such values and attitudes would have to be practised in classrooms so that students would transfer them to the outside world. This view echoes Jarvis's (2006) idea that learners' past experiences influence their performance in the real world. One teacher mentioned she was observing her students' application of such values and attitudes when working together in groups. This reflects Starkey and Osler's (2003) proposition that language classrooms can contribute to citizenship by setting the ground rules, with teachers performing a role in promoting fruitful

discussions related to human rights. Again, it seems necessary to acquaint EFL teachers and students with human rights charters, enabling them to build their own frameworks by reflecting on their biographies to handle classroom conflicts and attain justice around the globe.

However, with one exception, the participants did not consider controversies in terms of values and attitudes. This one teacher expressed reluctance to tackle tolerance because of its unequal applications in power relations. This stance mirrors Veugelers' (2011) belief that ethical principles are expressive when placed in socio-political relations. She seemingly recognized that the soft integration of values and attitudes might tend to promote unjust systems. Some participants' views reflected Bowden's (2003) and Shattle's (2008a) notion of developing "self-awareness", which would enable students to embrace their own identity and open their arms to different identities in the world. This view is also related to Byram's (1997) attitudes component of ICC. A few emphasized the principle of reciprocal treatment, but individuals would likely relinquish their moral virtues if their cultural values were opposed (Appiah, 2006). Values and attitudes are not straightforward when related to life situations. Addressing complex issues is not an easy task, but it can lessen the possibility of fostering unjust relations and prejudicial attitudes when cultural and human values are explicitly differentiated and perspectives are critically challenged on the basis of human rights (Andreotti, 2006; Appiah, 2006; Osler & Starkey, 2015). Although the participants' responses reflected soft cultural, moral, and spiritual GCE, their views also suggested that critical GCE had a potential place in EFL sites.

When the participants were invited to share their potential roles in relation to actions, several of them were confused as they did not understand this component of GCE. After explaining that it represented their activities in society, they expressed positive attitudes towards those from different cultures, using social media to experience intercultural encounters, and encouraging followers to emulate their actions, for example cleaning up the environment and performing charitable works, all of which reflect the characteristics of responsible and participatory citizenship (Westheimer & Kahne, 2004). Their responses reflect Andreotti's (2006) notion of soft GCE.

Many participants mentioned they would invite foreigners to the class so that their students could learn about different elements of culture and build positive

attitudes to diversity, but they did not consider the potential of fostering stereotypical attitudes as a result of treating cultures as “saris, samosas and steel bands” (Troyna & Williams, 1986, as cited in Starkey, 2007, p. 58). They also did not recognize that intercultural encounters occur in a context of unbalanced power relations and the unequal distribution of resources (Guilherme, 2002; Shi-Xu, 2001). Enacting positive attitudes, as mentioned earlier, tends to inhibit students’ curiosity when it comes to understanding different cultures (Byram, 1997). The participants’ responses suggested a tendency to induce positive mindsets in their students. Such stances were likely caused by their limited knowledge of GCE.

Some participants, inspired by Islam, which advises respect of religious differences and prohibits enforcing their beliefs, mentioned they would not inflict their cultural practices on anyone, but they did not remark on the disputes that they might confront in everyday situations given that religion governs many individuals’ actions (Bush 2007; Hatley, 2018). The participants’ views of GCE were noticeably influenced by their religion, which suggests the need to address the spiritual aspects of GCE in EFL classrooms. A number of the participants said they would use social media to interact with foreigners and serve as role models to influence their followers. One of the teachers, prompted by her overseas experience, believed her potential role in action would include encouraging students to communicate with people from different countries and share their experiences with their classmates. Online intercultural contacts may allow students to learn the customs and traditions of unfamiliar cultures, but differing values and beliefs can trigger collisions and notions of cultural supremacy (e.g. Andreotti, 2006; Starkey, 2007). The participants did not mention that they would analyse intercultural experiences in relation to the socio-political context under the lens of fairness. Some students said they would vlog to coach their audience. Vlogging would probably connect them and their audience to others in the world, but it might well drive them to subjective positions. This finding supports Barber’s (2002) view of the need to developing students’ media literacy in light of GCE.

A few participants mentioned reducing pollution and saving natural resources through volunteering in environmental clean-up activities and delivering classroom presentations on ecological issues, but they did not address environmental justice or climate change policies aimed at fostering sustainability. Some of them added

engaging in charitable activities to relieve the affliction of disadvantaged people but failed to see that such benevolence would likely reinforce privilege and prolong the misery of those unfortunates they wished to help. The participants did not consider acting against the very systems and structures that produced difference and maintained injustice (Andreotti, 2006; Bryan, 2012; Jefferess, 2012a). Although they reported earlier that they addressed various world problems in OES, only a minority stated they advocated for Palestine. This can be explained based on Jarvis's (2006a) proposition that experience does not invoke action unless accompanied by motivation. Dower (2003) and Noddings (2005), among others, have also argued that motivation is necessary in applying knowledge, skills, values, and attitudes to change the world. Jarvis (2006a) has contended that disjuncture can compel learners to perform actions, noting that classroom disjuncture can empower students to undertake defined works or take independent action, which reflect soft GCE and critical GCE, consecutively (Andreotti, 2006). Although the participants' expressed potential roles in relation to actions mirror soft GCE, it is significant that they recognize such practices given their limited knowledge of GCE.

Teachers reported a lack of knowledge, training, support, and materials, in addition to students' and teachers' negative attitudes, as potentially constraining the integration of GCE in EFL classrooms. Similar challenges have been reported by previous studies on GCE (Lee & Leung, 2006; Rapport, 2010; Robbins et al., 2003) and the application of GCE in EFL classrooms (Basarir, 2017; Khaldi, 2021). To minimize such obstructions, teachers advocated the inclusion of GCE in the curriculum and the collaboration of teachers. This reflects Schweisfurth's (2006) finding that teachers built a support network to infuse GCE in their classrooms. Cates (1997) also proposed networking as a means of exchanging information and gaining support and knowledge on the integration of GCE in language classrooms. The teachers believed they would need to equip themselves with the necessary tools before its incorporation in their sessions. This finding corroborates Diaz's (2017) belief that EFL teachers need to become global citizens and be ready to prepare their students for GC. Consistent with the literature (e.g. Basarir, 2017; Roux, 2019), this study argues for the inclusion of GCE in teacher education programmes.

None of the participants viewed GCE as a threat to their socio-cultural values or as a form of cultural imperialism, but it would be important for them to differentiate

between cultural and global values (Dower, 2003; Osler & Starkey, 2005a; Standish, 2012). They saw GCE as an opportunity to address their identity and diversity, but they did not consider the possibility of fostering stereotypes and conflicts. Although the participants' views reflected Andreotti's (2006) notion of soft GCE, their responses nonetheless denoted the appropriateness of OES for addressing critical GCE. Dyer and Bushell (1996) deemed the climate of educational systems and pedagogy as barriers to integrating GCE in EFL classrooms, but the teachers reported that OES were flexible and did not have constraints regarding GCE. A few of them said their experiences of studying abroad had familiarized them with some aspects of GCE and inspired them to include it in their sessions, supporting Brown and Brown's (2003) belief that language teachers can contribute to GCE as many of them have travelled abroad for their studies. However, studying abroad might reinforce the status quo if teachers are not exposed to critical GCE before and after their experiences in different countries (e.g. Lutterman-Aguilar & Guingerich, 2002; Zemach-Bersin, 2007). A few teachers also noted the influence of media on students' views of the world, indicating that media literacy is a vital facet of GCE. The opportunities for critical GCE do not necessarily indicate teachers' willingness to incorporate it in their sessions given that previous studies have reported reluctance to tackle complex issues (e.g. Brown, 2011; Veugelers, 2011; Yamashita, 2006). In the future, it would be worth investigating EFL teachers' and students' views on tackling critical GCE.

Overall, the participants expressed their strong agreement with playing potential roles in GCE, rationalizing their stance based on the nature of their OES, the relation between GCE and OES, and the importance of incorporating GCE in OES. Unlike previous studies, such as those of Basarir (2017), who found that some Turkish EFL university teachers did not consider GCE to be part of their roles, Roux (2019), who reported that Mexican university EFL teachers did not see GCE as viable in their settings, and Khaldi (2021), all the Algerian EFL university OES teachers and their students who participated in this study viewed themselves as having the potential to play substantial roles in the four elements of GCE, namely tackling global issues, developing skills, nurturing values and attitudes, and encouraging actions. Interestingly, almost all the participants mentioned they were incorporating world issues, improving communication skills, and cultivating values and attitudes in their OES. These findings differ from those of Basarir's (2017) and Khaldi's (2021) studies,

which found a minority of EFL teachers reported they integrated global problems in their classes. However, the findings are relatively consistent with Hossack's (2018) research, which noted Japanese EFL teachers were addressing citizenship in their classes by incorporating knowledge, skills, and values and attitudes. This study reported that EFL teachers and students can also contribute to action in OES (8.6).

Unlike previous studies, the participants' potential roles in GCE were analysed in relation to Andreotti's (2006) soft versus critical GCE and Jarvis's (2006a) experiential-existential learning theory. Their views tended to reflect soft GCE, especially the cultural aspect. Hosack (2018) also found teachers' views represented the elements of Byram's (1997) ICC model, except for "critical cultural awareness" (4.3.1). Likewise, the participants' responses, as evidenced above, echoed Byram's (1997) ICE framework, but did not mention the critical evaluation of own and other cultures using clear standards. They also did not consider the effects of the socio-political context or power relations on intercultural encounters. The participants emphasized harmony rather than justice. Their potential roles in cultural GCE were thus linked to Andreotti's (2006) soft conception of GCE. In accordance with this, Roux (2019) found teachers' perspectives partially corresponded with Byram's (1997) soft ICE model. In contrast to Roux's (2019) findings, however, the participants referred to all types of soft GCE, reporting a lack of knowledge, materials, training and support, and teachers' and students' negative attitudes as impeding their incorporation in EFL classrooms. Thus, they proposed the inclusion of GCE in the EFL curriculum and the formulation of networking groups to generate ideas for the integration of the various components in the EFL classroom.

Accordingly, the participants' focus on soft GCE, developing responsible and benevolent citizens, can be justified by their limited experiences of GCE. Their views regarding their potential roles in GCE were clearly shaped by their understanding of the concept. The participants expressed their willingness to combat global issues and they would likely favour excluding GCE from their field rather than reinforcing stereotypes and contributing to the development of conformist citizens. This study cannot assert that the participants considered critical GCE as an integral part of their role, but it suggests the benefits of familiarizing them with the typology of GCE so that they could address global issues, including media literacy, critically and explicitly through creating a disjuncture between the private and public spheres within

environments grounded in a human rights framework. Thus, it is necessary to investigate their views regarding teaching and learning in the framework of GCE.

10.4. How Do the Participants Believe Global Citizenship Education should be Taught and Learnt?

As the participants believed they would play vital roles in the four elements of GCE, the teachers were asked about the teaching approaches that should be employed in integrating GCE in EFL classrooms. The students were not asked about this aspect because they were unlikely to have the necessary information about teaching and learning approaches. The majority of the teachers advised using the communicative approach and only one teacher mentioned the intercultural approach. The participants (the teachers and the students) suggested various strategies and materials for addressing GCE in EFL classrooms. They also recommended inserting GCE as a cross-curricular subject, including teacher training courses.

The communicative approach would likely promote students' skills in expressing opinions and exchanging ideas regarding world problems. Starkey (2005) believes the skills developed from the communicative approach are applicable in addressing citizenship issues. Nonetheless, there is a risk that students might transfer their communication skills to oppressive treatment, xenophobic behaviour, and environmental degradation (see Cates, 1997). One possible way of avoiding such outcomes, according to Starkey and Osler (2003), is to address them explicitly in classrooms guided by rules derived from human rights frameworks. Some teachers were employing the communicative approach to tackle topics about the private sphere, including home and family. Hosack (2011) stated that the contributions of communicative language classrooms to GCE are determined by the content integrated in the lessons. However, while EFL sites addressing socio-political issues through the communicative approach may well foster personally responsible and/or participatory citizens, they are less likely to develop justice-driven citizens (Westheimer & Kahne, 2004). The latter aspect requires a pedagogy that reflects on experiences, employs language that engages in critical examination of the world, and enables testing and learning from experiences (Andreotti, 2006; Bourn, 2008a; Freire, 1972). This stance suggests the contributions of communicative EFL classrooms to GCE are shaped by their content as well as their affordance of an open space in which to challenge power structures and inequalities within the status quo.

Moreover, communicative language teaching tends to neglect the cultural aspects of communication (see Byram, 1997; Kramsch, 1998). Based on the communicative approach, students might potentially struggle in global contexts. Starkey and Osler (2003) suggested that language classrooms can contribute to citizenship by connecting the private sphere with the public sphere, making cross-cultural and intercultural comparisons (4.3.2). Only one teacher thought GCE should be taught through the intercultural approach, emphasizing students' awareness of their cultures and diversity. However, centralizing OES based on cultural elements, as noted earlier, might estrange persons with different backgrounds and foster inequalities (Starkey, 2007). Clearly, it is important for students to recognize cultural differences, but it is also vital that they analyse the systems that have caused such differences and transform the relations between cultural groups (Andreotti & de Souza, 2008a). None of the teachers mentioned critical pedagogy when expressing how GCE should be taught and learnt. This finding reflects their understanding of GCE and their potential roles in the area.

The participants were then asked about the strategies of teaching and learning GCE. They advised suggesting topics about GCE, linking the content to students' personal experiences, using simulations, discussions, debates, and dialogues, inviting foreigners, conducting project presentations, watching videos and movies, organizing lectures and workshops, playing games, planning field trips, and using horseshoe/u-shaped seating arrangements, most of which were employed in their OES (4.3). The participants thought GCE should be taught and learnt through the strategies of communicative and intercultural approaches (see Byram, 2020; Harmer, 2007; Lightbown & Spada, 2013; Nuan 2004). Such tactics can create valuable experiences of GCE in EFL classrooms (see Brown & Brown, 2003; Cates, 2009; Goodmacher & Kajiura, 2017; Hosack, 2011; Osler & Starkey, 2005b; Pratama & Yuliati, 2016), but they might act as "band-aid" treatments for the status quo if oversimplified to address global issues as a list of discernible matters to be resolved by changing individuals' behaviours, rather than as a range of intertwined contentious challenges to be engaged with by transforming assumptions, structures, and power relations (Andreotti, 2006; Bryan, 2012). Applying the soft approach of the aforementioned strategies, the EFL teaching and learning process could potentially endorse prevailing world conditions.

The participants did not suggest using Freire's (1972) banking pedagogy, whereby passive objects receive deposits from active subjects for domination. They advised building communicative language classrooms in which the students could learn together about world problems, including intercultural issues, so that they could apply their learning in their communities and transfer it to their children. They viewed experiential learning as a remedy for global issues, but their responses denoted the potential to increase human suffering. For example, inviting foreign guests (including native English speakers) and putting themselves in others' shoes, which Nussbaum (2006) described as "narrative imagination", might potentially foster racism and xenophobia due to the lack of consideration of the controversies that might arise in such situations (see Appiah, 2006; Jefferess, 2012a; Osler & Starkey, 2015). None of the participants referred to aspects of Freire's (1972) problem-posing pedagogy, namely critically co-investigating global problems to reveal reality and thus enable transformation. Recognizing the possible outcomes of addressing GCE in EFL classrooms through the strategies of communicative and intercultural approaches would be necessary as the participants saw themselves as having potential roles in GCE and they reported their OES were already contributing to the field.

To support teaching and learning related to GCE in EFL classrooms, the participants advised using audio, audio-visual, and visual materials which they employed in their OES. Their view reflects that of Cates (2009) and Pratama and Yuliati (2016), who urged language teachers to design lessons around global themes using online resources, such as videos and films. The participants, however, noted the lack of materials in their department and required the provision of Internet access to prepare their students for the world. They asserted that teaching and learning materials could establish a fertile ground for exploring GCE. Nonetheless, there would be a danger of evoking racist and disrespectful discussions if they employed the strategies of "soft" communicative and intercultural approaches. Thus, it is important for them to learn how to use materials to create a disjuncture that minimizes world problems.

Some participants recommended integrating GCE in all curriculum areas, including OES. Their stance corroborates Oxfam's (2015) assertion that every subject of the curriculum can contribute to GCE. One teacher advised inserting GCE in all educational stages, highlighting the issue of imparting the value of sameness to university students based on their experiences of the world. Her view was clearly

influenced by her understanding of the concept of GCE in its soft form. This result suggests the need for addressing critical GCE in EFL university classrooms by inducing a disjuncture that would foster dialogue examining the assumptions and systems that created difference and maintained exploitation (Andreotti, 2006). Again, this finding does not inevitably mean the participants saw critical GCE as part of their roles as EFL teachers and students given their limited knowledge about the subject. They recommended integrating GCE in teacher training programmes. It would be useful to investigate their views on experiencing soft versus critical GCE in EFL classrooms after being introduced to the field.

Overall, the participants, inspired by their OES practices, believed GCE should be taught and learnt through the communicative and intercultural approaches, suggesting many strategies and materials for its integration in EFL classrooms. Their views are in accord with the literature, which argues communicative language classrooms contribute significantly to GCE (e.g. Brown & Brown, 2003; Hossack, 2011; Osler & Starkey, 2005b). Involving students in real-world communications about global issues, but not creating disjuncture enabling critical and reflective analysis of the complexities and root causes of the status quo within uncoerced and unbiased EFL environments, might tend to prepare them for responsible and/or participatory citizenship rather than justice-driven citizenship (see Andreotti, 2006; Westheimer & Kahne, 2004). Engaging with students' experiences of human rights and establishing the ground rules for EFL classrooms can empower them to address differences and complexities on the basis of justice (Osler & Starkey, 2015).

Since the participants expressed their strong agreement to playing a role in GCE, it would be important to expose them to human rights education to enable critical incorporation in their OES. It would also be important for EFL teachers and students to recognize that the pedagogical practices employed in addressing GCE could transform or reinforce existing world conditions. Some participants advised introducing GCE as a cross-curricular subject across educational stages, including teacher training programmes. This recommendation does not necessarily indicate that the participants embraced critical GCE. It will be worth investigating this aspect in future research.

10.5. Summary

This study was mainly conducted to explore Algerian EFL university teachers' and students' views concerning the integration of GCE in their OES. To achieve this aim, it was necessary to investigate participants' understandings of GCE. While a minority of teachers reported they had superficial experiences of GCE, all the students said they had never heard of the concept before. The participants justified their scarce exposure to GCE based on the absence of the concept from their syllabi and classrooms. This finding was also reported by Bruce et al. (2019), Hicks (2010), Rapoport (2010), and Roux (2019). Using their biographies, the participants understood GCE mainly as knowledge, skills, and values and attitudes. This result is consistent with that of Basarir (2017), who examined Turkish university English language teachers' perceptions of GCE, and of Khaldi (2021), who explored Algerian EFL university teachers' perspectives on incorporating GCE in their classes. Moreover, a minority of the students explained GCE as performing benevolent actions, which might preserve the status quo (Appiah, 2006; Bryan, 2012; Jefferess, 2012a). The participants did not analyze the complex structures or systems that had produced and sustained oppression and exploitation by reflecting on global complicities and injustices. Their understanding of GCE was thus associated with Andreotti's (2006) soft GCE, precisely cultural, spiritual, moral, environmental, social, and economic aspects (3.4.1).

The participants' views of their potential roles in GCE were also investigated by introducing them to the four components of GCE. Given that English is a global language, they all saw GCE as an essential ingredient in their mission, justifying their position based on the nature of OES, the link between GCE and OES, and the importance of integrating GCE in OES. Their views were relatively in line with the stance of those arguing for the potential place of GCE in EFL classrooms (e.g. Beacco & Bram, 2007; Cates, 2009; Hosack, 2018; Starkey & Osler, 2005b). The participants' rationale for integrating GCE in OES aligns with soft GCE, namely cultural, moral, and spiritual components, since they did not view language as a tool for reflecting on the world or engaging with injustices by questioning and challenging the relationships between groups, perspectives, and practices (e.g. Andreotti, 2006; Freire, 1972; Giroux, 2011). The participants believed they would play a substantial part in addressing global issues, cultivating values and attitudes, boosting communication

skills, and supporting actions, reporting their OES were already infused with GCE. Their views indicated they considered themselves to have potential roles in soft GCE, preparing personally responsible citizens and/or participatory citizens.

However, given the participants' limited experiences of GCE, the findings do not inevitably mean they dismissed generating justice-driven citizens through integrating critical GCE in their OES (Andreotti, 2006; Westheimer & Kahne, 2004). The teachers reported a lack of knowledge, materials, training, and support as hindering the implementation of GCE in their OES. Moreover, teachers' and students' negativity could impede the incorporation of GCE. These challenges have also been reported in previous studies (e.g. Basarir, 2017). They therefore encouraged teacher collaboration and recommended providing them with training courses and resources to enable the effective integration of GCE in EFL classrooms.

The participants' views of teaching and learning GCE in EFL classrooms were also explored by asking them to share the approaches, strategies, and materials that should be employed to implement GCE. The teachers believed that GCE should be taught and learnt through communicative and intercultural approaches. The participants advocated facilitating the teaching and learning process through proposing GCE-related themes, personalizing the content, using discussions, debates, dialogues, and simulations, watching videos and movies, playing games, conducting project presentations, organizing lectures and workshops, using horseshoe/u-shaped seating arrangements, inviting foreigners, planning field trips, and using audio, visual, and audio-visual materials, many of which were applied in their OES. This finding supports the idea that communicative language classrooms provide opportunities for addressing citizenship (see e.g. Brown & Brown, 2003; Hosack, 2018; Osler & Starkey, 2005b).

The participants' responses, however, indicate the aforementioned pedagogical practices might well encourage students to perform active roles within the existing community's systems and structures, rather than empowering them to confront the leading causes of global issues. The latter outcome would require analysing disjuncture, employing critical pedagogy, such that students reflect on their positions and assess the status quo with reference to human rights principles through dialogue to define their world (see Andreotti, 2006; Bourn, 2008a; Bryan, 2012; Freire 1972; Osler & Starkey, 2015; Westheimer & Kahne, 2004). It is likely that the

participants were unaware of critical pedagogy given that previous researchers (e.g. Aliakbari & Allahmoradi, 2012; Katz, 2014; Paudel, 2015) found EFL teachers endorsed its application in their classrooms. It would be worth investigating Algerian EFL teachers' and students' views of its implementation in their classrooms.

The findings demonstrate that the Algerian EFL university teachers and students who took part in this study expressed positive views concerning the integration of GCE in their OES and they recommended its incorporation in Algerian educational settings as a cross-curricular subject in all educational stages, including teacher training programmes. Consistent with Rapoport's (2010) study, the participants employed their biographies to clarify their perspectives on GCE. Despite their limited knowledge of GCE, they saw it as an integral part of their roles and provided many reasons for the viability of its implementation in OES. Moreover, they suggested various approaches, strategies, and materials for its implementation in EFL classrooms. Interestingly, they reported that they already addressed elements of GCE in their OES, specifically knowledge, skills, and values and attitudes. These findings differ from those of previous studies which reported some EFL university teachers did incorporate GCE in their classes, but some did not embrace it (Basarir, 2017; Khaldi, 2021). They also differ from Roux's (2019) research, which noted Mexican EFL university teachers did not see GCE as feasible in their settings. However, the findings are consistent with those of Hicks (2010), who reported Japanese EFL university students perceived the integration of GCE in their courses positively, and of Hosack (2018), who found Japanese EFL high-school teachers were contributing to GCE and expressed positive attitudes on its incorporation in their classrooms. Unlike previous studies in the area, the participants' views were principally analyzed in relation to Jarvis's (2006a) experiential-existential theory (Chapter 5) and Andreotti's (2006) soft versus critical GCE (3.4.1). The findings indicate that EFL teachers and students could play potential roles in GCE, but its incorporation in OES could potentially create 'soft' disjuncture, thus molding students in line for personally responsible and/or participatory citizenship (Westheimer & Kahn, 2004), which might tend to reinforce the status quo.

As explained in 3.4.1 and 4.3.1, cultural GCE is categorized as soft cultural GCE including soft ICE and critical cultural GCE counting critical ICE. The former focuses on simplifying the aspects that gather and differentiate between humans, but

the latter addresses the complexity of such issues by drawing on the socio-political context to attain justice. The participants' responses indicated they viewed themselves as playing potential roles in experiencing soft GCE, especially soft cultural GCE. This finding accords somewhat with that of Hosack (2018), who found EFL teachers' beliefs corresponded with the ICE model, as well as with that of Roux (2019), who reported EFL teachers' perspectives reflected soft ICE. A few teachers saw GCE as an opportunity to prepare students for intercultural encounters, noting that their overseas experiences taught them about GC. Their stance reflects Brown and Brown's (2003) belief that language teachers play pivotal roles in tackling citizenship because of their experiences abroad. However, previous experience abroad is not enough to incorporate GCE in EFL classes because of the potential to acquire and transfer simplistic views of symptoms and treatments of global issues to students (e.g. Simpson, 2004; Zemach-Bersin, 2007). For this reason, it is important to expose EFL teachers and students to critical GCE prior to and following their experiences in different countries.

The participants emphasized others' differences and only some mentioned sameness, echoing Bowden's (2003) and Schattle's (2008b) notion of "self-awareness". They mostly employed their religion to justify their views of GCE but did not contextualize their responses in terms of examining the conflicts that result from differing beliefs and practices. The findings suggest that critical GCE has a potential place in OES, but it is worth researching EFL teachers' and students' views of its integration in their classes. The participants' references to soft rather than critical GCE was likely due to their limited knowledge of GCE. This study supports the idea that GCE has a potential place in EFL classrooms (e.g. Cates, 2009; Hosack, 2011; Starkey & Osler, 2003) and calls for supporting Algerian EFL teachers and students with resources and equipping them with knowledge and understanding of GCE, including an understanding of human rights issues, so that they can create 'critical' disjuncture enabling dialogues regarding controversies and differences, especially as teachers are already addressing aspects of GCE in their OES.

Chapter 11: Conclusion

11.1. Overview

This chapter outlines the main parts of the thesis. It starts by summarizing the study and the findings, reprising the aims and the research questions. It then goes on to present the contributions of the study to existing scholarship and its implications. Next, the chapter sets out the limitations of this research and recommendations for future studies in the area. The chapter concludes with overall remarks.

11.2. Summary of the Study

This research was conducted to investigate the views of Algerian English as a foreign language (EFL) university teachers and students on integrating global citizenship education (GCE) in their oral expression sessions (OES) for the following reasons. First, the world is suffering from many issues, including xenophobia, human rights abuses, and the climate crisis. Formal education is one influential factor in combating these critical challenges by empowering students with the knowledge, skills, values, and attitudes need to act to better the status quo (e.g. Dower, 2003; Law, 2004; Shattle, 2008b; Wintersteiner, 2015). Western scholars have vehemently defended the distinct role of EFL classrooms in this mission based on their content and pedagogy (e.g. Brown & Brown, 2003; Byram, 2008; Giroux, 2011; Osler & Starkey, 2005b), but there is a dearth of studies on what EFL teachers and students say about this responsibility attributed to them in non-Western countries, especially in the Arab nations. Second, there is an urgent need to research this subject in Arab countries in an increasingly globalized world since they are seemingly focusing on national citizenship education (see AlMaamari, 2009). Indeed, influenced by past conflicts, namely French colonization and civil war, post-colonial Algeria is one such country that emphasizes national citizenship (1.3). Undoubtedly, national citizenship education is a subject of significance for the world, but it is an insufficient response to increasing global interconnectedness and interdependence (Osler & Starkey, 2005a). Third, such studies could provide in-depth insights into the potential place of GCE in EFL classrooms, including EFL teachers' and students' understanding of the concept, their prospective roles in the area, and their views on the ways of teaching and learning GCE in their settings. Thus far, there has been a paucity of research examining these

aspects in Arab countries, including Algeria, where the government has made substantial investments to promote the use of English in higher education as a means of connecting students to the world.

Drawing on an experiential-existential theoretical framework, this study addressed the gap in the research literature by exploring Algerian EFL university teachers' and students' beliefs regarding the incorporation of GCE in their OES based on the flexibility of the content and pedagogy of their classes. As someone who studied EFL at an Algerian university, I can attest that GCE was not part of the EFL timetable and it was not squarely tackled in EFL classrooms. However, there was the potential to infuse the elements of GCE in OES, addressing various themes to improve students' English. Thus, OES teachers and students were purposefully chosen to provide relevant information and achieve the aims and answer the questions driving this study.

Eight groups (each one includes an oral expression teacher and her/his students) volunteered for this research. A qualitative approach was employed to enable the teachers and students to voice their views on integrating GCE in their OES. Every group was observed three times so that I could familiarize myself with their practices, invite students to be interviewed, and understand their responses when they reflected on their OES in the interviews. Fourteen group interviews were conducted with students and eight semi-structured interviews were carried out with teachers. The research instruments were piloted to test their feasibility. The data were analysed thematically, and the findings are outlined below.

11.3. Summary of Findings

This research provided cogent arguments for including GCE in Algerian EFL university OES. The results support the idea that the EFL environment can make substantial contributions to GCE (e.g. Brown & Brown, 2003; Hosack, 2011; Osler & Starkey, 2005b). Among the key findings, all the EFL teachers and students who participated in this study, despite their limited information about GCE, expressed positive views concerning its integration in their OES, reporting they had formerly addressed some related aspects. These results differ from Basarir's (2017) study, in which the majority of Turkish teachers did not incorporate aspects related to GCE in their EFL classrooms and some did not consider it part of their role. The same finding was reported by Khaldi (2021) when examining Algerian EFL university teachers' perspectives on incorporating GCE in their classrooms. In Roux's (2019) research,

also, all the Mexican EFL teachers rejected the practicality of applying GCE in their universities. However, the findings do resemble those of Hicks's (2010) investigation, in which all the Japanese university students held positive perceptions of learning GCE in their EFL forums, and of Hosack's (2018) research, in which all the Japanese secondary school teachers were interested in GCE, specifically linking it with EFL education.

This study indicates that conducting GCE is viable in Algerian EFL university OES. However, the participants' responses aligned with a "soft" conception of GCE focused on cultural, economic, environmental, health, political, social, and spiritual aspects, a typology that I created mainly by adapting Oxley and Morris's (2013) categorization of GCE drawing on Andreotti's (2006) distinction between "soft" and "critical" GCE (3.4.1). The participants referred to global issues as a set of easily recognizable problems that could be treated by personally responsible individuals and/or participatory citizens, overlooking their complexity, which would be addressed in a critical conception and requires justice-oriented citizens (Westheimer & Kahne, 2004). In addition to their educational and professional experience, the participants in this research employed their religion to clarify and justify their views on GCE. Unlike Ashraf et al.'s (2021) study, which reported that teachers from the religious sector in Pakistan welcomed some aspects of GCE, such as peace, but rejected some human rights, such as gay and women's rights, claiming they did not align with their Islamic values, the participants in this research proposed that Islam would support GCE without marking any potential tensions, possibly because they viewed the concept as "soft GCE". Islamic resources can potentially provide a relevant framework for addressing GCE, but they might be employed to reinforce supremacy and prejudice against people of different beliefs. This suggests the need for critical GCE, which encourages students to analyse conflicts with regard to human rights using dialogue in non-judgmental classrooms, thus establishing their own framework of human rights, which they could then use to addressing global issues. The findings are further summarized below in relation to the research questions.

11.3.1. RQ1: What Do the Participants Understand by GCE?

Broadly speaking, the participants understood GCE to comprise knowledge, skills, values, and attitudes. A minority of students added performing benevolent actions. Many participants reported the concept was new to them as it was not part of

their syllabi or classrooms. Using their biographies, the majority mentioned preparing students for international experiences as a potential outcome of GCE, but a few teachers noted their own overseas experiences had acquainted them with aspects of GCE. However, experience of living in different countries, especially for a short time, is neither a prerequisite nor adequate for GCE because travelling can become a way of maintaining the status quo by fostering simplistic interpretations of complex issues (e.g. Lutterman-Aguilar & Guingerich, 2002; Simpson, 2004; Zemach-Bersin, 2007). The participants tended to focus their explanations of GCE on addressing others' differences, thereby neglecting sameness and reflecting on their contexts. They understood GCE as a moral obligation towards others, rather than a responsibility to work with others to address injustice. Their understanding of GCE was thus linked with Andreotti's (2006) "soft" GCE. This includes cultural, moral, spiritual, social, economic, and environmental GCE. The findings indicate that the participants had limited insights into GCE because of their scant experience of the subject.

11.3.2. RQ2: What Roles, if any, Do the Participants See for Themselves in GCE?

The participants viewed GCE as an integral part of their roles as EFL teachers and students, rationalizing their beliefs based on the nature of their OES (freedom to select topics, opportunity for discussion, and safety of the environment), the link between GCE and OES (GCE as one of their responsibilities, GCE as a part of EFL education, GCE as an aim of OES, and GCE having same objectives as OES), as well as the importance of integrating GCE in OES (promoting students' communication skills, and values and attitudes). They saw for themselves the following roles in GCE: addressing global issues, developing communication skills, nurturing values and attitudes, and encouraging action. They noted that they performed the first three roles in their OES.

Nonetheless, despite referring to global issues and action, their responses reflected "soft" GCE related to cultural, moral, social, economic, environmental, political, and health aspects, which would likely preserve the status quo (e.g. Andreotti, 2006; Bourn, 2008a; Bryan, 2012). The participants did not mention creating a disjuncture (a conflicting situation) (Jarvis, 2006a), enabling critical reflection on their positionalities and complicities to explore the root causes of global issues in relation to human rights using dialogue, which is fundamental to "critical"

GCE (see Andreotti, 2006; Osler & Starkey, 2015). The findings indicate they did not intentionally omit reference to critical GCE, rather noting several aspects that would impede the integration of GCE in their OES, specifically lack of knowledge, materials, support, and training, in addition to teachers' and students' negative stances. Accordingly, the participants unwittingly pointed to soft GCE when expressing their potential roles in the field.

11.3.3. RQ3: How Do the Participants Believe GCE should be Taught and Learnt?

The participants believed GCE should be taught and learnt through communicative and intercultural approaches and they advised the application of multiple strategies and materials, including the following: suggesting themes related to GCE; personalizing content; conducting project presentations; using simulation, games, discussions, debates, and dialogues; watching videos and films; inviting foreigners to the class; organizing workshops and lectures; arranging seats in a U-shape/horseshoe; planning field trips; implementing audio, visual, and audio-visual aids. Most of these were employed in their OES. However, their responses suggested they might employ these approaches, strategies, and materials to create a disjuncture for a superficial engagement with global issues, which can maintain the global status quo (e.g. Andreotti, 2006; Jarvis, 2006a).

The participants did not mention employing a critical pedagogy that might enable the students to use English to examine the world and hopefully transform the systems and structures that have produced and perpetuated injustices within a human rights framework, most probably because of their limited exposure to GCE in their educational and professional trainings and practices. Some participants advised teaching and learning GCE at all educational levels, including in teacher training programmes. The findings demonstrate OES would provide an appropriate context for GCE, but EFL teachers and students would potentially need to learn how to integrate it in a critical way, especially because the participants reported they were already addressing some of its aspects.

11.4. Contributions to Existing Scholarship

This research contributes significantly to the available literature on GCE in EFL classrooms. To date, very few investigations have been carried out in this area. Although this study was partially developed from existing writings on the potential

place of GCE in language classrooms, it is differentiated by exploring the subject in an Arab country, Algeria. Most published studies on the incorporation of GCE in EFL classrooms have been conducted in non-Arab settings, for example Japan (e.g. Hicks, 2010; Hosack, 2018), Turkey (e.g. Basarir, 2017), and Mexico (e.g. Roux, 2019), while (to the best of my knowledge) only one published study has been carried out in Algeria (Khaldi, 2021). However, Khaldi (2021) conducted her project after this research took place. Indeed, Khaldi (2021), as noted in 4.5, cited the abstract of a conference presentation given for the British Association for International & Comparative Education (BAICE, 2018). This research is seemingly the first endeavour in the Arab context, including Algeria.

Previous studies have been confined to examining the perceptions of either EFL university teachers (Khaldi, 2021; Roux, 2019) or students (e.g. Hicks, 2010) concerning the inclusion of GCE in their courses, but experiencing GCE in EFL classrooms is influenced by both teachers' and students' engagement in the teaching and learning process (e.g. Andreotti, 2006; Freire, 1972; Jarvis, 2006a). Moreover, earlier studies did not consider the modules the participants were teaching and studying. This could be the reason why some EFL teachers in previous studies expressed negative perspectives concerning the integration of GCE in their classes (e.g. Basarir, 2017; Khaldi, 2021). In this regard, OES provide a more appropriate context than many classes for including GCE. Past investigations mostly used questionnaires (e.g. Roux, 2019) or semi-structured interviews (e.g. Basarir, 2017; Khaldi, 2021) to generate data from participants, but did not triangulate the findings with observations or gather a range of perspectives (from teachers and students). Considering these deficits in existing scholarship, this research has expanded the scope of studies on GCE in EFL classrooms by interviewing Algerian university EFL teachers and students after observing their OES to gain a deeper understanding of the subject.

Moreover, this research contributes to existing scholarship on GCE in EFL classrooms by synthesizing the available typologies of GCE, thus producing a relevant framework for analysing participants' views of GCE, and applying experiential-existential theory as a lens to understand how learning takes place. As detailed in 3.4, this study adapted Oxley and Morris's (2013) typology of GC, based on Andreotti's (2006) conceptualisation of soft and critical GCE, which includes eight aspects

classified under two categories: cosmopolitan GC includes political, moral, economic, and cultural aspects; advocacy GC comprises social, critical, environmental, and spiritual aspects. As can be noted, Oxley and Morris (2013) considered critical GCE to constitute a type of advocacy and paid little attention to soft GCE. However, in my view, the aspects in both categories in of their typology can be addressed either softly in OES by incorporating global issues as a simple list of easily identifiable symptoms to be treated by telling students how they should think, and what they should do and say so that everyone can develop and attain tolerance, or critically by examining the complex assumptions, structures, systems, and relations that have created and preserved differences and injustices so that students have more autonomy to take decisions and identify their own development (Andreotti, 2006). Accordingly, I have reframed Oxley and Morris's (2013) typology by grouping the eight aspects in two broad conceptualisations: soft GCE, and critical GCE. Each of these involves political, moral, economic, cultural, social, critical, environmental, and spiritual GCE. I added health as an aspect to the typology as it was referred to by participants when expressing their potential roles in GCE.

Given that GCE is not only about the content, but also the pedagogy of EFL classrooms (see Bourn, 2008a), I linked soft GCE with Freire's (1972) banking pedagogy and participatory approaches, which provide opportunities for producing what Westheimer and Kahne (2004) defined as personally responsible citizenship and participatory citizenship respectively. I also aligned critical GCE with Freire's (1972) problem-posing (critical pedagogy), which opens up spaces for generating what Westheimer and Kahne (2004) described as justice-driven citizenship. This analytical framework resonates well with Jarvis's (2006a) experiential-existential theory, which explains learning as a process of cognitive, emotional, and practical transformation of a disjuncture into knowledge, skills, values, and attitudes, as well as actions, thus resulting in more experienced or changed persons. According to Jarvis's (2006a) theory of learning, OES can both lead students to adapt to the status quo or can create disjuncture that empowers them to change the contemporary world. The former reflects the incorporation of soft GCE in OES, whereas the latter represents the integration of critical GCE.

By exploring Algerian university teachers' and students' views on integrating GCE in their OES through investigating their understanding of GCE, their potential

roles in GCE, and their beliefs regarding the ways in which GCE should be taught and learnt in their OES using an experiential-existential theoretical lens, this study makes a valuable contribution to the research literature. The findings support those of previous studies which reported the eligibility of EFL classrooms for GCE (e.g. Hicks, 2010; Hosack, 2018), but they demonstrate that EFL contexts can potentially become forums in which global issues are reinforced with the inclusion of the soft version of GCE. This study has provided robust evidence that EFL teachers and students may well foster conformist citizens rather than agents of change in light of GCE. The participants' views reflected the soft form of GCE, namely cultural, moral, spiritual, social, environmental, economic, political, and health aspects, which might tend to generate a simplified disjuncture manipulating students to become responsible and/or participatory citizens; in contrast, in critical GCE the disjuncture created aims to challenge the status quo through reflection and the analysis of differences and complexities in relation to human rights, thus empowering students to engage in justice-oriented citizenship (see Andreotti, 2006; Bryan, 2012; Westheimer & Kahne, 2004). This research has highlighted the importance of determining the potential contributions of EFL classrooms to GCE.

Furthermore, this research, unlike prior studies on GCE in EFL classrooms (e.g. Basarir, 2017; Hosack, 2018; Roux, 2019), reports that participants, especially students, referred to their biographies (specifically Islam) to explain their views of GCE. The participants indicated that GCE was aligned with their Islamic beliefs. Contrary to Ashraf et al.'s (2021) study, they did not note any tension between Islam and GCE, perhaps because they viewed the concept in soft terms and did not contextualize their thoughts. This research indicates the need to incorporate critical GCE in Islamic contexts because this would encourage teachers and students to consider differences as opportunities for learning rather than as threats to their Islamic values (see Andreotti, 2010b). They could thus employ dialogue to analyse the conflicts and establish the ground rules for exploring global issues in OES. Like previous studies, which demonstrated the prominent influence of religion on citizenship in Islamic communities (e.g. AL Maamari, 2009; Crossouard & Dunne, 2020; Faour, 2013), this study highlights the need to consider religion when researching and incorporating GCE in Islamic contexts.

11.5. Implications of the Study

The findings of this research have significant implications for the integration of GCE in EFL classrooms, particularly in Islamic countries. They offer beneficial insights for EFL teachers, EFL students, and governing bodies who are in charge of responding to teachers' and students' concerns to facilitate the educational experience. The following parts present the implications of this research for theory, policy, and practice.

11.5.1. Implications for Theory

Previous studies paid little attention to theorizing how learning takes place when exploring GCE in EFL classrooms. This research provides substantial evidence that experiential-existential theory is suitable for investigating the subject because it places persons at the heart of learning, which starts with "disjuncture". This arises when prior experience is inadequate to address problems encountered, thereby triggering cognitive, emotional, and practical (or any combination thereof) transformation of content into knowledge, skills, values, and attitudes, as well as actions, resulting in more experienced or changed individuals (Jarvis, 2006a). This theory suggests classrooms generally provide secondary experiences that shape students' performance in the real world, noting the potential to manipulate their biographies through transactions (Jarvis, 1995b). This principle, as mentioned earlier, means EFL students tackling GCE in their OES could be indoctrinated to act according to what has been identified for them as the ideal world using banking or participatory approaches. In contrast, they could be empowered to reflect critically on the status quo and act independently to define their own world through problem-posing or critical pedagogy (e.g. Bourn, 2008a; Freire, 1972; Giroux, 2011). The former reflects the soft version of GCE, while the latter represents the critical conception of GCE (Andreotti, 2006). The findings indicate that GCE has a potential place in OES and experiential-existential learning is an appropriate way of preparing students for the world. However, their views reflected soft GCE, which might tend to generate personally responsible and/or participatory citizens rather than affording the opportunities for justice-oriented citizenship offered by critical GCE (Westheimer & Kahne, 2004). Therefore, it could be argued that experiential-existential theory provides an effective framework for understanding how learning happens when integrating GCE in EFL

classrooms by associating it with soft versus critical conceptions of GCE, employed as an analytical lens in this study.

11.5.2. Implications for Policy

This study may influence those responsible for improving EFL education in Algeria, especially the Ministry of Higher Education and Scientific Research. The results have demonstrated that the participants expressed positive views concerning the integration of GCE in their OES, especially because they were teaching and learning a global language. They considered GCE to be an integral part of EFL classrooms and called for its inclusion as a cross-curricular subject across educational levels. It is hoped that the governing bodies of education will answer their call by adding GCE to educational policy and introduce it to curricula as a pathway with a view to engendering a more just and sustainable world.

The teachers mentioned lack of knowledge, training, support, and materials as challenges to integrating GCE in their OES. They also thought teachers' and students' negative views of GCE would hinder its incorporation in EFL classrooms. Thus, they argued for the provision of resources and training courses. However, offering them the materials requested, such as Internet access and projectors, would not guarantee that they would address the prevailing conditions of the world in a critical manner to realize global justice. It is thus important to familiarize them with the relevant materials and websites (e.g. Andreotti & de Spouza, 2008b; Oxfam, 2015), which they could adapt according to their contexts.

Organizing training programmes to equip EFL teachers and students with knowledge and understanding of GCE, including human rights standards, through banking and participatory approaches would potentially prepare them to incorporate soft GCE in their classes because their biographies would influence their practices in EFL contexts (Jarvis, 2006a). This suggests the need to consider critical pedagogy as the basis for designing training in GCE, mitigating the chance of EFL classrooms reinforcing the status quo. In order for EFL teachers to address GCE critically in their courses, they need to experience it in teacher education programmes. Inserting GCE in educational curricula, organizing training courses, and supplying teachers and students with appropriate materials will likely encourage them to integrate critical GCE in their sessions, thereby contributing to making the world a better place for everyone.

Furthermore, the results indicate that overseas experience raised a few teachers' awareness of GCE. This might suggest travelling abroad helps in teaching and learning GCE. However, as mentioned earlier, there is a danger that one's experiences in other countries, especially for a short time, will reinforce stereotypes and result in oversimplified views of global problems (e.g. Lutterman-Aguilar & Guingerich, 2002; Simpson, 2004; Zemach-Bersin, 2007). This suggests a deep need for pre- and post-training on critical GCE for EFL teachers and students to ensure their experiences in different countries enable them to challenge rather than perpetuate the status quo. Since the Algerian government has been sending EFL teachers and students abroad to improve the quality of education, it is important to incorporate critical GCE in EFL classrooms, including those of teacher education programmes, to encourage critical reflections on teachers' experiences of living in different countries. Expanding study abroad programmes with pre- and post-exposure to critical GCE will hopefully encourage the incorporation of GCE in EFL settings.

11.5.3. Implications for Practice

The findings suggest the applicability of GCE in EFL classrooms, especially OES. However, they highlight the danger of fostering privilege and cultural supremacy as a result of the integration of soft GCE. Accordingly, EFL teachers and students will need to recognize the potential outcomes of experiencing GCE in their classrooms. By participating in training programmes hinged on critical dialogue taking into consideration the complexities of the world, teachers will hopefully learn how to create a disjuncture that combats global issues. They will then need to plan sessions to familiarize their students with the typology of GCE, including the potential benefits and problems of its conceptions. In so doing, teachers will be able, with their students, to establish the guidelines for their classrooms to address human rights by reflecting on their experiences of the world and engaging with the differences and the tensions between human rights instruments, including Islamic resources, using dialogue within a non-judgmental environment. The findings suggest GCE is an integral part of Islam and as mentioned in Chapter 1, adherence to Islam is one of the defining characteristics of Algerians. Inviting EFL students to reflect on their biographies – including their religion – and explore the tensions between human rights charters to define their own framework for addressing global issues will thus make GCE more specific to and appropriate for them.

The ethics of addressing GCE in EFL classrooms will require teachers to perform a role in articulating human rights and involve their students in selecting the appropriate content, approaches, strategies, and materials (see Jarvis, 2006b; Starkey & Osler, 2015). Based on the results, implementing “a negotiated syllabus” (Nation & Macalister, 2010, p. 151) in relation to GCE will potentially maximize students’ engagement and learning. Besides attending training courses, the findings suggest teacher collaboration will facilitate the successful integration of GCE in EFL settings. EFL teachers who come to view GCE as an integral part of their roles will then need to collaborate to cultivate GCE effectively in their sessions.

Moreover, it appears that this research could benefit the wider community. As the world continues to suffer from critical issues, there is an urgent need to understand the contributions that EFL teachers and students can make to build a more just, peaceful, and sustainable world. The findings might aid in taking steps towards solving serious problems, such as xenophobia and self-righteousness, based on EFL classroom experiences. Since participants expressed their interest in addressing GCE in their OES, I am planning to invite teachers to create a network for promoting GCE in Algerian EFL classrooms. I will share with them a summary of this study and suggest using case studies and creating scenarios with questions that would trigger disjuncture for addressing GCE critically in OES.

11.6. Limitations and Future Research Directions

Adopting a qualitative approach and conducting classroom observations followed by interviews was a fruitful strategy for this study as it successfully answered the research questions, and the findings provide useful implications for integrating GCE in EFL contexts. The study contributes significantly to the research literature, but it has number of limitations that need to be acknowledged and considered in future research.

This study involved one Algerian university because it was difficult to travel to distant higher education settings given the constraints of time and cost. It focused on a relatively small sample to enable an in-depth examination of the research topic. The findings might be transferred to other settings because Algerian EFL university OES are generally about addressing different topics to enhance students’ communication skills. However, to develop a full picture of EFL university teachers’ and students’ views on integrating GCE in their OES, additional case studies will need

to be conducted in other contexts. Since the methodology of this research made it possible to achieve the aims, it could be replicated by researchers to investigate in greater depth the place of GCE in OES. Further studies will also need to be undertaken in other educational institutions since the findings indicate the feasibility of GCE in all curriculum areas across educational levels. Future research could, for example, explore the viability of GCE in Arabic or French language classrooms to support or disapprove of the belief that language education can make potential contributions to GCE.

Another limitation of this research, as discussed in 6.12, is the potential for social desirability bias. Interviewing the participants made it possible to generate rich and comprehensive data because the interviews were conducted at a time and place convenient to them. To mitigate the potential for bias, the participants were not told about the main topic of this research in the information sheets, but they were informed about the study in the debriefing sessions that took place after conducting the classroom observations and interviews. Among the reasons for asking and probing students in groups was to depict as true an image as possible of their views and minimize the effects of power relations. There is still, however, a possibility that the participants reported socially desirable responses, especially because they were interviewed by someone studying for a PhD at a UK university. More studies will need to be conducted by researchers in Algeria to reduce the issue of power relations in social research.

This study focused on EFL teachers' and students' expressed views of integrating GCE in their OES. Future research will be required to evaluate classroom practices in relation to GCE. Despite the promising findings, the participants' perspectives on soft and critical GCE remained undetermined because the study sought to investigate participants' views on GCE rather than on its various conceptions. Further work is required to establish the applicability of the typology of GCE in EFL classrooms. In future research, it might also be possible to focus on one category of GCE – either soft or critical. This study has argued that both EFL teachers and students can play a potential role in addressing GCE in the content and pedagogy of their classrooms. Further investigations could perhaps focus on one of the areas in which EFL classrooms can contribute to GCE, for example content or pedagogy.

Action research could also be undertaken by teachers after training to examine the effects of incorporating GCE in EFL classrooms on students' performance. This study has reported that GCE would potentially prepare students for overseas experience. It has also found that living in different countries familiarized a few teachers with some aspects of GCE. Given the potential of travel, including studying abroad experiences, for reinforcing the status quo (see Simpson 2004), it seems important to investigate how GCE might be influenced by or influence living in another country in future research. This research has demonstrated that the participants employed their religious biographies when expressing their soft positive positions regarding GCE. Examining the relation between Islamic values and GCE by focusing on soft and/or critical GCE could be a substantial theme for upcoming studies.

Although this study has some limitations and there is a need for more research in the area, it has made valuable contributions to knowledge on the place of GCE in EFL classrooms. The findings suggest the Algerian EFL university teachers and their students who participated in this study viewed GCE as an integral part of their roles, arguing for its relevance in OES despite their limited understanding of the concept. The study has thereby provided significant implications that will hopefully be considered with a view to the effective integration of GCE in EFL classrooms, especially because the participants reported they were already incorporating GCE to some extent in their OES.

11.7. Final Considerations

There is growing awareness in the literature that GCE has a potential place in EFL classrooms, but little research has been conducted to investigate the stances of those teaching and studying EFL, especially in Arab countries. It might be the case that teachers and students prefer to focus on the aims set by policymakers and disregard GCE, which has seemingly not yet been considered to be an objective of EFL education. When I was a student in an Algerian EFL department, I noticed that OES were more flexible than other sessions in terms of the topics and the ways in which they were addressed. However, the opportunity this presents for GCE does not inevitably denote a positive impact on its incorporation in such forums. For this reason, oral expression teachers and their students were purposefully selected for this study.

This project has therefore been an attempt to advance the research literature through exploring Algerian EFL university teachers' and students' views on integrating GCE in their OES. The findings have demonstrated that the participants embraced GCE, reporting that they were actually tackling some of its aspects in their OES. However, their responses aligned with experiencing disjuncture related to soft conceptions, which would perhaps help develop personally responsible and/or participatory citizens, rather than the justice-oriented citizens potentially fostered by addressing critical notions of GCE (see Andreotti, 2006; Jarvis, 2006a; Westheimer & Kahne, 2004). The participants did not intentionally articulate their views in terms of soft GCE; rather this resulted from their limited understanding of the concept. According to Andreotti (2006), incorporating soft GCE in OES by emphasizing actions like charitable giving, recycling, and volunteering makes an important contribution to the world, but it should not end there, otherwise there is a risk that the systems and structures producing and maintaining injustices will be supported. It is therefore important that EFL teachers and students recognize the potential outcomes of integrating GCE in their classes.

Finally, I hope that this study contributes substantially to the research literature and to the community at large, including EFL academia in Algeria. In the age of globalization and increasing mobility, the Algerian educational system is undergoing a number of changes to keep up to date with the world, namely by seeking to replace French with English. Thus, researching the integration of GCE in EFL university classrooms could potentially contribute to creating a more peaceful, just, and sustainable world. Together, we can make our world better!

References

- Abowitz, K. K., & Harnish, J. (2006). Contemporary Discourses of Citizenship. *Review of Educational Research*, 76(4), 653-690.
<https://journals.sagepub.com/doi/abs/10.3102/00346543076004653>
- Ahmad, I., & Szpara, M. Y. (2005). Education for Democratic Citizenship and Peace: Proposal for a Cosmopolitan Model. *Educational Studies*, 38(1): 8-23.
<https://psycnet.apa.org/record/2005-10123-001>
- Alexander, R. (2008). *Towards Dialogic Teaching: Rethinking Classroom Talk* (4th ed). Cambridge: Dialogos.
- Alfred, G., Byram, M., & Fleming, M. (2006). *Education for Intercultural Citizenship: Concepts and Comparisons*. Clevedon: Multilingual matters LTD.
- Alhojailan, M. I. (2012). Thematic analysis: A critical review of its process and evaluation. *West East Journal of Social Sciences*, 1(1), 39-47.
<http://westeastinstitute.com/journals/wp-content/uploads/2013/02/4-Mohammed-Ibrahim-Alhojailan-Full-Paper-Thematic-Analysis-A-Critical-Review-Of-Its-Process-And-Evaluation.pdf>
- Aliakbari, M., & Allahmoradi, N. (2012). On Iranian School Teachers' Perceptions of the Principles of Critical Pedagogy. *International Journal of Critical Pedagogy*, 4(1), 154-171
[file:///Users/sihem/Downloads/147-1603-1-PB%20\(1\).pdf](file:///Users/sihem/Downloads/147-1603-1-PB%20(1).pdf)
- AlNassar, S., & AlAbdu Alkarim, R. (2010). التربية الوطنية في مدارس المملكة العربية السعودية: الدراسة تحليلية مقارنة في ضوء التوجهات التربوية الحديثة (National Education in Schools in the Kingdom of Saudi Arabia: A Comparative Analytical Study in Light of Modern Educational Trends). *القراءة و المعرفة (Reading and Knowledge)*, 99, 1-75.
https://fac.ksu.edu.sa/sites/default/files/bhth_ltrby_lwtnty_fy_mdrs_lmmlk.pdf
- AlMaamari, S. N. (2009). *Citizenship Education in Initial Teacher Education in the Sultanate of Oman: An Exploratory Study of the Perceptions of Student*

Teachers of Social Studies and their Tutors (Doctoral dissertation). University of Glasgow, UK. <http://theses.gla.ac.uk/1081/1/2009saifphd.pdf>

Anderson, C. C., & Anderson, L. F. (2018). Developing Global Perspectives: His, Mine, and Ours. In T. F. K. Tucker (Eds). *The Global Education Movement: Narratives of Distinguished Global Scholars*, 59-98. USA: Information Age Publishing

Andrabi, A. A. (2016). Human rights in Islamic Perspective. *Human rights*, 2(5), 21-26. <https://www.researchgate.net/profile/Dr-Abroo-Aman-2/publication/304541075>

Andreotti, V. (2006). Soft versus Critical Global Citizenship Education. *Policy & Practice: A Development Education Review*, 3, 40-51. <https://www.developmenteducationreview.com/sites/default/files/article-pdfs/andreotti%20focus%204.pdf>

Andreotti, V. (2008). Innovative Methodologies in Global Citizenship Education: The OSDE Initiative. In S. Gimenez & T. Sheehan (Eds). *Global Citizenship in the English Language Classroom*. London: British Council

Andreotti, V. (2010a). Global Education in the 21st Century: Two Different Perspectives on the 'Post-'of Postmodernism. *International Journal of Development Education and Global Learning*, 2(2), 5-22. https://www.scienceopen.com/document_file/a1edd56e-b373-49a7-b0c6-c0b39ac7d140/ScienceOpen/s2.pdf

Andreotti, V. (2010b). Postcolonial and Post-Critical 'Global Citizenship Education'. In G. Elliot, C. Fourali & S. Issler (Eds). *Education and Social change: Connecting local and global perspectives* (pp, 233-245). London: Continuum International Publishing group

Andreotti, V. (2011a). *Actionable Postcolonial Theory in Education*. New York: Palgrave Macmillan.

Andreotti, V. D. O. (2011b). The political economy of global citizenship education. *Globalisation, Societies and Education*, 9(3-4), 307-310. <https://www.tandfonline.com/doi/full/10.1080/14767724.2011.602292>

- Andreotti, V. (2014). Critical and Transnational Literacies in International Development and Global Citizenship Education. *Sisyphus-Journal of Education* 2 (3), 32–50 <http://revistas.rcaap.pt/sisyphus/article/view/6544>
- Andreotti, V., & de Souza, L. M. (2008a). Translating Theory into Practice and Walking Minefields: Lessons from the Project 'Through Other Eyes'. *International Journal of Development Education and Global Learning*. https://www.scienceopen.com/document_file/ddd6aa26-241d-40f2-99f2-32563cf695e7/ScienceOpen/s3.pdf
- Andreotti, V., & de Souza, L. M. T. M. (2008b). Learning to Read the World through other Eyes <https://www.academia.edu/575387>
- Appiah, A. K. (1992). *In my Father's House: Africa in the Philosophy of Culture*. Oxford: Oxford University Press
- Appiah, A. K. (2006). *Cosmopolitanism: Ethics in a World of Strangers*. London: W.W. Norton & Company
- Appiah, K. A. (2008). Chapter 6: Education for Global Citizenship. *Yearbook of the National Society for the Study of Education*, 107(1), 83-99. <https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1744-7984.2008.00133.x>
- Apple, M. W. (2002). Patriotism, Pedagogy, and Freedom: On the Educational Meanings of September 11th. *Teachers College Record*, 104(8), 1760-72. https://www.blackwellpublishing.com/content/bpl_images/Journal_Samples/TCRE0161-4681~104~8/219.PDF
- Armstrong, C. (2006). Global Civil Society and the Question of Global Citizenship. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 17(4), 348-356. <https://link.springer.com/content/pdf/10.1007/s11266-006-9020-6.pdf>
- Arnould, V. (2007). Amnesty, peace and reconciliation in Algeria: Analysis. *Conflict, security & development*, 7(2), 227-253. <https://www.tandfonline.com/doi/pdf/10.1080/14678800701333028>
- Ashraf, M. A., Tsegay, S. M., & Ning, J. (2021). Teaching Global Citizenship in a Muslim-Majority Country: Perspectives of Teachers from the Religious, National, and International Education Sectors in Pakistan. *Religions*, 12(5), 348. <https://www.mdpi.com/2077-1444/12/5/348>

- Attride-Stirling, J. (2001). Thematic networks: an analytic tool for qualitative research. *Qualitative research*, 1(3), 385-405. <https://journals.sagepub.com/doi/pdf/10.1177/146879410100100307>
- Azeez, Y. A., & Ishola, A. S. (2018). The Farewell Address of Prophet Muhammad: A Universal Declaration of Human Rights. *Malaysian Journal of Syariah and Law*, 8 (2), 11-21. <http://ddms.usim.edu.my/jspui/handle/123456789/19318>
- Baghor, Y., & Ben Lebbad, E. (2020). تربية المواطنة في الجزائر: قراءة في كتب التربية المدنية للطور الابتدائي (Citizenship education in Algeria: A Reading in Civil Education Primary School Books). *دراسات نفسية و تربوية (Psychological & Educational Studies)*, 13(1), 313-331. <https://www.asjp.cerist.dz/en/article/112391>
- Bagnall, R. G. (2017). A Critique of Peter Jarvis's Conceptualisation of the Lifelong Learner in the Contemporary Cultural Context. *International Journal of Lifelong Education*, 36(1-2), 60-75. <https://www.tandfonline.com/doi/full/10.1080/02601370.2017.1268838>
- Baker, W. (2012). From Cultural Awareness to Intercultural Awareness: Culture in ELT. *ELT journal*, 66(1), 62-70. <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.845.7027&rep=rep1&type=pdf>
- Baker, W., & Fang, F. (2020). 'So maybe I'm a Global Citizen': Developing Intercultural Citizenship in English Medium Education. *Language, Culture and Curriculum*, 1-17. Retrieved from <https://doi.org/10.1080/07908318.2020.1748045>
- Bakhtin, M.M. (1984). *Problems of Dostoevsky's Poetics*. Manchester: Manchester University Press.
- Banks, J. A. (2004). Teaching for Social Justice, Diversity, and Citizenship in a Global World. *The Educational Forum*, 68 (4), 296-305 <https://www.tandfonline.com/doi/pdf/10.1080/00131720408984645>
- Banks, J. A. (2008). Diversity, Group Identity, and Citizenship Education in a Global Age. *Educational Researcher*, 37 (3): 129-139. <https://journals.sagepub.com/doi/pdf/10.3102/0013189X08317501>

- Barber, B. R. (2002). The Educated Student: Global Citizen or Global Consumer? *LIBERAL EDUCATION-WASHINGTON DC-*, 88(2), 22-27. http://jonsenglishsite.info/Class%20Docs%205/5_The%20Educated%20Student.pdf
- Basarir, F. (2017). Examining the Perceptions of English Instructors Regarding the Incorporation of Global Citizenship Education into ELT. *Online Submission*, 5(4), 409-425. <https://files.eric.ed.gov/fulltext/ED581567.pdf>
- Bauman, Z. (1995). Making and Unmaking of Strangers. *Thesis Eleven*, 43(1), 1-16. <https://journals.sagepub.com/doi/pdf/10.1177/072551369504300102>
- Bazeley, P. (2007). *Qualitative Data analysis with NVivo* (2nd Eds). London: Sage
- Beacco, C., Byram, M. (2007). From Linguistic Diversity to Plurilingual Education: Guide for the Development of Language Education Policies in Europe Executive Version. Strasbourg: Council of Europe Language Policy Division. https://www.academia.edu/36083567/From_linguistic_diversity_to_plurilingual_education_Guide_for_the_development_of_language_education_policies_in_Europe
- Belmihoub, K. (2018). English in a Multilingual Algeria. *World Englishes*, 37 (2), 207-227. <https://onlinelibrary.wiley.com/doi/pdf/10.1111/weng.12294>
- Benbaset, I., Goldstein, D.K., & Mead, M. (1987). The Case Research Strategy in Studies of Information Systems. *MIS Quarterly*, 11(3), 369-385. <https://www.jstor.org/stable/pdf/248684.pdf>
- Benesch, S. (1993). ESL, Ideology, and the Politics of Pragmatism. *TESOL Quarterly*, 27(4), 705-717. <https://www.jstor.org/stable/pdf/3587403.pdf>
- Benmahcene, M. C. E. I. (2014). Civic Education in Algeria... How to Shape the Road for a More Practical Curriculum? *Journal of Applied Environmental and Biological Sciences*, 4(9S), 327-332. <https://www.academia.edu/14281238>
- Benrabah, M. (2013). *Language conflict in Algeria: From colonialism to post-independence*. Bristol: Multilingual Matters
- Berger, R. (2015). Now I See it, Now I don't: Researcher's Position and Reflexivity in Qualitative Research. *Qualitative research*, 15(2), 219-234. <https://journals.sagepub.com/doi/pdf/10.1177/1468794112468475>

- Berrahma, M. (2018). *Parents' Attitudes towards Introducing English in the Algerian Primary School* (Master dissertation). <http://dspace.univ-tlemcen.dz/bitstream/112/13630/1/meryem-berrahma.pdf>
- Berramdane, F.Z., & Berrabah, B. (2017). Intercultural Competence in the Algerian EFL Classrooms at the Middle-level Education: An Evaluation of "Spotlight on English: Book Three" (*Unpublished Master's dissertation*). University of Tlemcen, Algeria
- Berween, M. (2002). The Fundamental Human Rights: An Islamic Perspective. *The International Journal of Human Rights*, 6(1), 61-79. <http://www.lcwu.edu.pk/ocd/cfiles/Gender%20&%20Development%20Studies/Maj/GDS%20-%20403/TheFundamentalHumanRightsAnIslamicPerspective.pdf>
- Bin Abdullah, A. (2021). No French Apology to Algerians since Independence. <https://www.aa.com.tr/en/africa/no-french-apology-to-algerians-since-independence/2208732>
- Blackmore, C. (2014). *The Opportunities and Challenges for a Critical Global Citizenship Education in One English Secondary School* (Doctoral dissertation, University of Bath). https://purehost.bath.ac.uk/ws/portalfiles/portal/187933828/FINAL_Chloe_Blackmore_07_11_14_FINAL.pdf
- Blanco-Mancilla, G. (2003). Citizenship and Religion in Nigeria: Comparative Perspectives of Islam and Christianity in Kaduna State. *Institute of Development Studies, University of Sussex, Brighton*.
- Bourn, D. (2008a). Development Education: Towards a Re-Conceptualisation. *International Journal of Development Education and Global Learning*, 1(1), 5-22. <https://www.ingentaconnect.com/content/ioep/ijdegl/2008/00000001/00000001/art00002?crawler=true&mimetype=application/pdf>
- Bourn, D. (2008b). *Development Education: Debates and Dialogues*. University of London: Institute of Education
- Bourn, D. (2011). Global Skills: From Economic Competitiveness to Cultural Understanding and Critical Pedagogy. *Critical Literacy: Theories and*

- practices*, 6(1), 3-20.
<http://criticalliteracy.freehostia.com/index.php?journal=criticalliteracy&page=article&op=view&path%5B%5D=99&path%5B%5D=74>
- Bourn, D. (2016). Global Citizenship and Youth Participation in Europe. <https://oxfamilibrary.openrepository.com/bitstream/handle/10546/605919>
- Bourn, D. (2018a). *Understanding global skills for 21st century professions*. Switzerland: Palgrave Macmillan
- Bourn, D (2018b). Global Citizenship Education: A Critical Introduction to Key Concepts and Debates. *Policy and Practice: A Development Education Review*, 27, 199-203.
<https://www.developmenteducationreview.com/issue/issue-27/global-citizenship-education-critical-introduction-key-concepts-and-debates>
- Bowden, B. (2003). The Perils of Global Citizenship. *Citizenship Studies*, 7(3), 349-362.
https://www.researchgate.net/profile/Brett_Bowden/publication/228442895_The_Perils_of_Global_Citizenship_1/links/55ca990a08aebc967dfbe841.pdf
- Branson, M. (2002). Patriotism and Civic Literacy. Paper Presented at the We the People State and District Coordinators Conference. Washington, D.C
<https://files.eric.ed.gov/fulltext/ED477598.pdf>
- Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3 (2), 77-101.
<https://www.tandfonline.com/doi/abs/10.1191/1478088706qp063oa>
- Braun, V., & Clarke, V. (2012). Thematic Analysis. *APA Handbook of Research Methods in Psychology, Research design*, 2.
<file:///Users/sihem/Downloads/Braun12APAHandbook.pdf>
- Brigham, M. (2011). Creating a Global Citizen and Assessing Outcomes. *Journal of Global Citizenship & Equity Education*, 1(1), 15-43.
<https://journals.sfu.ca/jgcee/index.php/jgcee/article/viewFile/27/10>
- Brinton, D., Snow, M. A., & Wesche, M. B. (2003). *Content-based Second Language Instruction*. Michigan: University of Michigan Press.

- Brown, E. J. (2011). The Role of Questioning and Dialogue in Teaching Complex Global Issues: Perceptions of Student-Teachers in England. *International Journal of Development Education and Global Learning*, 3(2), 21-37.
- Brown, E. J. (2014). Fair-minded Critical Thinking in Development Education: Reflections on Pedagogies for Transformation. *International Journal of Global Learning and Development Education*, 5-25. http://eprints.whiterose.ac.uk/117888/1/IJDEGL_6.1_Brown_article.pdf
- Brown, K. (2015). Theorizing Learning Process: An Experiential, Constructivist Approach to Young People's Learning about Global Poverty and Development. *International Journal of Development Education and Global Learning*, 7(1), 53-70. Retrieved from <https://files.eric.ed.gov/fulltext/EJ1167834.pdf>
- Brown K., & Brown, M. (2003). *Reflections on Citizenship in a Multilingual World*. London: The Centre for Information on Language Teaching and Research
- Bruce, J., North, C., & FitzPatrick, J. (2019). Preservice Teachers' Views of Global Citizenship and Implications for Global Citizenship Education. *Globalisation, Societies and Education*, 17(2), 161-176. <https://leadershiplab.co.nz/wp-content/uploads/2019/12/Preservice-teachers-views-of-global-citizenship-and-implications-for-global-citizenship-education.pdf>
- Bryan, A. (2008). Researching, and Searching for, international Development in the Formal Curriculum: Towards a Post-Colonial Conceptual Framework. *Policy & Practice-A Development Education Review*, (7), 62-79 <https://www.developmenteducationreview.com/sites/default/files/article-pdfs/bryan%20focus%205.pdf>
- Bryan, A. (2012). Band-aid Pedagogy, Celebrity Humanitarianism, and Cosmopolitan Provincialism: A Critical Analysis of Global Citizenship Education. In *Ethical Models and Applications of Globalization: Cultural, Socio-political and Economic Perspectives* (pp. 262-286). IGI Global
- Bryman, (2001). *Social Research Methods*. Oxford: Oxford University Press
- Bryman, A. (2016). *Social research Method* (5th Eds). Oxford: Oxford University Press

- Bush, E. L. (2007). Measuring Religion in Global Civil Society. *Social Forces*, 85(4), 1645-1665. https://heinonline.org/HOL/Page?collection=journals&handle=hein.journals/josf85&id=1662&men_tab=srchresults
- Buttjes, D., & Byram, M. (1991). *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*. Clevedon: Multilingual Matters.
- Byers, M. (2005). Are you a 'Global Citizen'? Really, what does that Mean? *The Tyee*, 5, 1-7. <https://thetyee.ca/Views/2005/10/05/globalcitizen/>
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.
- Byram, M. (2003). Teaching Languages for Democratic Citizenship in Europe and beyond. In K. Brown & M. Brown (Eds). *Reflections on Citizenship in a Multilingual World*, 15-24. London: Centre for Information on Language Teaching and Research.
- Byram, M. (2008). *From Foreign Language Education to Education for Intercultural Citizenship: Essays and Reflections*. Great Britain: Cromwell Press Ltd
- Byram, M., Golubeva, I., Hui, H., & Wagner, M. (2017). *From Principles to Practice in Education for Intercultural Citizenship*. Bristol: Multilingual Matters
- Calle Díaz, L. (2017). Citizenship Education and the EFL Standards: A Critical Reflection. *Profile Issues in Teachers Professional Development*, 19(1), 155-168. http://www.scielo.org.co/scielo.php?script=sci_arttext&pid=S165707902017000100011
- Camicia, S. P., & Franklin, B. M. (2011). What Type of Global Community and Citizenship? Tangled Discourses of Neoliberalism and Critical Democracy in Curriculum and its Reform. *Globalisation, Societies and Education*, 9(3-4), 311-322. <https://www.tandfonline.com/doi/pdf/10.1080/14767724.2011.605303>
- Carson, D., Gilmore, A., Perry, C., & Gronhaug, K. (2001). *Qualitative Marketing research*. London: SAGE Publications.

- Castells, M. (2010). *The Rise of the Network Society (2nd ed)*. Chichester: Wiley & sons
- Case, R. (1999). Global Education: It's Largely a Matter of Perspective. In R. Case & P. Clark (Eds). *The Canadian Analogy of Social Studies: Issues and Strategies for teachers*, 75-89. Vancouver, BC: Pacific Educational Press
<https://archive.org/details/canadianantholog0000unse/page/74/mode/2up>
- Cates, K. A. (1997). New Trends in Global issues and English Teaching. *LANGUAGE TEACHER-KYOTO-JALT-*, 21, 39-41. <https://jalt-publications.org/tlt/articles/2139-new-trends-global-issues-and-english-teaching>
- Cates, K. (1990). Teaching for a Better World: Global Issues in Language Education. *The Language Teacher*, 14(5), 3-5.
<https://www.hurights.or.jp/pub/hreas/5/06cates.pdf>
- Chaouche, M. (2016). Incorporating Intercultural Communicative Competence in EFL Classes. In *Arab World English Journal*, December, 32-42.
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2895538
- Cohen, L., & Manion, L. (1994). *Research Methods in Education (4th Eds)*. London: Routledge.
- Cohen, L., & Manion, L., & Morrison, K. (2000). *Research Methods in Education (5th Eds)*. London: Routledge Falmer.
- Cohen, L., & Manion, L., & Morrison, K. (2017). *Research Methods in Education (7th Eds)*. London: Routledge
- Cohen, J., & Nussbaum, M. C. (1996). For Love of Country: Debating the Limits of Patriotism. Boston: Beacon Press.
http://www.lettras.ufmg.br/padrao_cms/documentos/profs/sergioalcides/Nussbaum.pdf
- Conrad, C. F., & Serlin, R. C. (2006). *The Sage Handbook for Research in Education: Engaging Ideas and Enriching Inquiry*. London: SAGE Publication.
- Conrad, C. F., & Serlin, R.C. *The SAGE Handbook for Research in Education: Perusing ideas as the Keystone of Exemplary Inquiry (2nd Eds)*. London: SAGE Publication.

- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: SAGE Publications Ltd.
- Creswell, J. W., & Poth, G. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (5th Eds). London: SAGE Publications, Inc.
- Crick, B., & Lockyer, A. (2010). *Active Citizenship: What Could it Achieve and How?* Edinburgh: Edinburgh University Press
- Crick Report. (1998). Education for Citizenship and the Teaching of Democracy in Schools: Final Report of the Advisory Group on Citizenship. Great Britain: Qualifications and Curriculum Authority
<https://dera.ioe.ac.uk/4385/1/crickreport1998.pdf>
- Crookes, G. (2012). Critical Pedagogy in Language Teaching. *The Encyclopedia of Applied Linguistics*, 1-9. <http://sls.hawaii.edu/Gblog/wp-content/uploads/2011/08/2012-Crookes-Critical-pedagogy-encyclopedia-entry.pdf>
- Crossouard, B., & Dunne, M. (2020). Muslim Youth as Global Citizens. *Social Identities*, 26(3), 298-313.
<https://www.tandfonline.com/doi/abs/10.1080/13504630.2020.1765760>
- Daniel, P.S., & Sam, A. G. (2001). *Research Methodology*. Delhi: Kalpaz Publications
- Davies, I., Evans, M., & Reid, A. (2005). Globalising Citizenship Education? A Critique of ‘Global Education’ and ‘Citizenship Education’. *British Journal of Educational Studies*, 53(1), 66-89.
<https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1467-8527.2005.00284.x>
- Davies, L. (2006). Global Citizenship: Abstraction or Framework for Action? *Educational Review*, 58(1), 5-25.
<https://www.tandfonline.com/doi/pdf/10.1080/00131910500352523>
- Davies, I & Pike, G. (2008). Global Citizenship Education: Challenges and Possibilities. In R. Lewin, (Eds), *The Handbook of Practice and Research in Study Abroad: Higher Education and the Quest for Global Citizenship* (pp. 61-78). London: Routledge
- Denscombe, M. (2007). *The Good Research Guide for Small-Scale Social Research Projects* (3rd Eds). Berkshire: Open University Press

- Denzin, N. K., & Lincoln, Y. S. (2011). *The Sage Handbook of Qualitative Research*. London: SAGE Publications, Ltd.
- Derradji, H. (2016). المواطنة في الانظمة السياسية العربية، حالة الجزائر: دراسة تطبيقية على طلبة قسم العلوم السياسية-بسكرة (Citizenship in the Arab Political Systems, the Case of Algeria: An Applied Study on Students of the Department of Political Science in Biskra) (Master's dissertation). University of Biskra, Algeria.
- de Ruyter, D., & Spiecker, B. (2008). The World Citizen Travels with a Different View. In M. A. Peters, A. Britton & H. Blee (Eds). *Global Citizenship Education: Philosophy, Theory, and Pedagogy* (pp. 351-363). Rotterdam: Sense Publishers
- Dewey, J. (1916). *Education and Democracy: An Introduction to the Philosophy of Education*. New York: The Macmillan Company.
- Dewey, J. (1938). *Experience & Education*. New York: Kappa Delta Pi
- Dill, J. S. (2013). *The Longings and Limits of Global Citizenship Education: The Moral Pedagogy of Schooling in a Cosmopolitan Age*. Oxfordshire: Routledge.
- Dobson, A. (2005). Globalisation, Cosmopolitanism and the Environment. *International Relations*, 19(3), 259-273. <https://doi.org/10.1177%2F0047117805055406>
- Dodgson, J. E. (2019). "Reflexivity in Qualitative Research." *Journal of Human Lactation*, 35 (2), 220-222. <https://journals.sagepub.com/doi/pdf/10.1177/0890334419830990>
- Dorney, Z. (2007). *Research Methods in Applied Linguistics*. Oxford: Oxford University Press.
- Dower, N. (2003). *An Introduction to Global Citizenship*. Edinburgh: Edinburgh University Press.
- Dyer, B & Bushell, B. (1996). World Issues or a Global Perspective? *LANGUAGE TEACHER-KYOTO-JALT-*, 20, 10-19. Retrieved from https://jalt-publications.org/old_tlt/files/96/nov/global.html
- Dyke, M. (2017). Paradoxes of a Long-Life Learning: An Exploration of Peter Jarvis's Contribution to Experiential Learning Theory. *International Journal of*

- Lifelong Education*, 36(1-2), 23-34.
<https://www.tandfonline.com/doi/abs/10.1080/02601370.2017.1269475>
- Erickson, L. B., Black, S., & Seegmiller, D. (2005). Becoming Global Citizens. *Social Education*, 69(1), 28-32.
https://www.socialstudies.org/system/files/publications/articles/se_6901028.pdf
- Estellés, M., & Fischman, G. E. (2020). Who Needs Global Citizenship Education? A Review of the Literature on Teacher Education. *Journal of Teacher Education*, 00(0), 1-14,
<https://journals.sagepub.com/doi/pdf/10.1177/0022487120920254?>
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of Convenience Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*.5(1), 1-4.
https://www.researchgate.net/publication/304339244_Comparison_of_Convenience_Sampling_and_Purposive_Sampling
- Eurydice. (2005). Citizenship Education at School in Europe.
https://www.indire.it/lucabas/lkmw_file/eurydice/Citizenship_schools_Europe_2005_EN.pdf
- Eurydice (2017). Citizenship Education at School in Europe.
https://eurydice.org/pl/wp-content/uploads/2017/11/215_EN_Citizenship_2017_N.pdf
- Fang, F. G. (2019). Global Citizenship Education and English as a Lingua Franca. *ELTAR-J (English Language Teaching and Research Journal)*, 1(1), 1-8 <http://riset.unisma.ac.id/index.php/LTAR/article/view/4772/pdf>
- Fang, F., & Baker, W. (2018). ‘A more inclusive mind towards the world’: English Language Teaching and Study Abroad in China from Intercultural Citizenship and English as a Lingua Franca Perspectives. *Language Teaching Research*, 22(5), 608-624.
https://eprints.soton.ac.uk/408650/1/1.Baker_et_al_Jan_2017_with_comments_revisedv2clean.pdf
- Faour, M. (2013). *A Review of Citizenship Education in Arab Nations*. Lebanon: Carnegie Endowment for International Peace.

https://www.researchgate.net/publication/261556177_A_Review_of_Citizenship_Education_in_Arab_Nations

- Fawcett, B., & Pockett, R. (2015). *Turning Ideas into Research: Theory, Design & Practice*. London: SAGE Publications Ltd.
- Fedj, S. (2019). Intercultural communication in Practice: An Integration of the Intercultural Approach in the Algerian EFL Classroom. *ALTRALANG Journal*, 2 (1), 93-105. <https://www.asjp.cerist.dz/en/article/113908>
- Fink, A. (2003). *The Survey Handbook* (2nd Eds). London: SAGE Publications.
- Flick, U. (1998). *An Introduction to Qualitative Research*. London: SAGE Publications.
- Fox, E., & Mazzouzi, R. (2019). Algeria's Higher Education Minister Encourages Switch from French to English. <https://www.al-fanarmedia.org/2019/09/algerias-minister-of-higher-education-encourages-switch-from-french-to-english/>
- Freire, P. (1972). *Pedagogy of the Oppressed*. London: Sheed and Ward Ltd
- Freire, F. (1973). *Education for Critical Consciousness*. London: Sheed and Ward.
- Fry, H., Ketteridge, S., & Marshall, S. (2003). *A Handbook for Teaching & Learning in Higher Education* (2nd Eds). London: Kogan Page
- Fuchs, S. (1992). *The Professional Quest for Truth: A Social Theory of Science and Knowledge*. USA: University of New York Press.
- Fuller, G.E. (1996). *Algeria the Next Fundamentalist State?* Santa Monica: RAND
- Gaudelli, W. (2003). *World Class: Teaching and Learning in Global Times*. New Jersey: Lawrence Erlbaum Associates, Inc.
- Gaudelli, W. (2009). Heuristics of Global Citizenship Discourses towards Curriculum Enhancement. *Journal of Curriculum Theorizing*, 25(1), 68-85. <https://journal.jctonline.org/index.php/jct/article/viewFile/41/23>
- Gaudelli, W. (2016). *Global Citizenship Education: Everyday Transcendence*. London: Routledge

- Gaudelli, W., & Fernekes, W. R. (2004). Teaching about Global Human Rights for Global Citizenship. *The Social Studies*, 95(1), 16-26. <https://www.tandfonline.com/doi/pdf/10.3200/TSSS.95.1.16-26>
- Georgiou, M. (2010). *Intercultural Competence in Foreign Language Teaching and Learning: Action Inquiry in a Cypriot Tertiary Institution* (Doctoral dissertation, University of Nottingham). [http://eprints.nottingham.ac.uk/11866/1/Intercultural_%20competence_in_FL L.pdf](http://eprints.nottingham.ac.uk/11866/1/Intercultural_%20competence_in_FL_L.pdf)
- Ghedjghoudj, S. (2002). 13. Algeria: Striking a Balance between Tradition and Modernity. In E. Thomas (Eds). *Teacher Education: Dilemmas and Prospects* (pp.137-144). London: Routledge.
- Gibbs, G. R. (2007). *Analyzing Qualitative Data*. London: SAGE Publications
- Gibson, W., & Brown, A. (2009). *Working with qualitative data*. London: Sage Publications, Ltd
- Gilbert, L. S. (2002). Going the Distance: 'Closeness' in Qualitative Data Analysis Software. *International Journal of Social Research Methodology*, 5 (3), 215-228. <https://www.tandfonline.com/doi/pdf/10.1080/13645570210146276?>
- Gilbert, J. (2007). " Catching the Knowledge Wave": Redefining Knowledge for the Post-Industrial Age. *EDUCATION CANADA-TORONTO-*, 47(3), 4-8. <https://www.maailmakool.ec/wp-content/uploads/2015/08/gilbert-catching-knowledge-wave.pdf>
- Giroux, H. A. (2011). *On Critical Pedagogy*. London: Bloomsbury Academic
- Gold, R. L. (1998). Roles in Sociological Field Observations. *Social Forces*, 36(3), 217-223. <http://www.jstor.org/stable/2573808>
- Golding, C. (2011). The Many Faces of Constructivist Discussion. *Educational Philosophy and Theory*, 43(5), 467-483. <https://www.tandfonline.com/doi/pdf/10.1111/j.1469-5812.2008.00481.x>
- Golmohamad, M. (2008). Global Citizenship: From Theory to Practice, Unlocking Hearts and Minds. In M.A. Peters, A. Britton & H. Blee (Eds). *Global Citizenship Education: Philosophy, Theory, and Pedagogy* (pp. 519-533). Rotterdam: Sense Publishers

- Golubeva, I., Wagner, M., & Yakimowski, M. E. (2017). Comparing Students' Perceptions of Global citizenship in Hungary and the USA. In M. Byram, I. Golubeva, H. Hui & M. Wagner (Eds). *From Principles to Practice in Education for Intercultural Citizenship* (pp. 3-24). Bristol: Multilingual Matters
- Gomberg, P. (1990). Patriotism is like racism. *Ethics*, *101*(1), 144-150. <https://www.jstor.org/stable/pdf/2381896.pdf>
- Goodmacher, G., & Kajiura, A. (2017). Suggestions for Global Issues in Language Education Materials and Activities, *the 4th UAD TEFL International Conference*, 278-285. <http://seminar.uad.ac.id/index.php/utic/article/viewFile/178/147>
- Goren, H., & Yemini, M. (2017). Global Citizenship Education Redefined—A Systematic Review of Empirical Studies on Global Citizenship Education. *International Journal of Educational Research*, *82*, 170-183. <https://www.sciencedirect.com/science/article/pii/S0883035516308163>
- Guba, E. G. (1981). Criteria for Assessing the Trustworthiness of Naturalistic Inquiries. *ECTJ*, *29* (2), 75-91. <https://link.springer.com/article/10.1007/BF02766777>
- Guba, E. G. (1990). *The Paradigm Dialog*. London: SAGE Publications, Inc.
- Guba, E. G., Lincoln, Y. S. (1985). *Naturalistic Inquiry*. London: SAGE Publications.
- Guilherme, M. (2002). *Critical Citizens for an Intercultural World: Foreign Language Education as Cultural Politics*. Clevedon: Multilingual Matters.
- Guilherme, M., Mario, T.L., & de Souza, M. (2019). *Global Languages and Critical Intercultural Awareness: The South Answers Back*. London: Routledge.
- Hale, S., & Napier, J. (2013). *Research Methods in Interpreting: A Practical Resource*. London: Bloomsbury Publishing Plc
- Hanvey, R. G. (1982). An Attainable Global Perspective. *Theory into Practice*, *21*(3), 162-167. <https://www.jstor.org/stable/pdf/1476762.pdf>
- Harmer, J. (2007). *The Practice of English language Teaching (4th Eds)*. London: Pearson Longman

- Hatley, J. (2018). *The Values of Global Citizenship Education and Implications for Social Justice* (Doctoral dissertation, Lancaster University).
<https://eprints.lancs.ac.uk/id/eprint/126579/1/2018HatleyPhD.pdf>
- Healy, M., & Perry, C. (2000). Comprehensive Criteria to Judge Validity and Reliability of Qualitative Research within the Realism Paradigm. *Qualitative Market Research*, 3(3), 118-126.
<https://www.emerald.com/insight/content/doi/10.1108/13522750010333861/full/html?src=recsys&fullSc=1&mbSc=1&fullSc=1&fullSc=1>
- Healy, M., & Perry, C. (2000). Comprehensive Criteria to Judge Validity and Reliability of Qualitative Research within the Realism Paradigm. *Qualitative Market Research*, 3(3), 118-126.
- Heater, D. (2000). Does Cosmopolitan Thinking have a Future? *Review of International Studies*, 26, 179-197.
<https://www.jstor.org/stable/pdf/20097718.pdf>
- Held, D. (1991). *Political Theory Today*. Stanford: Stanford University Press.
- Herlihy-Mera, J. (2018). *After American Studies: Rethinking the Legacies of Transnational Exceptionalism*. London: Routledge.
- Hicks, D. (2007). Responding to the World. In D. Hicks & C. Holden. *Teaching the Global Dimension: Key Principles and Effective Practice* (pp. 3-13). London: Routledge
- Hicks, S.K. (2010). Global Citizenship Education and Language Learning, *JALT2009 Conference Proceeding*, 545- 554. <https://jalt-publications.org/archive/proceedings/2009/E121.pdf>
- Hill, J. L. (2013). Using Participatory and Visual Methods to Address Power and Identity in research with Young People. *Graduate Journal of social science*, 10 (2), 132-151. <https://core.ac.uk/download/pdf/288381681.pdf>
- Hill, J. N. (2006). Identity and Instability in Postcolonial Algeria. *The Journal of North African Studies*, 11(1), 1-16.
<https://www.tandfonline.com/doi/pdf/10.1080/13629380500409735>
- Hillyard, S. (2008). English Language and the Global Citizen: Voices from an Argentine Classroom. In S. Gimenez, S., & Sheehan, T (Eds). *Global*

- citizenship in the English Language Classroom* (pp. 13-19). London: British Council
- Hoare, Q., & Smith, G.N. (1971). *Selections from the Prison Notebooks of Antonio Gramsci*. New York: International Publishers.
- Holliday, A. (2015). Native-Speakerism: Taking the Concept forward and Achieving Cultural Belief. In A. Swan, P. Aboshiha & A. Holliday (Eds). *(En) Countering Native-Speakerism: Global Perspectives* (pp. 11-25). UK: Palgrave Macmillan
- Hooda, R. P. (2013). *Statistics for Business and Economics* (5th Eds). New Delhi: Vikas Publishing House Pvt Ltd.
- Hooks, B. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.
- Hosack, I. (2011). Foreign Language Teaching for Global Citizenship. *政策科学*, 18, 3, 125-140.
- Hosack, I. T. (2018). *Japanese High-School English Teachers' Role as Citizenship Educators: An Exploratory Study* (Doctoral dissertation). University of York, UK. <http://etheses.whiterose.ac.uk/21018/>
- Hui, H., Li, S., Hongtao, J., & Yuqin, Z. (2016). Exploring Perceptions of Intercultural Citizenship among English Learners in Chinese Universities. In M. Byram, I. Golubeva, H. Hui & M. Wagner (Eds). *From principles to practice in education for intercultural citizenship* (3-24). Bristol: Multilingual Matters
- Ibrahim, T. (2005). Global Citizenship Education: Mainstreaming the Curriculum? *Cambridge Journal of Education*, 35(2), 177-194. <https://www.tandfonline.com/doi/pdf/10.1080/03057640500146823>
- Jarvis, P. (1983). *Professional education*. London: Croom Helm
- Jarvis, P. (1987). Meaningful and Meaningless Experience: Towards an Analysis of Learning from Life. *Adult Education Quarterly*, 37(3), 164-172. <https://journals.sagepub.com/doi/10.1177/0001848187037003004>
- Jarvis, P. (1995a). *Adult and Continuing Education: Theory and Practice* (2nd Eds). London: Routledge

- Jarvis, P. (1995b). Teachers and Learners in Adult Education: Transaction or Moral Interaction? *Studies in the Education of Adults*, 27(1), 24-35.
<https://www.tandfonline.com/doi/pdf/10.1080/02660830.1995.11730613>
- Jarvis, P. (1997). *Ethics and Education for Adults in a Late Modern Society*. Leicester: The National Institute of Adult Continuing Education
- Jarvis, P. (2004). *Adult Education and Lifelong Learning: Theory and Practice* (3rd Eds). London: Routledge Flamer
- Jarvis, P. (2006a). *Towards a Comprehensive Theory of Human Learning*. London: Routledge
- Jarvis, P. (2006b). *The Theory & Practice of Teaching* (2nd Eds). London: Routledge
- Jarvis, P. (2007). *Globalization, Lifelong Learning and the Learning Society: Sociological Perspectives*. London: Routledge.
- Jarvis, P. (2008). *Democracy, Lifelong Learning and the Learning Society: Active Citizenship in a Late Modern age*. London: Routledge.
- Jarvis, P. (2008b). Religious experience and experiential learning. *Religious Education*, 103(5), 553-567. <https://www.tandfonline-com.libproxy.york.ac.uk/doi/pdf/10.1080/00344080802427200>
- Jarvis, P. (2009). *Learning to be a Person in Society*. London: Routledge
- Jefferess, D. (2012a). Unsettling Cosmopolitanism: Global Citizenship and the Cultural Politics of Benevolence. *Critical Literacy: Theories and Practices* 2(1), 27-36.
- Jefferess, D. (2012b). The “Me to We” social enterprise: Global education as lifestyle brand. *Critical Literacy: Theories and Practices*, 6(1), 18-30.
https://d1wqtxts1xzle7.cloudfront.net/30938577/jefferess_me_to_we_critical_literacy.pdf
- Jenkins, J. (2015). Repositioning English and multilingualism in English as a Lingua Franca. *Englishes in Practice*, 2(3), 49-85,
<https://content.sciendo.com/view/journals/eip/2/3/article-p49.xml>
- Joffe, H. (2012). Thematic Analysis. *Qualitative Research Methods in Mental Health and Psychotherapy: A Guide for Students and Practitioners*, 1, 210-223.
<https://onlinelibrary.wiley.com/doi/book/10.1002/9781119973249#page=212>

- Juzwik, M. M., Borsheim-Black, C., Caughlan, S., & Heintz, A. (2013). *Inspiring Dialogue: Talking to Learn in the English Classroom*. London: Teachers College Press.
- Katz, L. (2014). Teachers' Reflections on Critical Pedagogy in the Classroom. *InterActions: UCLA Journal of Education and Information Studies*, 10(2). <https://escholarship.org/content/qt2c6968hc/qt2c6968hc.pdf>
- Kerr, D. (1999). Citizenship Education in the Curriculum: An International Review. *School Field*, 10(3/4), 5-32. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.585.2377&rep=rep1&type=pdf>
- Khaldi, Z. (2021). Algerian Higher Education Instructors' Perceptions Towards Incorporating Global Citizenship Education in ELT Courses. *Revue des Lettres et Sciences Sociales*, 18 (1). <https://www.asjp.cerist.dz/en/article/146448>
- Kılınç, E., & Korkmaz, U. (2015). From National to Global Citizenship Turkish Perspectives on the Meaning of Global citizenship. *Research in Global Citizenship Education*, 163-188. <https://www.academia.edu/15417435>
- Klipfel, K. M., & Cook, D. B. (2017). *Learner-Centered Pedagogy: Principles and Practice*. USA: The American Library Association
- Kolb, D. A. (2015). *Experiential Learning: Experience as the Source of Learning and Development (2nd Eds)*. New Jersey: Pearson Education, Inc
- Koraich, A. (2008). The Concept of Citizenship and Citizens Rights. <https://www.oujdacity.net/international-article-12475-ar/international-article-12475-ar.html>
- Kramsch, C. (1998). *Language and Culture*. Oxford: Oxford University Press
- Kumar, R. (2014). *Research Methodology: A Step-by- Step Guide for Beginners (4th Eds)*. London: SAGE Publications Ltd.
- Ladjal, T., & Bensaid, B. (2012). The French Colonial Occupation and the Algerian National Identity: Alienation or Assimilation? *International Journal of Arab Culture, Management and Sustainable Development*, 2(2-3), 142-152. <https://www.researchgate.net/profile/Benaouda-Bensaid-2/publication/263698551>

- Law, W. W. (2004). Globalization and Citizenship Education in Hong Kong and Taiwan. *Comparative Education Review*, 48(3), 253-273. <https://www.journals.uchicago.edu/doi/pdfplus/10.1086/421177>
- Lee, W. O., & Leung, S. W. (2006). Global Citizenship Education in Hong Kong and Shanghai Secondary Schools: Ideals, Realities and Expectations. *Citizenship Teaching and Learning*, 2(2), 68-84. https://d1wqtxts1xzle7.cloudfront.net/32073243/Global_Citizenship_Education_In_HK_and_Shanghai.pdf
- Lefstein, A., & Snell, J. (2014). *Better than Best Practice: Developing Teaching and Learning through Dialogue*. London: Routledge
- Lewis, A. (1992). Group Child Interviews as a Research Tool. *British Educational Research Journal*, 18(4), 413-421. <https://www.tandfonline.com/doi/abs/10.1080/0141192920180407>
- Lewis, B. (1996). Islam and Liberal Democracy: A Historical Overview. *Journal of Democracy*, 7(2), 52-63. <https://muse.jhu.edu/article/16744>
- Lichtman, M. (2013). *Qualitative Research in Education: A User's Guide* (3rd Eds). London: SAGE Publications.
- Liddicoat, A. J., & Scarino, A. (2013). *Intercultural Language Teaching and Learning*. Chichester: John Wiley & Sons
- Lightbown, P. M., & Spada, N. (2013). *How Languages are Learned* (4th Eds). Oxford: Oxford University Press.
- Littlewood, W. (1981). *Communicative Language Teaching: An Introduction*. Cambridge: Cambridge university press.
- Lister, R. (1997). Citizenship: Towards a Feminist Synthesis. *Feminist Review*, 57(1), 28-48. http://www.bridge.ids.ac.uk/sites/bridge.ids.ac.uk/files/Docs/lister_citizensynthesis.pdf
- Lutterman-Aguilar, A., & Gingerich, O. (2002). Experiential pedagogy for study abroad: Educating for global citizenship. *Frontiers: The interdisciplinary journal of study abroad*, 8(1), 41-82. <https://frontiersjournal.org/index.php/Frontiers/article/view/94>

- Maatouk, D., Ben Djedou, A. (2016). دور مناهج التربية المدنية بمرحلة التعليم الابتدائي في التربية على المواطنة (The Role of Civic Education Curricula in Primary Education in Citizenship Education). *مجلة العلوم الاجتماعية (Journal of Social Sciences)*, 18, 164-184. <https://www.asjp.cerist.dz/en/article/29513>
- Maguire, M., & Delahunt, B. (2017). Doing a Thematic Analysis: A practical, Step-by-Step Guide for Learning and Teaching Scholars. *AISHE-J: The All-Ireland Journal of Teaching and Learning in Higher Education*, 9(3). <https://ojs.aishe.org/index.php/aishe-j/article/view/335/553>
- Mahmoodarabi, M., & Khodabakhsh, M. R. (2015). Critical Pedagogy: EFL Teachers' Views, Experience and Academic Degrees. *English Language Teaching*, 8(6), 100-110. <https://files.eric.ed.gov/fulltext/EJ1075436.pdf>
- Mami, N. A. (2013). Teaching English under the LMD Reform: the Algerian Experience. *International Journal of Social, Behavioral, Educational, Economic, Business and Industrial Engineering*, 7 (4), 910-913. <https://publications.waset.org/13738/pdf>
- Mami, N. A. (2020). Citizenship Education in Post-conflict Contexts: The Case of Algeria. In A. Akkari., & K. Maleq (Eds). *Global Citizenship Education: Critical and International Perspectives* (pp. 113-124). Switzerland: Springer
- Manseur, R., & Negadi, M. N. (2019). Parents' Attitudes Towards Exposing Their Children to English in Algerian Primary Education. *International Journal of English Linguistics*, 9(4), 145-151. <https://www.researchgate.net/publication/334246772>
- Maraf, B. (2016). Eastern Mediterranean University: Teacher Education Realities in Algeria. <https://www.researchgate.net/publication/301889010>
- Marshall, M. N. (1996). Sampling for Qualitative Research. *Family Practice*. 13(6), 522-525. https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=Sampling+for+Qualitative+Research&btnG=
- Marshall, C., & Rossman, G. B. (1999). *Designing Qualitative Research* (3rd Eds). London: SAGE Publications.

- Marsden, B. (2001). Citizenship Education: Permeation or pervasion? Some historical Pointers. In D. Lambert & P. Machon (Eds). *Citizenship through Secondary Geography*. London: Routledge Falmer.
- Marshall, T. H. (1992). Citizenship and Social Class. In T. H. Marshall & T. Bottomore (Eds). *Citizenship and Social Class* (pp 30-39). London: Pluto Press
- Marshall, H. (2005). Developing the Global Gaze in Citizenship Education: Exploring the Perspectives of Global Education NGO Workers in England. *International Journal of Citizenship and Teacher Education*, 1(2), 76-92. <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.615.5943&rep=rep1&type=pdf>
- Martinez, L. (1998). *The Algerian Civil War 1990-1998*. New York. Columbia University Press
- Maymouni, A. (2019). France's colonial-era Crimes 'Unforgotten' in Algeria. <https://www.aa.com.tr/en/africa/frances-colonial-era-crimes-unforgotten-in-algeria/1635943>
- McGarry, O. (2016). Repositioning the Research Encounter: Exploring Power Dynamics and Positionality in Youth Research. *International Journal of Social Research Methodology*, 19(3), 339-354. <https://www.tandfonline.com/doi/pdf/10.1080/13645579.2015.1011821>
- McIntosh, P. (2005). Gender Perspectives on Educating for Global Citizenship. In Noddings, N (Eds). *Educating Citizens for Global Awareness* (22-39). Boston: Teachers College Press.
- McLaren, P. (1995). *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Postmodern Era*. London: Routledge.
- Merriam, S. B. (1988). *Case Study Research in Education: A Qualitative Approach*. California: Jossey-Bass Inc, Publishers.
- Merrouche, O. (2007). *The Long-Term Impact of French Settlement on Education in Algeria*. Department of Economics, Uppsala University. <https://www.diva-portal.org/smash/get/diva2:53127/FULLTEXT01.pdf>

- Merry, M. S. (2009). Patriotism, history and the legitimate aims of American education. *Educational Philosophy and Theory*, 41(4), 378-398.
<https://www.tandfonline.com/doi/abs/10.1111/j.1469-5812.2007.00363.x>
- Merryfield, M. M., & Kasai, M. (2004). How are Teachers Responding to globalization? *Social Education*, 68(5), 354-359.
https://www.researchgate.net/publication/228855461_How_are_teachers_responding_to_globalization
- Mezirow, J. (1991). *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass Publishers
- Miles, M.B., & Huberman, M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks: Sage Publications
- Miller, D. (2000). *Citizenship and National Identity*. Cambridge: Polity Press
- Mostari, H. A. (2003). Arabisation and Language Use in Algeria. *Journal of Humanities*, 17, 26-41.
https://scholar.google.co.uk/scholar?hl=fr&as_sdt=0%2C5&q=Arabisation+and+language+use+in+Algeria&btnG=
- Mourad, K. A., & Avery, H. (2019). The sustainability of post-conflict development: The case of Algeria. *Sustainability*, 11(11), 3036.
[file:///Users/sihem/Downloads/sustainability-11-03036%20\(1\).pdf](file:///Users/sihem/Downloads/sustainability-11-03036%20(1).pdf)
- Myers, J. P. (2006). Rethinking the Social Studies Curriculum in the Context of Globalization: Education for Global Citizenship in the US. *Theory & Research in Social Education*, 34(3), 370-394.
<https://www.tandfonline.com/doi/pdf/10.1080/00933104.2006.10473313>
- Nation, I.S.P., & Macalister., J. (2010). *Language Curriculum Design*. London: Routledge
- Naumes, W., & Naumes, M. J. (2006). *The Art and Craft of Case Writing* (2nd Eds). London: M. E. Sharpe.
- Nelson, J., & Kerr, D. (2006). Active citizenship in INCA countries: Definitions, policies, practices, and outcomes. *London: NFER/QCA*. Retrieved from <https://www.nfer.ac.uk/media/2104/qac02.pdf>

- Niens, U., & Reilly, J. (2012). Education for global citizenship in a divided society? Young people's views and experiences. *Comparative Education*, 48(1), 103-118. <https://www.tandfonline.com/doi/pdf/10.1080/03050068.2011.637766>
- Noddings, N. (2005). *Educating Citizens for Global Awareness*. London: Teachers College Press.
- Norooziasiam, E., & Soozandehfar, S. M. A. (2011). Teaching English through Critical Pedagogy: Problems and Attitudes. *Theory & Practice in Language Studies*, 1(9), 1240-1244
<http://www.academypublication.com/issues/past/tpls/vol01/09/26.pdf>
- Nuan, D. (2004). *Task-based Language Teaching*. Cambridge: Cambridge University Press
- Nussbaum, M. C. (1997). *Cultivating Humanity*. USA: Harvard University Press.
- Nussbaum, M. C. (2000). Duties of Justice, Duties of Material Aid: Cicero's Problematic Legacy. *Bulletin of the American Academy of Arts and Sciences*, 38-52. <https://www.jstor.org/stable/pdf/3824685.pdf>
- Nussbaum, M. C. (2006). Education and Democratic Citizenship: Capabilities and Quality Education. *Journal of Human Development*, 7(3), 385-395. <https://www.tandfonline.com/doi/pdf/10.1080/14649880600815974>
- Oates, C. (2007). Education for Citizenship: Languages are the Key A Rational for Languages Teachers. *Scottish Languages Review*, 1-7. <https://www.scilt.org.uk/Portals/24/Library/slr/issues/16/Oates.pdf>
- Ohmae, K. (1995). *The End of the Nation State: The Rise of Regional Economies*. London, Harper Collins Publishers
- Oldfield, A. (1990). *Citizenship and Community: Civil Republicanism and the Modern World*. London: Routledge
- Omidvar, R., & Sukumar, B. (2013). The Effects of Global Education in the English Language Conversation Classroom. *English Language Teaching*, 6(7), 151-157. <https://files.eric.ed.gov/fulltext/EJ1077054.pdf>
- Osler, A. (2005). Education for Democratic Citizenship: New Challenges in a Globalised World. In A. Osler & H. Starkey (Eds). *Citizenship and Language Learning: International Perspectives* (pp. 3-22). London: Trentham Books

- Osler, A., & Starkey, H. (2005a). *Changing Citizenship: Democracy and Inclusion in Education*. Berkshire: Open University Press
- Osler, A., & Starkey, H. (2005b). *Citizenship and Language Learning: International Perspectives*. London: Trentham books
- Osler, A. H., & Starkey, H. W. (2015). Education for cosmopolitan citizenship: A framework for language learning. *Argentinian Journal of Applied Linguistics*, 3(2), 30-39.
<https://discovery.ucl.ac.uk/id/eprint/1473527/1/AJALVol3%282%29%20includes%20Osler%20%26%20Starkey%20article.pdf>
- Oxfam, G. B. (2015). *Global Citizenship in the Classroom: A Guide for Teachers*.
<https://www.oxfam.org.uk/education/resources/global-citizenship-in-the-classroom-a-guide-for-teachers>
- Pais, A., & Costa, M. (2020). An ideology critique of global citizenship education. *Critical Studies in Education*, 61(1), 1-16. <https://www.tandfonline.com.libproxy.york.ac.uk/doi/full/10.1080/17508487.2017.1318772>
- Palmer, C. (2005). Task-based Learning for Citizenship. In A. Osler & H. Starkey (Eds). *Citizenship and Language Learning: International Perspectives* (pp. 121-131). London: Trentham Books
- Parekh, B. (2003). Cosmopolitanism and Global Citizenship. *Review of International Studies*, 29, 3-17 <https://www.jstor.org/stable/pdf/20097831.pdf>
- Parker, W. C. (2008). "International Education" What's in a Name? *Phi Delta Kappan*, 90(3), 196-202.
<https://journals.sagepub.com/doi/pdf/10.1177/003172170809000308>
- Pashby, K., da Costa, M., Stein, S., & Andreotti, V. (2020). A Meta-review of Typologies of Global Citizenship Education. *Comparative Education*, 56(2), 144-164.
<https://www.tandfonline.com/doi/pdf/10.1080/03050068.2020.1723352>
- Paudel, J. (2014). Teachers' Attitudes towards Critical Pedagogy and its Practice in ELT Classrooms. *Journal of NELTA*, 19(1-2), 132-146.
<https://www.nepjol.info/index.php/NELTA/article/view/12086>

- Pennycook, A. (2017). *The Cultural Politics of English as an International Language*. London: Routledge.
- Peterson, A., Milligan, A., & Wood, B. E. (2018). Global Citizenship Education in Australasia. In I. Davies, L. C. Ho, D. Kiwan, C. L, Peck, A. Peterson, E. Sant, Y. Waghid (Eds). *The Palgrave Handbook of Global Citizenship and Education* (pp. 3-20). London: Palgrave Macmillan
- Phipps, A., & Gonzalez, M. (2004). *Modern Languages: Learning & Teaching in an Intercultural Field*. London: Sage Publications
- Pigozzi, M. J. (2006). A UNESCO View of Global Citizenship Education. *Educational Review*, 58(1), 1-4.
<https://www.tandfonline.com/doi/pdf/10.1080/00131910500352473>
- Pine, G. J. (2009). *Teacher Action Research: Building Knowledge Democracies*. London: SAGE Publications, Inc.
- Porto, M., & Byram, M. (2015). Developing Intercultural Citizenship Education in the Language Classroom and beyond. *Argentinian Journal of Applied Linguistics*, 3(2), 9-29.
<https://core.ac.uk/download/pdf/79497972.pdf#page=10>
- Porto, M., Daryai-Hansen, P., Arcuri, M. E., & Schifler, K. (2017). Green Kidz: Young Learners Engage in Intercultural Environmental Citizenship in an English Language Classroom in Argentina and Denmark. In M, Byram, I. Golubeva, H. Hui & M. Wagner (Eds). *From Principles to Practice in Education for Intercultural Citizenship* (pp. 131-158). Bristol: Multilingual Matters
- Porto, M. (2018). Intercultural Citizenship Education in the Language Classroom. In I. Davies, L. C. Ho, D. Kiwan, C. L, Peck, A. Peterson, E. Sant, Y. Waghid (Eds). *The Palgrave Handbook of Global Citizenship and Education* (pp. 489-506). London: Palgrave Macmillan.
- Porto, M., Houghton, S. A., & Byram, M. (2018). Intercultural Citizenship in the (Foreign) Language Classroom. *Language Teaching research*, 22(5), 484-498.
<https://journals.sagepub.com/doi/pdf/10.1177/1362168817718580>

- Pratama, H., & Yuliati. (2016). Global Education in English Classroom: Integrating Global Issues into English Language Teaching. *International Journal of Social Science and Humanity*, 6(9), 719-722. <http://www.ijssh.org/vol6/739-CH406.pdf>
- Rapoport, A. (2010). We cannot Teach What We Don't Know: Indiana Teachers Talk about Global Citizenship Education. *Education, Citizenship and Social Justice*, 5(3), 179-190. <https://journals.sagepub.com/doi/pdf/10.1177/1746197910382256>
- Robbins, M., Francis, L. J., & Elliott, E. (2003). Attitudes toward Education for Global Citizenship among Trainee Teachers. *Research in Education*, 69(1), 93-98. <https://journals.sagepub.com/doi/pdf/10.7227/RIE.69.8>
- Roberts_Holmes, G. (2018). *Doing Your Early Years Research Project: A step-by-Step Guide* (4th Eds). London: SAGE Publications Ltd.
- Robson, C. (2002). *Real World Research: A Resource for Social Scientists and Practitioner-Researchers* (2nd Eds). Oxford: Blackwell Publishers Inc.
- Robson, C. (2011). *Real World Research: A Resource for Social Scientists and Practitioner-Researchers* (3rd Eds). Oxford: Blackwell Publishers Inc
- Rose, M. (2015). Education in North Africa since Independence. Country profile: Algeria. *In Paper Commissioned for the Hammamet Conference*. Algeria: British Council <https://www.britishcouncil.org/sites/default/files/education-in-north-africa-since-independence-algeria.pdf>
- Roux, R. (2019). Perspectives on Global Citizenship Education of Mexican University English Language Teachers. *Bulgarian Comparative Education Society*, 17, 139-134. <https://files.eric.ed.gov/fulltext/ED596939.pdf>
- Sahel, M. (2017). The Algerian Post-Independence Linguistic Policy-a Recovery of National Identity. *European Journal of Language and Literature*, 3(2), 38-43. http://journals.euser.org/files/articles/ejls_may_aug_17/Malika.pdf
- Sahu, P.K. (2013). *Research Methodology: A Guide for Researchers in Agriculture Science, social Science, and other Related Fields*. New Delhi: Springer.
- Samih, F. (2007). *المواطنة (Citizenship)*. Cairo: Cairo Centre for Human Rights Studies. <https://down.ketabpedia.com/files/bnr/bnr7466-1.pdf>

- Schattle, H. (2008a). Education for global citizenship: Illustrations of ideological pluralism and adaptation. *Journal of Political Ideologies*, 13(1), 73-94. <https://www.tandfonline.com/doi/pdf/10.1080/13569310701822263>
- Schattle, H. (2008b). *The Practices of Global Citizenship*. Maryland: Rowman & Littlefield Publishers, Inc
- Schweisfurth, M. (2006). Education for Global Citizenship: Teacher Agency and Curricular Structure in Ontario Schools. *Educational Review*, 58(1), 41-50. <https://www.tandfonline.com/doi/pdf/10.1080/00131910500352648>
- Seidlhofer, B. (2011). *Understanding English as a Lingua Franca*. Oxford: Oxford University Press.
- Shenton, A. K. (2004). Strategies for Ensuring Trustworthiness in Qualitative Research Projects. *Education for Information*, 22, 63-75. https://www.researchgate.net/publication/228708239_Strategies_for_Ensuring_Trustworthiness_in_Qualitative_Research_Projects
- Shi-Xu. (2001). Critical Pedagogy and Intercultural Communication: Creating Discourses of Diversity, Equality, Common Goals and Rational-Moral Motivation. *Journal of Intercultural Studies*, 22(3), 279-293. <https://www.tandfonline.com/doi/abs/10.1080/07256860120094000>
- Shor, I. (1992). *Empowering Education: Critical Teaching for Social Change*. Chicago: The University of Chicago Press.
- Shor, I., & Freire, P. (1987). *A Pedagogy for Liberation: Dialogues on Transforming Education*. London: Bergin & Garvey Publishers, Inc
- Simpson, K. (2004). 'Doing Development': The Gap Year, Volunteer-Tourists and a Popular Practice of Development. *Journal of International Development: The Journal of the Development Studies Association*, 16(5), 681-692. <https://onlinelibrary.wiley.com/doi/pdf/10.1002/jid.1120>
- Sinclair, J. M & Coulthard, R.M. (1975). *Towards an Analysis of Discourse: The English Used by Teachers and Pupils*. Oxford: Oxford University Press.
- Smith, S. N., & Fairman, D. (2005). The Integration of Conflict Resolution into the High School Curriculum: The Example of Workable Peace. In N. Noddings

- (Eds). *Educating Citizens for Global Awareness* (pp. 40-56). London: Teachers College Press
- Stake, R. E. (1995). *The Art of Case Study Research*. London: SAGE Publications.
- Standish, A. (2012). *The False Promise of Global Learning: Why Education Needs Boundaries*. London: Bloomsbury Publishing.
- Standish, A. (2014). What is Global Education and Where Is It Taking Us? *Curriculum Journal*, 25(2), 166-186. <https://www.tandfonline.com/doi/abs/10.1080/09585176.2013.870081>
- Starkey, H. (1988). Foreign languages. In G. Pike & D. Selby. *Global Teacher, Global Learner* (pp. 239-240). London: Hodder and Stoughton.
- Starkey, H. (1999). Foreign Language Teaching to Adults: Implicit and Explicit Political Education. *Oxford Review of Education*, 25(1-2), 155-169. <https://www-jstor-org.libproxy.york.ac.uk/stable/pdf/1050706.pdf>
- Starkey, H. (2002). Democratic Citizenship, Languages, Diversity and Human Rights: Guide for the Development of Language Education Policies in Europe from Linguistic Diversity to Plurilingual Education <https://rm.coe.int/democratic-citizenship-languages-diversity-and-human-rights/1680887833>
- Starkey, H. (2005). Language teaching for democratic citizenship. In A. Osler & H. Starkey (Eds). *Citizenship and language learning: International perspectives* (pp. 23-39). Staffordshire: Trentham Books limited
- Starkey, H., & Osler, A. (2003). Language Teaching for Cosmopolitan Citizenship. In K. Brown & M. Brown (Eds). *Reflections on Citizenship in a Multilingual World* (pp. 25-35). London: The Centre for Information on Language Teaching and Research
- Stein, S. (2015). Mapping Global Citizenship. *Journal of College and Character*, 16(4), 242-252. <https://www.tandfonline.com/doi/pdf/10.1080/2194587X.2015.1091361>
- Tawil, S. (2013). Education for ‘Global Citizenship’: A framework for Discussion. *Education Research and Foresight–Working Papers*, 1-8. http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/ED/pdf/PaperN7_EducforGlobalCitizenship.pdf

- Torres, C. A. (2002). Globalization, Education, and Citizenship: Solidarity versus Markets? *American Educational Research Journal*, 39(2), 363-378.
<https://journals.sagepub.com/doi/pdf/10.3102/00028312039002363>
- UNESCO (2013). Outcome Document of the Technical Consultation on Global Citizenship Education: Global Citizenship Education: An Emerging Perspective <https://unesdoc.unesco.org/ark:/48223/pf0000224115>
- Veugelers, W. (2011). The Moral and the Political in Global Citizenship: Appreciating Differences in Education. *Globalisation, Societies and Education*, 9(3-4), 473-485. <https://www.tandfonline.com/doi/pdf/10.1080/14767724.2011.605329>
- Wallerstein, N., & Aurebach, E. (2004). *Problem-Posing at Work: Popular Educator's Guide*. Alberta: Grass Roots Press.
- Wells, C. G. (1999). *Dialogic Inquiry: Toward a Sociocultural Practice and Theory of Education*. New York: Cambridge University Press.
- Watts, M., & Ebbutt, D. (1987). More than the sum of the parts: research methods in group interviewing. *British educational research journal*, 13(1), 25-34.
<https://www.tandfonline.com/doi/abs/10.1080/0141192870130103>
- Westheimer, J., & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American educational research journal*, 41(2), 237-269.
<https://journals.sagepub.com/doi/pdf/10.3102/00028312041002237?>
- Wintersteiner, W., Grobbauer, H., Diendorfer, G., & Reitmair-Juárez, S. (2015). Global Citizenship Education: Citizenship Education for Globalizing Societies. *Cooperation with the Austrian Commission for UNESCO Klagenfurt, Salzburg, Vienna*.
http://www.demokratiezentrum.org/fileadmin/media/pdf/Materialien/Global_CitizenshipEducation_Final_english.pdf
- Woolard, K. A. (1985). Language Variation and Cultural Hegemony: Toward an Integration of Sociolinguistic and Social Theory. *American ethnologist*, 12(4), 738-748.
<https://anthrosource.onlinelibrary.wiley.com/doi/pdf/10.1525/ae.1985.12.4.02a00090>

- Wood, P. B. (2008). The Impossibility of Global Citizenship. *Citizenship Education in the Era of Globalization* 17, 22-37. <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.821.7124&rep=rep1&type=pdf>
- Yamashita, H. (2006). Global Citizenship Education and War: The Needs of Teachers and Learners. *Educational Review*, 58(1), 27-39. <https://www.tandfonline.com/doi/pdf/10.1080/00131910500352531>
- Yakovchuk, N. (2004). Global Issues and Global Values in Foreign Language Education: Selection and Awareness-Raising. *ELTED*, 8, 28-47 <https://core.ac.uk/reader/46464>
- Yin, R. K. (2003). *Case Study Research: Design and Methods* (3rd Eds). London: SAGE Publications.
- Yin, R.K. (2009). *Case Study Research: Designs and Methods* (4th Eds). London: SAGE Publications
- Yin, R. K. (2014). *Case Study Research: Design and Methods*. London: SAGE Publications, Inc.
- Zainal, Z. (2007). Case Study as a Research Method. *Journal Kemanusiaan* 5(1), p 1-6. <https://core.ac.uk/download/pdf/11784113.pdf>
- Zemach-Bersin, T. (2007). Global Citizenship & Study Abroad: It's all about US. *Critical Literacy: Theories and Practices*, 1(2), 16-28. <https://blog.ufes.br/kyriafinardi/files/2019/08/CRITICAL-LITERACY-LYNN-MARIO-ANDREOTTI-cljournalissue2volume1.pdf#page=16>
- Zeraoulia, F. (2020). The Memory of the Civil War in Algeria: Lessons from the Past with Reference to the Algerian Hirak. *Contemporary Review of the Middle East*, 7(1), 25-53. <https://journals.sagepub.com/doi/pdf/10.1177/2347798919889781>
- Zerig, N. (2017). المواطنة في الجزائر: قراءة في ابعاد المواطنة و انعكاساتها على البناء الديمقراطي في الجزائر (Citizenship in Algeria: A Reading on the Dimensions of Citizenship and its Implications for the Democratic Construction in Algeria). مجلة البحوث السياسية والادارية (*Journal of Political and Administrative Research*), 6 (2), 277-290. <http://dspace.univ-msila.dz:8080/xmlui/handle/123456789/5599>

Appendices

Appendix A: EFL Department Head's Informed Consent

THE UNIVERSITY *of York*

DEPARTMENT OF EDUCATION

Leadership Team Information Page

(The Head of the English Language Department)

Project: English as a Foreign Language Oral Expression Classroom

Practice

Dear Mr/Madam,

I, Sihem Salem, am currently conducting a research on EFL Oral Expression Classroom practice. You are kindly invited to participate in this study. Before agreeing to take part, please read this information sheet carefully and let us know if anything is unclear or you would like further information.

Purpose of the Study:

This study is designed to investigate EFL oral expression teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

What would this mean for you?

Oral expression teachers and their students will be recruited from your institution based on their acceptance and willingness to take part in this study. They will be requested to be observed for 3 sessions (approximately 90 minutes each). After each classroom observation, six students will be invited to participate in a group interviewing for about one hour at the time that best suits them, but this has to be carried out very soon so that they can easily remember the classroom practice and express their standpoints. Semi-structured interview will also be conducted with teachers for about one hour after being observed for 3 sessions, at time and place convenient to them.

Participation is Voluntary:

Participation in this study is voluntary. If participants decide to take part, they will be given an information sheet for their records and they will be asked to complete a participant information form. If they change their minds at any point during the study, they are free to withdraw their participation up to one week after the end of the study when the data will be analysed. If they wish to do so, they need to notify the researcher via email (ss2416@york.ac.uk), and any data they have provided will be destroyed.

Processing of your Data:

Under the General Data Protection Regulation (GDPR), the University has to identify a legal basis for processing personal data and, where appropriate, an additional condition for processing special category data. In line with our charter which states that we advance learning and knowledge by teaching and research, the University processes personal data for research purposes under Article 6(1)(e) of the GDPR:

Processing is necessary for the performance of a task carried out in the public interest

(If applicable) Special category data is processed under Article 9 (2) (j):

Processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes

Research will only be undertaken where ethical approval has been obtained, where there is a clear public interest and where appropriate safeguards have been put in place to protect data.

In line with ethical expectations and in order to comply with common law duty of confidentiality, we will seek your consent to participate where appropriate. This consent will not, however, be our legal basis for processing your data under the GDPR.

Anonymity and Confidentiality:

The data that participants provide (recordings of the interview and recordings of classroom talk (if applicable) and notes from observations) will be stored by code number. Any information that identifies them will be stored separately from the data.

Information will be treated confidentially and shared on a need-to-know basis only. The University is committed to the principle of data protection by design and default and will collect the minimum amount of data necessary for the project. In addition, I will anonymise or pseudonymise data wherever possible.

Storing and using your data:

The collected data will be securely stored in locked files within internal and external hard drives.

Data will be kept for 5 years after which time it will be destroyed.

The data that I collect (Audio recordings and notes) may be used in *anonymous* format in different ways. Please indicate on the consent form enclosed with a if you are happy for this anonymised data to be used in the ways listed.

Sharing Data:

Identifiable data will be accessible to Sihem and her supervisors at York only.

Anonymised data may be used for future analysis and shared for research or training purposes. If you do not want the data to be included in any information shared as a result of this research, please do not sign the consent form.

Your rights

Under the GDPR, participants have a general right of access to their data, a right to rectification, erasure, restriction, objection or portability. They also have a right to withdrawal. Please note, not all rights apply where data is processed purely for research purposes. For information see, <https://www.york.ac.uk/records-management/general-dataprotection-regulation/individual-rights/>

Questions or concerns

If you have any questions about this information sheet or concerns about how the data is being processed, please feel free to contact Sihem Salem by email (ss2416@york.ac.uk), or the Chair of the Ethics Committee via email education-research-administrator@york.ac.uk. If you are still dissatisfied, please contact the University's Data Protection Officer at dataprotection@york.ac.uk

Right to complain

If you are unhappy with the way in which participants' personal data have been handled, you have a right to complain to the Information Commissioner's Office. For information on reporting a concern to the Information Commissioner's Office, see www.ico.org.uk/concerns

We hope that you will accept this study to be conducted in this department. If you are happy to participate, please complete the form attached and hand it in to me.

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely

Sihem

Consent Form

Project: English as a Foreign Language Oral Expression Classroom Practice

Please tick boxes if you are happy to take part in this research

I confirm that I have read and understood the information given to me about the above-named research project and I understand that this will involve participants taking part as described above.

I understand that the purpose of the research is to investigate Oral expression classroom teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

I understand that the data will be stored securely in locked files and only Sihem and her supervisors will have access to any identifiable data.

I understand that participants' identity will be protected by use of a code.

I understand that participation in this study is voluntary

I understand that the data will not be identifiable, and the data may be used...

in publications that are mainly read by university academics

in presentations that are mainly attended by university academics

in publications that are mainly read by the public (or other relevant groups)

freely available online

I understand that data will be kept for 5 years after which it will be destroyed

I understand that data could be used for future analysis or other purposes (e.g. research and teaching purposes)

I understand that participants can withdraw their data at any point during data collection and up to one week after the data is collected.

I understand that participants will be given the opportunity to comment on a written record of their responses

I understand that any anonymised data can be stored indefinitely and used in the future for research purposes

I give permission for this study to be conducted in this department

Name:

Email:

Signature:

Date:

Appendix B: Teachers' Informed Consent

THE UNIVERSITY *of York*

DEPARTMENT OF EDUCATION

Teachers' Information Page

Project: English as a Foreign Language Oral Expression Classroom Practice

Dear Participant,

I, Sihem Salem, am currently conducting a research on EFL Oral Expression Classroom Practice. You are kindly invited to participate in this study. Before agreeing to take part, please read this information sheet carefully and let us know if anything is unclear or you would like further information.

Purpose of the Study:

This study is designed to investigate EFL oral expression teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

What would this mean for you?

Your teaching practice during the oral expression sessions will be observed for 3 sessions (approximately 90 minutes each). I will not interrupt the classroom teaching and learning process or cause any inconvenience. I will just sit in the back of the classroom with an observation protocol to take notes about the classroom events. A tape recorder might be used depending on your consent. After being observed for 3 sessions, you will be kindly requested to participate in a semi-structured interview for about one hour, at the time that best suits you in order to express your thoughts about what you were practising in EFL oral expression classrooms. A tape recorder will be utilised to record the interview.

Participation is Voluntary:

Your participation in this study is voluntary. If you do decide to take part, you will be given a copy of this information sheet for your records and you will be asked to complete a participant information form. If you change your mind at any point during the study, you are free to withdraw your participation up to one week after the end of the study when the data will be analysed. If you wish to do so, please notify the researcher via email (ss2416@york.ac.uk), and any data you provide will be destroyed.

Processing of your Data:

Under the General Data Protection Regulation (GDPR), the University has to identify a legal basis for processing personal data and, where appropriate, an additional condition for processing special category data. In line with our charter which states that we advance learning and knowledge by teaching and research, the University processes personal data for research purposes under Article 6(1)(e) of the GDPR:

Processing is necessary for the performance of a task carried out in the public interest

(If applicable) Special category data is processed under Article 9 (2) (j):

Processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes

Research will only be undertaken where ethical approval has been obtained, where there is a clear public interest and where appropriate safeguards have been put in place to protect data.

In line with ethical expectations and in order to comply with common law duty of confidentiality, we will seek your consent to participate where appropriate. This consent will not, however, be our legal basis for processing your data under the GDPR.

Anonymity and Confidentiality:

The data that you provide (recordings of the interview and recordings of classroom talk (if applicable) and notes from observations) will be stored by code number. Any information that identifies you will be stored separately from the data.

Information will be treated confidentially and shared on a need-to-know basis only. The University is committed to the principle of data protection by design and default and will collect the minimum amount of data necessary for the project. In addition, I will anonymise or pseudonymise data wherever possible.

Storing and using your data:

The collected data will be securely stored in locked files within internal and external hard drives.

Data will be kept for 5 years after which time it will be destroyed.

The data that I collect (Audio recordings and notes) may be used in *anonymous* format in different ways. Please indicate on the consent form enclosed with a if you are happy for this anonymised data to be used in the ways listed.

You will be given the opportunity to comment on a written record of your semi-structured interview and classroom observation if a recorder was used. This will be carried out by emailing a copy of your responses to the email address that you provide in the attached form. If you have any comments about it, please email the researcher very soon up to one week after which time the data will be analysed.

Sharing Data:

Identifiable data will be accessible to Sihem and her supervisors at York only.

Anonymised data may be used for future analysis and shared for research or training purposes. If you do not want your data to be included in any information shared as a result of this research, please do not sign the consent form.

Your rights

Under the GDPR, you have a general right of access to your data, a right to rectification, erasure, restriction, objection or portability. You also have a right to withdrawal. Please note, not all rights apply where data is processed purely for research purposes. For information see, <https://www.york.ac.uk/recordsmanagement/generaldataprotectionregulation/individualrights/>

Questions or concerns

If you have any questions about this participant information sheet or concerns about how your data is being processed, please feel free to contact Sihem Salem by email (ss2416@york.ac.uk), or the Chair of Ethics Committee via email education-research-administrator@york.ac.uk. If you are still dissatisfied, please contact the University's Data Protection Officer at dataprotection@york.ac.uk

Right to complain

If you are unhappy with the way in which your personal data has been handled, you have a right to complain to the Information Commissioner's Office. For information on reporting a concern to the Information Commissioner's Office, see www.ico.org.uk/concerns

We hope that you will agree to take part. If you are happy to participate, please complete the form attached and hand it in to me.

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely

Sihem

Consent Form

Project: English as a Foreign Language Oral Expression Classroom Teaching Practice

Please tick boxes if you are happy to take part in this research

I confirm that I have read and understood the information given to me about the above-named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to investigate Oral expression classroom practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

I understand that the data will be stored securely in locked files and only Sihem and her supervisors will have access to any identifiable data.

I understand that my identity will be protected by use of a code.

I understand that participation in this study is voluntary

I understand that my data will not be identifiable, and the data may be used...

in publications that are mainly read by university academics

in presentations that are mainly attended by university academics

in publications that are mainly read by the public (or other relevant groups)

in presentations that are mainly attended by the public (or other relevant groups
freely available online

I understand that data will be kept for 5 years after which it will be destroyed

I understand that data could be used for future analysis or other purposes (e.g. research and teaching purposes)

I understand that I can withdraw my data at any point during data collection and up to one week after data is collected.

I understand that I will be given the opportunity to comment on a written record of my responses.

I understand that my anonymised data can be stored indefinitely and used in the future for research purposes

I allow Sihem Salem to use the tape recorder in the oral expression sessions

I agree to take part in this study

Name:

Email:

Signature:

Date:

Appendix C: Students' Informed Consent (Classroom Observation)

THE UNIVERSITY *of York*
DEPARTMENT OF EDUCATION

Students' Information Page (Classroom Observation)

Project: English as a Foreign Language Oral Expression Classroom
Practice

Dear Participant:

I, Sihem Salem, am currently conducting a research on EFL Oral Expression Classroom Practice. You are kindly invited to participate in this study. Before agreeing to take part, please read this information sheet carefully and let us know if anything is unclear or you would like further information.

Purpose of the Study:

This study is designed to investigate EFL oral expression classroom practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

What would this mean for you?

After receiving the consent from your oral expression teacher, you will be observed for 3 sessions (90 minutes each). I will not interrupt your classroom practice or cause any inconvenience. I will just sit in the back of the classroom with an observation schedule and take notes about the classroom events. I might use an audio tape recorder if you, your teacher, and classmates are happy with this. After each session, you will be kindly invited to participate in a group interviewing. Around six students will be selected to share their thoughts about the oral expression teaching and learning practice. This will be conducted very soon after your oral expression session and at the time that best suits you. This will take approximately one hour and a recorder will be utilised to record the interview.

Participation is Voluntary:

Your participation in this study is voluntary. If you do decide to take part, you will be given a copy of this information sheet for your records and you will be asked to complete a participant information form. If you change your mind at any point during the study, you are free to withdraw your participation up to one week after the end of the study when the data will be analysed. If you wish to do so, please notify the researcher via email (ss2416@york.ac.uk), and any data you provide will be destroyed.

Processing of your Data:

Under the General Data Protection Regulation (GDPR), the University has to identify a legal basis for processing personal data and, where appropriate, an additional condition for processing special category data. In line with our charter which states that we advance learning and knowledge by teaching and research, the University processes personal data for research purposes under Article 6(1)(e) of the GDPR:

Processing is necessary for the performance of a task carried out in the public interest

(If applicable) Special category data is processed under Article 9 (2) (j):

Processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes

Research will only be undertaken where ethical approval has been obtained, where there is a clear public interest and where appropriate safeguards have been put in place to protect data.

In line with ethical expectations and in order to comply with common law duty of confidentiality, we will seek your consent to participate where appropriate. This consent will not, however, be our legal basis for processing your data under the GDPR.

Anonymity and Confidentiality:

The data that you provide (recordings of the interview and recordings of classroom talk (if applicable) and notes from observations) will be stored by code number. Any information that identifies you will be stored separately from the data.

Information will be treated confidentially and shared on a need-to-know basis only. The University is committed to the principle of data protection by design and default and will collect the minimum amount of data necessary for the project. In addition, I will anonymise or pseudonymise data wherever possible.

Storing and using your data:

The collected data will be securely stored in locked files within internal and external hard drives.

Data will be kept for 5 years after which time it will be destroyed.

The data that I collect (Audio recordings and notes) may be used in *anonymous* format in different ways. Please indicate on the consent form enclosed with a if you are happy for this anonymised data to be used in the ways listed.

You will be given the opportunity to comment on a written record of your semi-structured interview and classroom observation if a recorder was used. This will be carried out by emailing a copy of your responses to the email address that you provide in the attached form. If you have any comments about it, please email the researcher very soon up to one week after which time the data will be analysed.

Sharing Data:

Identifiable data will be accessible to Sihem and her supervisors at York only.

Anonymised data may be used for future analysis and shared for research or training purposes. If you do not want your data to be included in any information shared as a result of this research, please do not sign the consent form.

Your rights

Under the GDPR, you have a general right of access to your data, a right to rectification, erasure, restriction, objection or portability. You also have a right to withdrawal. Please note, not all rights apply where data is processed purely for research purposes. For information see, <https://www.york.ac.uk/recordsmanagement/generaldataprotectionregulation/individualrights/>

Questions or concerns

If you have any questions about this participant information sheet or concerns about how your data is being processed, please feel free to contact Sihem Salem by email (ss2416@york.ac.uk), or the Chair of the Ethics Committee via email education-research-administrator@york.ac.uk. If you are still dissatisfied, please contact the University's Data Protection Officer at dataprotection@york.ac.uk

Right to complain

If you are unhappy with the way in which your personal data has been handled, you have a right to complain to the Information Commissioner's Office. For information on reporting a concern to the Information Commissioner's Office, see www.ico.org.uk/concerns

We hope that you will agree to take part. If you are happy to participate, please complete the form attached and hand it in to me.

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely

Sihem

Consent Form

Project: English as a Foreign Language Oral Expression Classroom Practice

Please tick boxes if you are happy to take part in this research

I confirm that I have read and understood the information given to me about the above-named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to investigate Oral expression classroom teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students engagement.

I understand that the data will be stored securely in locked files and only Sihem and her supervisors will have access to any identifiable data.

I understand that my identity will be protected by use of a code.

I understand that participation in this study is voluntary.

I understand that my data will not be identifiable and the data may be used

in publications that are mainly read by university academics

in presentations that are mainly attended by university academics

in publications that are mainly read by the public (or other relevant groups)

freely available online

I understand that data will be kept for 5 years after which it will be destroyed.

I understand that data could be used for future analysis or other purposes (e.g. research and teaching purposes)

I understand that I can withdraw my data at any point during data collection and up to one week after data is collected.

I understand that I will be given the opportunity to comment on a written record of the session.

I understand that my anonymised data can be stored indefinitely and used in the future for research purposes.

I allow Sihem to use the tape recorder during oral expression sessions

I agree to take part in this study

Name:

Email:

Signature:

Date:

Appendix D: Students' Informed Consent (Group Interview)

THE UNIVERSITY *of York*

DEPARTMENT OF EDUCATION

Students Information Page (Group Interviewing)

Project: English as a Foreign Language Oral Expression Classrooms

Practice

Dear Participant:

I, Sihem Salem, am currently conducting a research on EFL Oral Expression Classroom teaching Practice. You are kindly invited to participate in this study. Before agreeing to take part, please read this information sheet carefully and let us know if anything is unclear or you would like further information.

Purpose of the Study:

This study is designed to investigate EFL oral expression teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students' engagement.

What would this mean for you?

Taking part in the group interviewing with your five classmates would involve you being interviewed (for about one hour), at a time and place convenient for you. You will be asked to express your thoughts about the oral expression teaching and learning practice. The interview will be audio-recorded to ensure that what you say is reported accurately.

Participation is Voluntary:

Your participation in this study is voluntary. If you do decide to take part, you will be given a copy of this information sheet for your records and you will be asked to complete a participant information form. If you change your mind at any point during the study, you are free to withdraw your participation up to one week after the end of the study when the data will be analysed. If you wish to do so, please notify the researcher via email (ss2416@york.ac.uk), and any data you provide will be destroyed.

Processing of your Data:

Under the General Data Protection Regulation (GDPR), the University has to identify a legal basis for processing personal data and, where appropriate, an additional condition for processing special category data. In line with our charter which states that we advance learning and knowledge by teaching and research, the University processes personal data for research purposes under Article 6(1)(e) of the GDPR:

Processing is necessary for the performance of a task carried out in the public interest

(If applicable) Special category data is processed under Article 9 (2) (j):

Processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes

Research will only be undertaken where ethical approval has been obtained, where there is a clear public interest and where appropriate safeguards have been put in place to protect data.

In line with ethical expectations and in order to comply with common law duty of confidentiality, we will seek your consent to participate where appropriate. This consent will not, however, be our legal basis for processing your data under the GDPR.

Anonymity and Confidentiality:

The data that you provide (recordings of the interview and recordings of classroom talk (if applicable) and notes from observations) will be stored by code number. Any information that identifies you will be stored separately from the data.

Information will be treated confidentially and shared on a need-to-know basis only. The University is committed to the principle of data protection by design and default and will collect the minimum amount of data necessary for the project. In addition, I will anonymise or pseudonymise data wherever possible.

Storing and using your data:

The collected data will be securely stored in locked files within internal and external hard drives.

Data will be kept for 5 years after which time it will be destroyed.

The data that I collect (Audio recordings and notes) may be used in *anonymous* format in different ways. Please indicate on the consent form enclosed with a if you are happy for this anonymised data to be used in the ways listed.

You will be given the opportunity to comment on a written record of your semi-structured interview and classroom observation if a recorder was used. This will be carried out by emailing a copy of your responses to the email address that you provide in the attached form. If you have any comments about it, please email the researcher very soon up to one week after which time the data will be analysed.

Sharing Data:

Data will be accessible to Sihem and her supervisors at York only.

Anonymised data may be used for future analysis and shared for research or training purposes. If you do not want your data to be included in any information shared as a result of this research, please do not sign the consent form.

Your rights

Under the GDPR, you have a general right of access to your data, a right to rectification, erasure, restriction, objection or portability. You also have a right to withdrawal. Please note, not all rights apply where data is processed purely for research purposes. For information see, <https://www.york.ac.uk/recordsmanagement/generaldataprotectionregulation/individualrights/>

Questions or concerns

If you have any questions about this participant information sheet or concerns about how your data is being processed, please feel free to contact Sihem Salem by email (ss2416@york.ac.uk), or the Chair of Ethics Committee via email education-research-administrator@york.ac.uk. If you are still dissatisfied, please contact the University's Data Protection Officer at dataprotection@york.ac.uk

Right to complain

If you are unhappy with the way in which your personal data has been handled, you have a right to complain to the Information Commissioner's Office. For information on reporting a concern to the Information Commissioner's Office, see www.ico.org.uk/concerns

We hope that you will agree to take part. If you are happy to participate, please complete the form attached and hand it in to me.

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely

Sihem

Consent Form

Project: English as a Foreign Language Oral Expression Classroom Practice

Please tick boxes if you are happy to take part in this research

I confirm that I have read and understood the information given to me about the above-named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to investigate Oral expression classroom teaching practice. This includes: the topic of the lesson, teaching approaches and strategies, and students engagement.

I understand that the data will be stored securely in locked files and only Sihem and her supervisors will have access to any identifiable data.

I understand that my identity will be protected by use of a code

I understand that participation in this study is voluntary

I understand that my data will not be identifiable, and the data may be used...

in publications that are mainly read by university academics

in presentations that are mainly attended by university academics

in publications that are mainly read by the public (or other relevant groups)

in presentations that are mainly attended by the public (or other relevant groups)

freely available online

I understand that data will be kept for 5 years after which it will be destroyed

I understand that data could be used for future analysis or other purposes (e.g. research and teaching purposes)

I understand that I can withdraw my data at any point during data collection and up to one week after data is collected

I understand that I will be given the opportunity to comment on a written record of my responses

I understand that my anonymised data can be stored indefinitely and used in the future for research purposes

I agree to take part in this study

Name:

Email:

Signature:

Date:

Appendix E: Observation Sheet

Group:

Date:

Number of Students:

Time:

Observation:

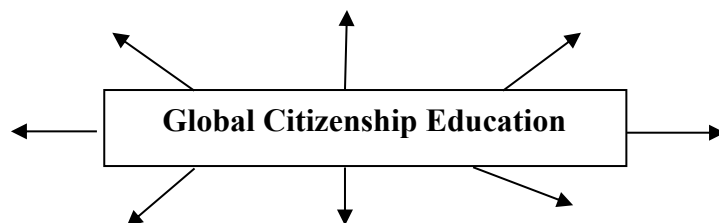
Appendix F: Teachers' Interview Guide

I. Oral Expression Sessions

1. How do you find teaching EFL oral expression module?
2. What kind of topics do you generally tackle in OES?
3. What teaching approach/es do you use in OES?
4. What teaching strategies do you use in OES?
5. What teaching materials do you use in OES?
6. Do you incorporate students' experiences in your teaching? Why?

II. Global Citizenship Education in Oral Expression Sessions

1. What do you understand by GCE? You can brainstorm your understanding in this paper. You don't have to fill in all arrows and you can add others.



2. Please read this statement: It might be true that the major role of EFL teachers is to help students to learn the knowledge and skills that are needed in the workplace by teaching them aspects of language such as grammar and vocabulary and developing their communication skills. However, Oral expression teachers, in particular, have more opportunities to integrate other subjects because of the flexibility of their sessions. For example, they may integrate global citizenship education.
 - To what extent do you agree with this statement?
 - Do you believe you have a role to play in GCE?
 - If yes, would you please share your role in GCE?
 - Have you done anything in your own sessions related to GCE? If yes, would you please share it?
3. Please read this statement: If language students are truly to become world citizens, the four goals of global citizenship education (knowledge, skills, values and attitudes, plus action) must appear in language-teaching (Cates, 2009).
 - What is your role in knowledge?
 - What is your role in skills?
 - What is your role in values and attitudes?
 - What is your role in action?

III. Pedagogy

1. What teaching approach/es should be used for tackling GCE in OES?
2. What teaching strategy/es should be used for tackling GCE in OES?
3. What material/s should be used for tackling GCE in OES?
4. Please read the following statements of Alexander (2008). Which one/s better describe your OES?
 - Collective: teachers and students address learning tasks together, whether as a group or as a class.
 - Reciprocal: Teachers and students listen to each other, share ideas and consider alternative viewpoints.
 - Supportive: Students articulate their ideas freely, without fear of embarrassment over ‘wrong’ answers. They help each other to reach common understanding.
 - Cumulative: Teachers and students build on their own and each other’s ideas and connect them into coherent lines of thinking and enquiry.
 - Purposeful: teachers’ plan and guide classroom talk with specific educational goals in mind.
5. As an oral expression teacher in one of the Algerian EFL departments, have you ever received any support to integrate GCE in your classrooms?
6. Have you participated in any continuous professional development training on GCE?
7. What are the challenges of incorporating global citizenship education in OES?

IV. In the End:

1. Are there any comments, opinions or suggestions you would like to add or remove from the interview?

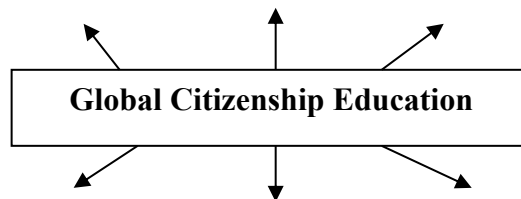
Appendix G: Students' Interviewing Guide

I. Oral Expression Sessions

1. How do you find attending OES?
2. What topics did you tackle in OES?
3. What learning strategies (e.g., individual or group learning) did you use in OES?
4. What learning materials did you use in OES?
5. Have you ever been invited to share your experiences about the topics of OES?
 - Is it important for you to talk about your experiences in OES? Why?

II. Global Citizenship Education in Oral Expression Sessions

1. Here is a paper in which GCE is written in the middle, please take 10 minutes to write what do you understand by Global Citizenship Education? (you don't have to fill in all spaces, and you can add others as well)



2. Please read this statement: It might be true that the primary aim of attending the oral expression sessions is to learn aspects of language such as grammar and vocabulary, develop the communication skills and learn the knowledge that is needed in the workplace. However, it would be very beneficial if you integrate GCE in OES. Please take 10 minutes to draft in this paper your agreement or disagreement and justify your response.
 - Do you believe you have a role to play in GCE? Why?
 - If yes, would you please share your potential roles in GCE?
 - Based on your experience, have you done anything in your OES related to GCE?
3. Please read this statement: It is believed that in order for EFL students to become world citizens, they need to develop the four goals of global

citizenship education: Knowledge, skills, values and attitudes, plus action (Cates, 2009).

- Please take 10 minutes to fill in this table your role/s in knowledge, skills, values and actions

Knowledge	Skills	Values and attitudes	Actions

III. Pedagogy

1. According to you, what learning strategies should be employed for learning GCE in OES?
2. What materials should be used for learning GCE in OES?
3. Please read the following statements. Which one/s better describe your oral expression classes?
 - Collective: teachers and students address learning tasks together, whether as a group or as a class.
 - Reciprocal: Teachers and students listen to each other, share ideas and consider alternative viewpoints.
 - Supportive: Students articulate their ideas freely, without fear of embarrassment over ‘wrong’ answers. They help each other to reach common understanding.
 - Cumulative: Teachers and students build on their own and each other’s ideas and connect them into coherent lines of thinking and enquiry.
 - Purposeful: teachers’ plan and guide classroom talk with specific educational goals in mind.

IV. In the End

1. Are there any comments, opinions or suggestions you would like to add, or you want me to remove from the interview?